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LANE'S STANDARD EDITIONS.

THE THOUSAND AND ONE NIGHTS;

OR, THE

ARABIAN NIGHTS' ENTERTAINMENTS.

TRANSLATED FROM THE ORIGINAL ARABIC,

AND

ARRANGED FOR FAMILY READING,

WITH

EXPLANATORY FOOT-NOTES,

BY EDWARD WILLIAM LANE,

AUTHOR OF "THE MANNERS AND CUSTOMS OF THE MODERN EGYPTIANS," ETC., ETC.

Profusely Illustrated

WITH

FULL-PAGE AND TEXT ENGRAVINGS.

NEW AND ENLARGED EDITION.

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PUBLISHER'S ANNOUNCEMENT

TO THE AMERICAN EDITION.

NOWHERE in the whole range of English literature can there be found a volume better calculated to place in the hands of the young, to stimulate their faculties and to encourage into a healthful glow the powers of imagination, than "*The Arabian Nights' Entertainments.*" The reader's imagination fairly revels in an enchanted land of gorgeous pageantry, of beautiful women, of magnificent castles, of flying horses. Fairies and genii, kings and queens, gold and diamonds, flit before the mind's eye like the shifting scenes of a panoramic show. In no other way than by the reading of these marvellous stories can be enduringly impressed on the youthful mind the manners, customs, and magnificence of Eastern life at a period when the followers of Mahomet stood out among the great rulers of the world; far surpassing in the splendor of their courts any European nation.

While for two centuries, in every language and in millions of happy homes, "*The Arabian Nights' Entertainments*" has enduringly maintained its place, the present volume, so admirably translated by Mr. Lane during his long residence in Eastern lands, amid the very scenes and nations told of in

the stories, embodies far more graphic power and vivid interest than any translation that has yet appeared before the English-speaking nations.

It has been reserved for the present publisher to bring out this beautifully illustrated edition of Mr. Lane's translation; and it may here be stated that this volume, in addition to its many other advantages and admirable text illustrations, contains nearly twice as much reading matter as do most of the 12mo editions published.

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IN THE NAME OF GOD, THE COMPASSIONATE, THE MERCIFUL.

PRAISE be to God, the Beneficent King, the Creator of the Universe, who hath raised the heavens without pillars, and spread out the earth as a bed; and blessing and peace be on the lord of apostles, our lord and our master Mahomet and his Family; blessing and peace, enduring and constant, unto the day of judgment.

To proceed.—The lives of former generations are a lesson to posterity; that a man may review the remarkable events which have happened to others, and be admonished; and may consider the history of people of preceding ages, and of all that hath befallen them, and be restrained. Extolled be the perfection of Him who hath thus ordained the history of former generations to be a lesson to those which follow. Such are the Tales of a Thousand and One Nights, with their romantic stories and their fables.

It is related (but God alone is all-knowing as well as all-wise, and all-mighty, and all-bountiful), that there was, in ancient times, a King of the countries of India and China, possessing numerous troops, and guards, and servants, and domestic dependants: and he had two sons; one of whom was a man of mature age; and the other a youth. Both of these princes were brave horsemen; but especially the elder, who inherited the kingdom of his father, and governed his subjects with such justice that the inhabitants of his country and whole empire loved him. He was called King Shahriar: his younger brother was named Shahzeman, and was King of Samarcand. The administration of their governments was conducted with rectitude, each of them ruling over his subjects with justice during a period of twenty years, with the utmost enjoyment and happiness. After this period the elder King felt a strong desire to see his brother, and ordered his Vizier to repair to him and bring him.

Having taken the advice of the Vizier on this subject, he immediately gave orders to prepare handsome presents, such as horses adorned with gold and costly jewels, and memlooks and beautiful virgins, and expensive stuffs. He then wrote a letter to his brother, expressive of his great desire to see him; and having sealed it, and

given it to the Vizier, together with the presents above-mentioned, he ordered the minister to strain his nerves, and tuck up his skirts, and use all expedition in returning. The Vizier answered, without delay, I hear and obey; and forthwith prepared for the journey: he packed his baggage, removed the burdens, and made ready all his provisions within three days; and on the fourth day he took leave of the King Shahriar, and went forth towards the deserts and wastes. He proceeded night and day; and each of the kings under the authority of King Shahriar by whose residence he passed came forth to meet him, with costly presents and gifts of gold and silver, and entertained him three days; after which, on the fourth day, he accompanied him one day's journey, and took leave of him. Thus he continued on his way until he drew near to the city of Samarcand, when he sent forward a messenger to inform King Shahzeman of his approach. The messenger entered the city, inquired the way to the palace, and introducing himself to the King kissed the ground before him, and acquainted him with the approach of his brother's Vizier; upon which Shahzeman ordered the chief officers of his court, and the great men of his kingdom, to go forth a day's journey to meet him; and they did so; and when they met him, they welcomed him, and walked by his stirrups until they returned to the city. The Vizier then presented himself before the King Shahzeman, greeted him with a prayer for the divine assistance in his favour, kissed the ground before him, and informed him of his brother's desire to see him: after which he handed to him the letter. The King took it, read it, and understood its contents; and answered by expressing his readiness to obey the commands of his brother. But, said he (addressing the Vizier), I will not go until I have entertained thee three days. Accordingly, he lodged him in a palace befitting his rank, accommodated his troops in tents, and appointed them all things requisite in the way of food and drink; and so they remained three days. On the fourth day he equipped himself for the journey, made ready his baggage, and collected together costly presents suitable to his brother's dignity.

These preparations being completed, he sent forth his tents, and camels, and mules, and servants, and guards; appointed his Vizier to be governor of the country during his absence; and set out towards his brother's dominions. At midnight, however, he remembered that he had left in his palace an article which he should have brought with him; and having returned to the palace to fetch it, he there beheld his wife sleeping in his bed, and attended by a male negro slave, who had fallen asleep by her side. On beholding this scene, the world became black before his eyes; and he said within himself, If this is the case when I have not departed from the city, what will be the conduct of this vile woman while I am sojourning with my brother? He then drew his sword, and slew them both in the bed: after which he immediately returned, gave orders for departure, and journeyed to his brother's capital.

Shahriar, rejoicing at the tidings of his approach, went forth to meet him, saluted him, and welcomed him with the utmost delight.

The Chief Officers to King Shahzeman's Court. (Page 16.)

Shahzeman after having killed his adulterous Wife.

He then ordered that the city should be decorated on the occasion, and sat down to entertain his brother with cheerful conversation; but the mind of King Shahzeman was distracted by reflections upon the conduct of his wife; excessive grief took possession of him; and his countenance became sallow, and his frame emaciated. His brother observed his altered condition, and, imagining that it was occasioned by his absence from his dominions, abstained from troubling him or asking respecting the cause, until after the lapse of some days, when at length he said to him, O my brother, I perceive that thy body is emaciated, and thy countenance is become sallow. He answered, O brother, I have an internal sore: and he informed him not of the conduct of his wife which he had witnessed. Shahriar then said, I wish that thou wouldst go out with me on a hunting excursion: perhaps thy mind might so be diverted:—but he declined; and Shahriar went alone to the chase.

Now there were some windows in the King's palace commanding a view of his garden; and while his brother was looking out from one of these, a door of the palace was opened, and there came forth from it twenty females and twenty male black slaves, and the King's wife, who was distinguished by extraordinary beauty and elegance, accompanied them to a fountain, where they all disrobed themselves and sat down together. The King's wife then called out, O Masoud! and immediately a black slave came to her, and embraced her; she doing the like. So also did the other slaves and the women; and all of them continued revelling together until the close of the day. When Shahzeman beheld this spectacle, he said within himself, By Allah! my affliction is lighter than this! His vexation and grief were alleviated, and he no longer abstained from sufficient food and drink.

When his brother returned from his excursion, and they had saluted each other, and King Shahriar observed his brother, Shahzeman, that his colour had returned, that his face had recovered the flush of health, and that he ate with appetite, after his late abstinence, he was surprised and said, O my brother, when I saw thee last, thy countenance was sallow, and now thy colour has returned to thee: acquaint me with thy state.—As to the change of my natural complexion, answered Shahzeman, I will inform thee of its cause; but excuse my explaining to thee the return of my colour.—First, said Shahriar, relate to me the cause of the change of thy proper complexion, and of thy weakness: let me hear it.—Know then, O my brother, he answered, that when thou sentest thy Vizier

to me to invite me to thy presence, I prepared myself for the journey, and when I had gone forth from the city I remembered that I had left behind me the jewel that I have given thee; I therefore returned to my palace for it, and there I found my wife sleeping in my bed, and attended by a black male slave; and I killed them both, and came to thee; but my mind was occupied with reflections upon this affair, and this was the cause of the change of my complexion, and of my weakness: now, as to the return of my colour, excuse my informing thee of its cause. But when his brother heard these words, he said, I conjure thee by Allah that thou acquaint me with the cause of the return of thy colour: so he repeated to him all that he had seen. I would see this, said Shahriar, with my own eye. — Then, said Shahzeman, give out that thou art going again to the chase, and conceal thyself here with me, and thou shalt witness this conduct, and obtain ocular proof of it.

Shahriar, upon this, immediately announced that it was his intention to make another excursion. The troops went out of the city with the tents, and the King followed them; and after he had reposed awhile in the camp, he said to his servants, Let no one come in to me: and he disguised himself, and returned to his brother in the palace, and sat in one of the windows overlooking the garden; and when he had been there a short time, the women and their mistress entered the garden with the black slaves, and did as his brother had described, continuing so until the hour of the afternoon prayer.

When King Shahriar beheld this occurrence, reason fled from his head, and he said to his brother Shahzeman, Arise, and let us travel whither we please, and renounce the regal state, until we see whether such a calamity as this has befallen any other person like unto us; and if not, our death will be preferable to our life. His brother agreed to his proposal, and they went out from a private door of the palace, and journeyed continually, days and nights, until they arrived at a tree in the midst of a meadow, by a spring of water, on the shore of the sea. They drank of this spring, and sat down to rest; and when the day had a little advanced, the sea became troubled before them, and there arose from it a black pillar, ascending towards the sky, and approaching the meadow. Struck with fear at the sight, they climbed up into the tree, which was lofty; and thence they gazed to see what this might be: and behold it was a Genie, of gigantic stature, broad-fronted and bulky, bearing on his head a chest. He landed and came to the tree into which the two Kings had climbed, and, having seated himself beneath it, opened the chest and took out of it another box, which he also opened: and there came forth from it a young woman, fair and beautiful, like the shining sun. When the Genie cast his eyes upon her, he said, O lady of noble race, whom I carried off on thy wedding-night, I have a desire to sleep a little; and he placed his head upon her knee and slept. The damsel then raised her head towards the tree, and saw there the two Kings; upon which she removed the head of the Genie from her knee, and having placed it on the ground, stood under

the tree, and made signs to the two Kings as though she would say Come down, and fear not this Afrite.[1] They answered her, We conjure thee by Allah that thou excuse us in this matter. But she said, I conjure you by the same that ye come down; and if you do not, I will rouse this Afrite, and he shall put you to a cruel death So, being afraid, they came down to her; and after they had remained with her as long as she required, she took from her pocket a purse, and drew out from this a string, upon which were ninety-eight seal rings; and she said to them, Know ye what are these? They answered, We know not. The owners of these rings, said she, have all of them had the same conversation with me which ye have, unknown to this foolish Afrite; therefore, give me your two rings, ye brothers. So they gave her their two rings from their fingers; and she then said to them, This Afrite carried me off on my wedding-night, and put me in the box, and placed the box in the chest, and affixed to the chest seven locks, and deposited me, thus imprisoned, in the bottom of the roaring sea, beneath the dashing waves; not knowing that, when one of our sex desires to accomplish any object, nothing can prevent her. In accordance with this, says one of the poets:—

Never trust in women; nor rely upon their vows;
For their pleasure and displeasure depend upon their passions.
They offer a false affection; for perfidy lurks within their clothing.
By the tale of Joseph be admonished, and guard against their stratagems.
Dost thou not consider that Eblis ejected Adam by means of woman?

And another poet says:—

Abstain from censure, for it will strengthen the censured, and increase desire into violent passion.
If I suffer such passion, my case is but the same as that of many a man before me:
For greatly indeed to be wondered at is he who hath kept himself safe from woman's artifice.

When the two Kings heard these words from her lips, they were struck with the utmost astonishment, and said one to the other, If this is an Afrite, and a greater calamity hath happened unto him than that which hath befallen us, this is a circumstance that should console us; and immediately they departed, and returned to the city.

As soon as they had entered the palace, Shahriar caused his wife to be beheaded, and in like manner the women and black slaves; and thenceforth he made it his regular custom, every time that he took a virgin to his bed, to kill her at the expiration of the night. Thus he continued to do during a period of three years; and the people raised an outcry against him, and fled with their daughters, and there remained not a virgin in the city of a sufficient age for marriage. Such was the case when the King ordered the Vizier to bring him a virgin according to his custom; and the Vizier went forth

[1] Afrite: a powerful evil Genie.

and searched, and found none; and he went back to his house enraged and vexed, fearing what the King might do to him.

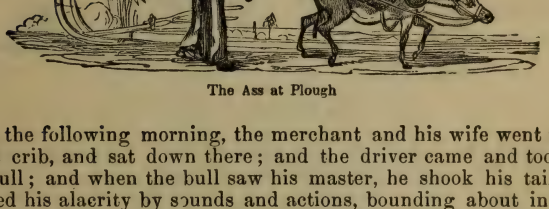
Now the Vizier had two daughters: the eldest of whom was named Sheherazade, and the younger Dinarzade. The former had read various books of histories, and the lives of preceding kings, and stories of past generations; it is asserted that she had collected together a thousand books of histories, relating to preceding generations and kings, and works of the poets; and she said to her father on this occasion, Why do I see thee thus changed, and oppressed with solicitude and sorrows? It has been said by one of the poets:—

> Tell him who is oppressed with anxiety, that anxiety will not last:
> As happiness passeth away, so passeth away anxiety.

When the Vizier heard these words from his daughter, he related to her all that had happened to him with regard to the King: upon which she said, By Allah, O my father, give me in marriage to this King: either I shall die, and be a ransom for one of the daughters of the Mahometans, or I shall live, and be the cause of their deliverance from him.—I conjure thee, by Allah, exclaimed he, that thou expose not thyself to such a peril; but she said, it must be so. Then, said he, I fear for thee that the same will befall thee that happened in the case of the ass and the bull and the husbandman.—And what, she asked, was that, O my father?

Know, O my daughter, said the Vizier, that there was a certain merchant who possessed wealth and cattle, and had a wife and children; and God, whose name be exalted, had also endowed him with the knowledge of the languages of beasts and birds. The abode of this merchant was in the country; and he had, in his house, an ass and a bull. When the bull came to the place where the ass was tied, he found it swept and sprinkled; in his manger were sifted barley and sifted cut straw, and the ass was lying at his ease; his master being accustomed only to ride him occasionally, when business required, and soon to return: and it happened, one day, that the merchant overheard the bull saying to the ass, May thy food benefit thee! I am oppressed with fatigue, while thou art enjoying repose: thou eatest sifted barley, and men serve thee; and it is only occasionally that thy master rides thee, and returns; while I am continually employed in ploughing, and turning the mill. The ass answered When thou goest out to the field, and they place the yoke upon thy neck, lie down, and do not rise again, even if they beat thee; or if thou rise, lie down a second time; and when they take thee back, and place the beans before thee, eat them not, as though thou wert sick: abstain from eating and drinking a day, or two days, or three; and so shalt thou find rest from trouble and labour. Accordingly, when the driver came to the bull with his fodder, he ate scarcely any of it: and on the morrow, when the driver came again to take him to plough, he found him apparently quite infirm: so the merchant said, Take the ass, and make him draw the plough in his stead all the day. The man did so; and

when the ass returned at the close of the day, the bull thanked him for the favour he had conferred upon him by relieving him of his trouble on that day; but the ass returned him no answer, for he repented most grievously. On the next day, the ploughman came again, and took the ass, and ploughed with him till evening; and the ass returned with his neck flayed by the yoke, and reduced to an extreme state of weakness, and the bull looked upon him, and thanked and praised him. The ass exclaimed, I was living at ease, and nought but my meddling hath injured me! Then said he to the bull, Know that I am one who would give thee good advice: I heard our master say, If the bull rise not from his place, take him to the butcher, that he may kill him, and make a nata[1] of his skin: I am therefore in fear for thee, and so I have given thee advice; and peace be on thee! When the bull heard these words of the ass, he thanked him, and said, To-morrow I will go with alacrity: — so he ate the whole of his fodder, and even licked the manger.—Their master, meanwhile, was listening to their conversation.



The Ass at Plough

On the following morning, the merchant and his wife went to the bull's crib, and sat down there; and the driver came and took out the bull; and when the bull saw his master, he shook his tail, and showed his alacrity by sounds and actions, bounding about in such a manner that the merchant laughed until he fell backwards. His wife, in surprise, asked him, At what dost thou laugh? He answered, At a thing that I have heard and seen; but I cannot reveal it; for if I did I should die. She said, Thou must inform me of the cause of thy laughter, even if thou die.—I cannot reveal it, said he: the fear of death prevents me.—Thou laughedst only at *me*, she said; and she ceased not to urge and importune him until he was quite overcome and distracted. So he called together his children, and sent for the Cadi[2] and witnesses, that he might make his will, and reveal the secret to her, and die: for he loved her excessively, since she was the daughter of his paternal uncle, and the mother of his children, and he had lived with her to the age of a hundred and twenty years. Having assembled her family and his neighbours,

[1] A large piece of leather with a running string all around the edge, which, being drawn, converts it into a bag for carrying provisions; when spread it serves for a table.

[2] The Cadi is a judge; but in small towns he often acts as a lawyer or notary

he related to them his story, and told them that as soon as he revealed his secret he must die; upon which every one present said to her, We conjure thee by Allah that thou give up this affair, and let not thy husband, and the father of thy children, die. But she said, I will not desist until he tell me, though he die for it. So they ceased to solicit her; and the merchant left them, and went to the stable to perform the ablution, and then to return, and tell them the secret, and die.

Now he had a cock, with fifty hens under him, and he had also a dog; and he heard the dog call to the cock and reproach him, saying, Art thou happy when our master is going to die? The cock asked, How so?—and the dog related to him the story; upon which the cock exclaimed, By Allah! our master has little sense: *I* have *fifty* wives; and I please this and provoke that; while *he* has but *one* wife, and cannot manage this affair with her: why does he not take some twigs of the mulberry-tree, and enter her chamber, and beat her until she dies or repents? She would never, after that, ask him a question respecting anything.—When the merchant heard the words of the cock, as he addressed the dog, he recovered

The Dog and the Cock.

his reason, and made up his mind to beat her. Now, said the Vizier to his daughter Sheherazade, perhaps I may do to thee as the merchant did to his wife. She asked, And what did he? He answered, He entered her chamber, after he had cut off some twigs of the mulberry-tree, and hidden them there; and then said to her, Come into the chamber, that I may tell thee the secret while no one sees me, and then die: and when she had entered, he locked the chamber-door upon her, and beat her until she became almost senseless, and cried out, I repent:—and she kissed his hands and his feet, and repented, and went out with him; and all the company and her own family rejoiced; and they lived together in the happiest manner until death.

When the Vizier's daughter heard the words of her father, she said to him, It must be as I have requested. So he arrayed her, and went to the King Shahriar. Now she had given directions to her young sister, saying to her, When I have gone to the King, I will send to request thee to come; and when thou comest to me, and seest a convenient time, do thou say to me, O my sister, relate to me some strange story to beguile our waking hour:—and I will relate to thee a story that shall, if it be the will of God, be the means of procuring deliverance.

Her father, the Vizier, then took her to the King, who, when he saw him, was rejoiced, and said, Hast thou brought me what I desired? He answered, Yes. When the King, therefore, introduced himself to her, she wept; and he said to her, What aileth thee? She answered, O King, I have a young sister, and I wish to take leave of her. So the King sent to her, and she came to her sister, and embraced her: and sat near the foot of the bed; and after she had waited for a proper opportunity, she said, By Allah! O my sister, relate to us a story to beguile the waking hour of our night. Most willingly, answered Sheherazade, if this virtuous king permit me. Tho King, hearing these words, and being restless, was pleased with the idea of listening to the story; and thus, on the first night of the thousand and one, Sheherazade commenced her recitations.

Shahriar unveiling Sheherazade.

CHAPTER I.

Commencing with the First Night, and ending with part of the Third.

THE STORY OF THE MERCHANT AND THE GENII.

It has been related to me, O happy King, said Sheherazade, that there was a certain merchant who had great wealth, and traded extensively with surrounding countries; and one day he mounted his horse, and journeyed to a neighbouring country to collect what was due to him, and, the heat oppressing him, he sat under a tree, in a garden, and put his hand into his saddle-bag, and ate a morsel of bread and a date which were among his provisions. Having eaten the date, he threw aside the stone, and immediately there appeared before him an Afrite, of enormous height, who holding a drawn sword in his hand, approached him, and said, Rise, that I may kill thee, as thou hast killed my son. The merchant asked him, How have I killed thy son? He answered, When thou atest the date, and threwest aside the stone, it struck my son upon the chest, and, as fate had decreed against him, he instantly died.

The merchant on hearing these words, exclaimed, Verily to God we belong, and verily to him we must return! There is no strength nor power but in God, the High, the Great. If I killed him, I did it not intentionally, but without knowing it; and I trust in thee that thou wilt pardon me. The Genie answered, Thy death is indispensable, as thou hast killed my son: and so saying, he dragged him, and threw him on the ground, and raised his arm to strike him with the sword. The merchant, upon this, wept bitterly, and said to the Genie, I commit my affair unto God, for no one can avoid what He hath decreed: and he continued his lamentation, repeating the following verses:—

Time consists of two days; this, bright; and that, gloomy: and life of two moieties; this, safe; and that, fearful.

Say to him who hath taunted us on account of misfortunes, Doth fortune oppose any but the eminent?

Dost thou not observe that corpses float upon the sea, while the precious pearls remain in its furthest depths?

When the hands of time play with us, misfortune is imparted to us by its protracted kiss.

In the heaven are stars that cannot be numbered; but none is eclipsed save the sun and the moon.

How many green and dry trees are on the earth; but none is assailed with stones save that which beareth fruit!
Thou thoughtest well of the days when they went well with thee, and fearedst not the evil that destiny was bringing.

—When he had finished reciting these verses, the Genie said to him, Spare thy words, for thy death is unavoidable.

Then said the merchant, Know, O Afrite, that I have debts to pay, and I have much property, and children, and a wife, and I have pledges also in my possession; let me, therefore, go back to my house, and give to every one his due, and then I will return to thee: I bind myself by a vow and covenant that I will return to thee, and thou shalt do what thou wilt; and God is witness of what I say. Upon this, the Genie accepted his covenant, and liberated him; granting him a respite until the expiration of the year.

The merchant, therefore, returned to his town, accomplished all that was upon his mind to do, paid every one what he owed him, and informed his wife and children of the event which had befallen him; upon hearing which, they and all his family and women wept. He appointed a guardian over his children, and remained with his family until the end of the year: when he took his grave-clothes under his arm, bade farewell to his household and neighbours, and all his relations, and went forth, in spite of himself; his family raising cries of lamentation, and shrieking.

He proceeded until he arrived at the garden before mentioned; and it was the first day of the new year; and as he sat, weeping for the calamity which he expected soon to befall him, a sheikh,[1] advanced in years, approached him, leading a gazelle with a chain attached to its neck. This sheikh saluted the merchant, wishing him a long life, and said to him, What is the reason of thy sitting alone in this place, seeing that it is a resort of the Genii? The merchant therefore informed him of what had befallen him with the Afrite, and of the cause of his sitting there; at which the sheikh, the owner of the gazelle, was astonished, and said, By Allah, O my brother, thy faithfulness is great, and thy story is wonderful! if it were engraved upon the intellect, it would be a lesson to him who would be admonished! And he sat down by his side, and said, By Allah, O my brother, I will not quit this place until I see what will happen unto thee with this Afrite. So he sat down, and conversed with him. And the merchant became almost senseless; fear entered him, terror, and violent grief, and excessive anxiety. And as the owner of the gazelle sat by his side, lo! a second sheikh approached them, with two black hounds, and inquired of them, after saluting them, the reason of their sitting in that place, seeing that it was a resort of the Genii: and they told him the story from beginning to end. And he had hardly sat down when there approached them a third sheikh, with

[1] A title of respect given only to Mahometans: it signifies literally "an old man."

a dapple mule; and he asked them the same question, which was answered in the same manner.

Immediately after the dust was agitated, and became an enormous revolving pillar, approaching them from the midst of the desert; and this dust subsided, and behold, the Genie, with a drawn sword in his hand; his eyes casting forth sparks of fire. He came to them, and dragged from them the merchant, and said to him, Rise, that I may kill thee, as thou killedst my son, the vital spirit of my heart. And the merchant wailed and wept; and the three sheikhs also manifested their sorrow by weeping and crying aloud, and wailing: but the first sheikh, who was the owner of the gazelle, recovering his self-possession, kissed the hand of the Afrite, and said to him, O thou Genie, and crown of the kings of the Genii, if I relate to thee the story of myself and this gazelle, and thou find it to be wonderful, and more so than the adventure of this merchant, wilt thou give up to me a third of thy claim to his blood? He answered, Yes, O sheikh: if thou relate to me the story, and I find it to be as thou hast said, I will give up to thee a third of my claim to his blood.

THE STORY OF THE FIRST SHEIKH AND THE GAZELLE.

Then said the sheikh, Know, O Afrite, that this gazelle is the daughter of my paternal uncle, and she is of my flesh and my blood. I took her as my wife when she was young, and lived with her about thirty years; but I was not blessed with a child by her; so took to me a concubine slave, and by her I was blessed with a male child, like the rising full moon, with beautiful eyes, and delicately-shaped eyebrows, and perfectly-formed limbs; and he grew up by little and little until he attained the age of fifteen years. At this period I

Transformation of the Concubine into a Cow.

unexpectedly had occasion to journey to a certain city, and went thither with a great stock of merchandise.

Now my cousin, this gazelle, had studied enchantment and divination from her early years; and, during my absence, she transformed the youth above mentioned into a calf, and his mother into a cow; and committed them to the care of the herdsman: and when I returned, after a long time. from my journey, I asked after my son and his mother, and she said, Thy slave is dead, and thy son hath fled, and I know not whither he is gone. After hearing this, I remained for the space of a year with mourning heart and weeping eye, until the Festival of the Sacrifice; when I sent to the herdsman, and ordered him to choose for me a fat cow; and he brought me one, and it was my concubine, whom this gazelle had enchanted. I tucked up my skirts and sleeves, and took the knife in my hand, and prepared myself to slaughter her; upon which she moaned and cried so violently that I left her, and ordered the herdsman to kill and skin her; and he did so, but found in her neither fat nor flesh, nor anything but skin and bone; and I repented of slaughtering her, when repentance was of no avail. I therefore gave her to the herdsman, and said to him, bring me a fat calf: and he brought me my son, who was transformed into a calf. And when the calf saw me, he broke his rope, and came to me, and fawned upon me, and wailed and cried, so that I was moved with pity for him; and I said to the herdsman, Bring me a cow, and let this—

Here Sheherazade perceived the light of morning, and discontinued the recitation with which she had been allowed thus far to proceed. Her sister said to her, How excellent is thy story! and how pretty! and how pleasant! and how sweet!—but she answered, What is this in comparison with that which I will relate to thee in the next night, if I live, and the King spare me! And the King said, By Allah, I will not kill her until I hear the remainder of her story. Thus they pleasantly passed the night until the morning, when the King went forth to his hall of judgment, and the Vizier went thither with the grave-clothes under his arm; and the King gave judgment, and invested and displaced, until the close of the day, without informing the Vizier of that which had happened; and the minister was greatly astonished. The court was then dissolved; and the King returned to the privacy of his palace.

[On the second and each succeeding night, Sheherazade continued so to interest King Shahriar by her stories as to induce him to defer putting her to death, in expectation that her fund of amusing tales would soon be exhausted; and as this is expressed in the original work in nearly the same words at the close of every night, such repetitions will in the present translation be omitted.]

When the sheikh, continued Sheherazade, observed the tears of the calf, his heart sympathised with him, and he said to the herdsman, Let this calf remain with the cattle.—Meanwhile the Genie wondered at this strange story; and the owner of the gazelle thus proceeded.

O lord of the kings of the Genii, while this happened, my cousin, this gazelle, looked on, and said, Slaughter this calf; for he is fat:

but I could not do it; so I ordered the herdsman to take it back; and he took him, and went away. And as I was sitting, on the following day, he came to me, and said, O my master, I have to tell thee something that thou wilt be rejoiced to hear; and a reward is due to me for bringing good news. I answered, Well: and he said, O merchant, I have a daughter who learned enchantment in her youth from an old woman in our family; and yesterday, when thou gavest me the calf, I took him to her, and she looked at him, and covered her face, and wept, and then laughed, and said, O my father, hath my condition become so degraded in thy opinion, that thou bringest before me strange men?—Where, said I, are any strange men? and wherefore didst thou weep and laugh? She answered, This calf that is with thee is the son of our master, the merchant, and the wife of our master hath enchanted both him and his

The Herdsman introducing his Daughter to the Sheikh.

mother; and this was the reason of my laughter: but as to the reason of my weeping, it was on account of his mother, because his father had slaughtered her. And I was excessively astonished at this; and scarcely was I certain that the light of morning had appeared when I hastened to inform thee.

When I heard, O Genie, the words of the herdsman, I went forth with him, intoxicated without wine, from the excessive joy and happiness that I received, and arrived at his house, where his daughter welcomed me, and kissed my hand; and the calf came to me, and fawned upon me. And I said to the herdsman's daughter, Is that true which thou hast said respecting this calf? She answered, Yes, O my master; he is verily thy son, and the vital spirit of thy heart. O maiden, said I, if thou wilt restore him, all the cattle and other property of mine that thy father hath under his care shall be thine. Upon this, she smiled and said, O my master, I have no desire for the property unless on two conditions: the first is, that thou shalt marry me to him; and the second, that I shall enchant her who enchanted him, and so restrain her; otherwise I shall not be secure from her artifice. On hearing, O Genie, these her words, I said, And thou shalt have all the property that is under the care of thy father besides; and as to my cousin, even her blood shall be lawful to thee. So, when she heard this, she took a cup, and filled it with water, and repeated a spell over it, and sprinkled with it the calf, saying to him, If God created thee a calf, remain in this form, and be not changed: but if thou be enchanted, return to thy original form, by permission of God, whose name be exalted!—upon which he shook, and became a man; and I threw myself upon him, and said, I conjure thee by Allah that thou relate to me all that my cousin did to thee and to thy mother. So he related to me all that had happened to them both; and I said to him, O my son, God hath given thee one to liberate thee, and to avenge thee: and I married to him, O Genie, the herdsman's daughter; after which, she transformed my cousin into this gazelle. And as I happened to pass this way, I saw this merchant, and asked him what had happened to him; and when he had informed me, I sat down to see the result.—This is my story. The Genie said, This is a wonderful tale; and I give up to thee a third of my claim to his blood.

The second sheikh, the owner of the two hounds, then advanced, and said to the Genie, If I relate to thee the story of myself and these hounds, and thou find it to be in like manner wonderful, wilt thou remit to me, also, a third of thy claim to the blood of this merchant? The Genie answered, Yes.

THE STORY OF THE SECOND SHEIKH AND THE TWO BLACK HOUNDS.

Then said the sheikh, Know, O lord of the kings of the Genii, that these two hounds are my brothers. My father died, and left to us three thousand pieces of gold[1] and I opened a shop to sell and

[1] These are dinars, in value about ten shillings each.

buy. But one of my brothers made a journey, with a stock of merchandise, and was absent from us for the space of a year with the caravans; after which he returned destitute. I said to him, Did I not advise thee to abstain from travelling? But he wept, and said, O my brother, God, to whom be ascribed all might and glory, decreed this event; and there is no longer any profit in these words: I have nothing left. So I took him up into the shop, and then went with him in the bath, and clad him in a costly suit of my own clothing; after which we sat down together to eat; and I said to him, O my brother, I will calculate the gain of my shop during the year, and divide it, exclusive of the principal, between me and thee. Accordingly, I made the calculation, and found my gain to amount to two thousand pieces of gold; and I praised God, to whom be ascribed all might and glory, and rejoiced exceedingly, and divided the gain in two equal parts between myself and him. My other brother then set forth on a journey; and after a year returned in the like condition; and I did unto him as I had done to the former.

After this, when we had lived together for some time, my brothers again wished to travel, and were desirous that I should accompany them; but I would not. What, said I, have ye gained in your travels, that I should expect to gain? They importuned me; but I would not comply with their request; and we remained selling and buying in our shops a whole year. Still, however, they persevered in proposing that we should travel, and I still refused, until after the lapse of six entire years, when at last I consented, and said to them, O my brothers, let us calculate what property we possess. We did so, and found it to be six thousand pieces of gold: and I then said to them, We will bury half of it in the earth, that it may be of service to us if any misfortune befall us, in which case each of us shall take a thousand pieces, with which to traffic. Excellent is thy advice, said they. So I took the money and divided it into two equal portions, and buried three thousand pieces of gold; and of the other half, I gave to each of them a thousand pieces. We then prepared merchandise; and hired a ship, and embarked our goods, and proceeded on our voyage for the space of a whole month, at the expiration of which we arrived at a city, where we sold our merchandise; and for every piece of gold we gained ten.

And when we were about to set sail again, we found on the shore of the sea a maiden clad in tattered garments, who kissed my hand, and said to me, O my master, art thou possessed of charity and kindness? If so, I will requite thee for them. I answered, Yes, I have those qualities, though thou requite me not. Then said she, O my master, accept me as thy wife, and take me to thy country; for I give myself to thee: act kindly towards me; for I am one who requires to be treated with kindness and charity, and who will requite thee for so doing; and let not my present condition at all deceive thee. When I heard these words, my heart was moved with tenderness towards her, in order to the accomplishment of a purpose of God, to whom be ascribed all might and glory; and I took her, and clothed her, and furnished for her a place in the ship

in a handsome manner, and regarded her with kind and respectful attention.

We then set sail; and I became most cordially attached to my wife, so that, on her account, I neglected the society of my brothers, who, in consequence, became jealous of me, and likewise envied me my wealth, and the abundance of my merchandise; casting the eyes of covetousness upon the whole of the property. They therefore consulted together to kill me, and take my wealth; saying, Let us kill our brother, and all the property shall be ours:—and the devil made these actions to seem fair in their eyes; so they came to me while I was sleeping by the side of my wife, and took both of us up, and threw us into the sea. But as soon as my wife awoke, she shook herself, and became transformed into a Fairy. She immediately bore me away, and placed me upon an island, and, for a while, disappeared. In the morning, however, she returned, and said to me, I am thy wife, who carried thee, and rescued thee from death, by permission of God, whose name be exalted. Know that I am a Fairy: I saw thee, and my heart loved thee for the sake of God; for I am a believer in God and his apostle, God favour and preserve him! I came to thee in the condition in which thou sawest me, and thou didst marry me; and see, I have rescued thee from drowning. But I am incensed against thy brothers, and I must kill them.—When I heard her tale, I was astonished, and thanked her for what she had done;—But, said I, as to the destruction of my brothers, it is not what I desire. I then related to her all that had happened between myself and them from first to last; and when she had heard it, she said, I will, this next night, fly to them, and sink their ship, and destroy them. But I said, I conjure thee by Allah that thou do it not; for the author of the proverb saith, O thou benefactor of him who hath done evil, the action that he hath done is sufficient for him:—besides, they are at all events my brothers. She still, however, said, They must be killed;—and I continued to propitiate her towards them; and at last she lifted me up. and soared through the air, and placed me on the roof of my house.

Having opened the doors, I dug up what I had hidden in the earth; and after I had saluted my neighbours, and bought merchandise, I opened my shop. And in the following night when I entered my house, I found these two dogs tied up in it; and as soon as they saw me, they came to me and wept, and clung to me; but I knew not what had happened until immediately my wife appeared before me, and said, These are thy brothers. And who, said I, hath done this unto them? She answered, I sent to my sister, and she did it; and they shall not be restored until after the lapse of ten years. And I was now on my way to her, that she might restore them, as they have been in this state ten years, when I saw this man, and, being informed of what had befallen him, I determined not to quit the place until I should have seen what would happen between thee and him.—This is my story.—Verily, said the Genie, it is a wonderful tale; and I give up to thee a third of the claim that I had to his blood on account of his offence.

Upon this, the third sheikh, the owner of the mule, said to the Genie. As to me, break not my heart if I relate to thee nothing more than this:—

THE STORY OF THE THIRD SHEIKH AND THE MULE.

The mule that thou seest was my wife: she became enamoured of a black slave; and when I discovered her with him, she took a mug of water, and, having uttered a spell over it, sprinkled me and trans-

The Genie listening to the Tales of the Sheiks.

formed me into a dog. In this state, I ran to the shop of a butcher, whose daughter saw me, and, being skilled in enchantment, restored me to my original form, and instructed me to enchant my wife in the manner thou beholdest.—And now I hope that thou wilt remit to me also a third of the merchant's offence. Divinely was he gifted who said,

Sow good, even on an unworthy soil; for it will not be lost wherever it is sown.

When the sheikh had thus finished his story, the Genie shook with delight, and remitted the remaining third of his claim to the merchant's blood. The merchant then approached the sheikhs and thanked them, and they congratulated him on his safety, and each went his way.

But this, said Sheherazade, is not more wonderful than the story of the fisherman. The King asked her, And what is the story of the fisherman? And she related it as follows:—

CHAPTER II.

Commencing with part of the Third Night, and ending with part of the Ninth.

THE STORY OF THE FISHERMAN.

There was a certain fisherman, advanced in age, who had a wife and three children; and though he was in indigent circumstances, it was his custom to cast his net, every day, no more than four times. One day he went forth, at the hour of noon, to the shore of the sea, and put down his basket, and cast his net, and waited until it was motionless in the water, when he drew together its strings, and found it to be heavy: he pulled, but could not draw it up: so he took the end of the cord, and knocked a stake into the shore, and tied the cord to it. He then stripped himself, and dived round the net, and continued to pull until he drew it out: whereupon he rejoiced, and put on his clothes: but when he came to examine the net, he found in it the carcass of an ass. At the sight of this he mourned, and exclaimed, There is no strength nor power but in God, the High, the Great! This is a strange piece of fortune! And he repeated the following verse:—

O thou who occupiest thyself in the darkness of night, and in peril! Spare thy trouble; for the support of Providence is not obtained by toil!

He then disencumbered the net of the dead ass, and wrung it out; after which he spread it, and descended into the sea, and,—exclaiming, In the name of God!—cast it again, and waited till it had sunk and was still, when he pulled it, and found it more heavy and more difficult to raise than on the former occasion. He therefore concluded that it was full of fish: so he tied it and stripped, and plunged and dived, and pulled until he raised it, and drew it upon the shore; when he found in it only a large jar, full of sand and mud; on seeing which, he was troubled in his heart, and repeated the following words of the poet:—

O angry Fate, forbear! or, if thou wilt not forbear, relent!
Neither favour from fortune do I gain, nor profit from the work of my hands.
I came forth to seek my sustenance, but have found it to be exhausted.
How many of the ignorant are in splendour! and how many of the wise in obscurity!

So saying, he threw aside the jar, and wrung out and cleansed his net; and, begging the forgiveness of God for his impatience, returned to the sea the third time, and threw the net, and waited till it had sunk and was motionless: he then drew it out, and found in it a quantity of broken jars and pots.

Upon this, he raised his head towards heaven, and said, O God, thou knowest that I cast not my net more than four times; and I have now cast it three times! Then — exclaiming, In the name of God!—he cast the net again into the sea, and waited till it was still; when he attempted to draw it up but could not, for it clung to the bottom. And he exclaimed, there is no strength nor power but in God! — and stripped himself again, and dived round the net, and pulled it until he raised it upon the shore; when he opened it, and found in it a bottle of brass, filled with something, and having its mouth closed with a stopper of lead, bearing the impression of the seal of King Solomon. At the sight of this, the fisherman was rejoiced, and said, This I will sell in the copper-market; for it is worth ten pieces of gold.—He then shook it, and found it to be heavy, and said, I must open it, and see what is in it, and store it in my bag; and then I will sell the bottle in the copper-market. So he took out a knife, and picked at the lead until he extracted it from the bottle. He then laid the bottle on the ground, and shook it, that its contents might pour out; but there came forth from it nothing but smoke, which ascended towards the sky, and spread over the face of the earth; at which he wondered excessively. And after a little while, the smoke collected together, and was condensed, and then became agitated, and was converted into an Afrite, whose head was in the clouds, while his feet rested upon the ground: his head was like a dome: his hands were like winnowing forks; and his legs like masts: his mouth resembled a cavern; his teeth were like stones; his nostrils like trumpets; and his eyes like lamps; and he had dishevelled and dust-coloured hair.

When the fisherman beheld this Afrite, the muscles of his sides quivered, his teeth were locked together, his spittle dried up, and

he saw not his way. The Afrite, as soon as he perceived him, exclaimed, There is no deity but God: Solomon is the Prophet of God. O Prophet of God, slay me not; for I will never again oppose thee in word, or rebel against thee in deed? — O Marid,[1] said the fisherman, dost thou say, Solomon is the Prophet of God? Solomon hath been dead a thousand and eight hundred years; and we are now in the end of time. What is thy history, and what is thy tale, and what was the cause of thy entering this bottle? When the Marid heard these words of the fisherman, he said, There is no deity but God! Receive news, O fisherman!—Of what, said the fisherman, dost thou give me news? He answered, Of thy being instantly put to a most cruel death. The fisherman exclaimed, Thou deservest, for this news, O master of the Afrites, the withdrawal of protection from thee, O thou remote![2] Wherefore wouldst thou kill me? and what requires thy killing me, when I have liberated thee from the bottle, and rescued thee from the bottom of the sea, and brought thee up upon the dry land. The Afrite answered, Choose what kind of death thou wilt die, and in what manner thou shalt be killed.—What is my offence, said the fisherman, that this should be my recompense from thee? The Afrite replied, Hear my story, O fisherman.—Tell it then, said the fisherman, and be short in thy words; for my soul hath sunk down to my feet.

Know then, said he, that I am one of the heretical Genii: I rebelled against Solomon the son of David; I and Sacar[3] the Genie; and he sent to me his Vizier, Asaph the son of Barakhia, who came upon me forcibly, and took me to him in bonds, and placed me before him: and when Solomon saw me, he offered up a prayer for protection against me, and exhorted me to embrace the faith, and to submit to his authority; but I refused; upon which he called for this bottle, and confined me in it, and closed it upon me with the leaden stopper, which he stamped with the Most Great Name: he then gave orders to the Genii, who carried me away, and threw me into the midst of the sea. There I remained a hundred years; and I said in my heart, Whosoever shall liberate me, I will enrich him for ever:—but the hundred years passed over me, and no one liberated me; and I entered upon another hundred years; and I said, Whosoever shall liberate me, I will open to him the treasures of the earth; but no one did so: and four hundred years more passed over me, and I said, Whosoever shall liberate me, I will perform for him three wants; but still no one liberated me. I then fell into a violent rage, and said within myself, Whosoever shall liberate me now, I will kill him; and only suffer him to choose in what manner he will die. And, lo! now thou hast liberated me, and I have given thee thy choice of the manner in which thou wilt die.

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[1] A Marid is an evil Genie, of the most powerful class.

[2] The word remote implies far from goodness: and is employed in relating a story, as a substitute for some opprobrious expression supposed to have been actually used.

[3] Sacar was a Genie of great power, who deprived Solomon of his kingdom by treachery.

When the fisherman had heard the story of the Afrite, he exclaimed, O Allah! that I should not have liberated thee but in such a time as this! Then said he to the Afrite, Pardon me, and kill me not, and so may God pardon thee; and destroy me not, lest God give power over thee to one who will destroy thee. The Marid answered, I must positively kill thee; therefore choose by what manner of death thou wilt die. The fisherman then felt assured of his death; but he again implored the Afrite, saying, Pardon me by way of gratitude for my liberating thee.—Why, answered the Afrite, I am not going to kill thee but for that very reason, because thou hast liberated me. —O sheikh of the Afrites, said the fisherman, do I act kindly towards thee, and dost thou recompense me with baseness? But the proverb lieth not that saith,—

> We did good to them, and they returned us the reverse; and such, by my life, is the conduct of the wicked.
> Thus he who acteth kindly to the undeserving is recompensed in the same manner as the aider of Umm Amir.[1]

The Afrite, when he heard these words, answered by saying, Covet not life, for thy death is unavoidable. Then said the fisherman within himself, This is a Genie, and I am a man; and God hath given me sound reason; therefore, I will now plot his destruction with my heart and reason, like as he hath plotted with his cunning and perfidy. So he said to the Afrite, Hast thou determined to kill me? He answered yes. Then said he, by the Most Great Name engraved upon the seal of Solomon, I will ask thee one question; and wilt thou answer it to me truly? On hearing the mention of the Most Great Name, the Afrite was agitated, and trembled, and replied, Yes; ask, and be brief. The fisherman then said, How wast thou in this bottle? It will not contain thy hand or thy foot; how then can it contain thy whole body? Dost thou not believe that I was in it? said the Afrite. The fisherman answered, I will never believe thee until I see thee in it. Upon this, the Afrite shook, and became converted again into smoke, which rose to the sky, and then became condensed, and entered the bottle by little and little, until it was all enclosed; when the fisherman hastily snatched the sealed leaden stopper, and, having replaced it in the mouth of the bottle, called out to the Afrite, and said, Choose in what manner of death thou wilt die. I will assuredly throw thee here into the sea, and build me a house on this spot; and whosoever shall come here, I will prevent his fishing in this place, and will say to him, Here is an Afrite, who to any person that liberates him will propose various kinds of death, and then give him his choice of one of them. On hearing these words of the fisherman, the Afrite endeavoured to escape; but could not, finding himself restrained by the impression of the seal of Solomon, and thus imprisoned by the fisherman as the vilest and filthiest and least of Afrites. The fisherman then took the

[1] An epithet of the hyæna.

bottle to the brink of the sea. The Afrite exclaimed, Nay; nay!—to which the fisherman answered. Yea, without fail! yea, without fail! The Marid then, addressing him with a soft voice and humble manner, said, What dost thou intend to do with me, O fisherman? He answered, I will throw thee into the sea, and if thou hast been there a thousand and eight hundred years, I will make thee to remain there until the hour of judgment. Did I not say to thee, Spare me, and so may God spare thee; and destroy me not, lest God destroy thee? But thou didst reject my petition, and wouldst nothing but treachery; therefore God hath caused thee to fall into my hand, and I have betrayed thee.—Open to me, said the Afrite, that I may confer benefits upon thee. The fisherman replied, Thou liest, thou accursed; I and thou are like the Vizier of the Grecian King and the sage Douban. What, said the Afrite, was the case of the Vizier of the Grecian King and the sage Douban, and what is their story? The fisherman answered as follows:—

THE STORY OF THE GRECIAN KING AND THE SAGE DOUBAN.

Know, O Afrite, that there was, in former times, a monarch who was King of the Grecians, possessing great treasures and numerous forces, valiant, and having troops of every description; but he was afflicted with leprosy, which the physicians and sages had failed to remove; neither their potions, nor powders, nor ointments were of any benefit to him; and none of the physicians was able to cure him. At length there arrived at the city of this king a great sage, stricken in years, who was called the sage Douban: he was acquainted with ancient Greek, Persian, modern Greek, Arabic, and Syrian books, and with medicine and astrology, both with respect to their scientific principles, and the rules of their practical applications for good and evil; as well as the properties of plants, dried and fresh; the injurious and the useful: he was versed in the wisdom of the philosophers, and embraced a knowledge of all the medical and other sciences.

After this sage had arrived in the city, and remained in it a few days, he heard of the case of the King, of the leprosy with which God had afflicted him, and that the physicians and men of science had failed to cure him. In consequence of this information, he passed the next night in deep study; and when the morning came, and diffused its light, and the sun saluted the Ornament of the Good,[1] he attired himself in the richest of his apparel, and presented himself before the King. Having kissed the ground before him, and offered up a prayer for the continuance of his power and happiness, and greeted him in the best manner he was able, he informed him who he was, and said, O King, I have heard of the disease which hath attacked thy person, and that many of the physicians are unacquainted with

[1] A title of the Prophet Mahomet.

the means of removing it; and I will cure thee without giving thee to drink any potion or anointing thee with ointment. When the

Douban in his Dress of Honour.

King heard his words, he wondered, and said to him, How wilt thou do this? By Allah, if thou cure me, I will enrich thee and thy children's children, and I will heap favours upon thee, and whatever thou shalt desire shall be thine, and thou shalt be my companion and my friend. He then bestowed upon him a robe of honour, and other presents, and said to him, Wilt thou cure me of this disease without potion or ointment? He answered, Yes; I will cure thee without any discomfort to thy person. And the King was extremely astonished, and said, O sage, at what time, and on what day, shall that which thou hast proposed to me be done? Hasten it, O my Son. He answered, I hear and obey.

He then went out from the presence of the King, and hired a house, in which he deposited his books, and medicines, and drugs. Having done this, he selected certain of his medicines and drugs, and made a goff-stick, with a hollow handle, into which he introduced them; after which he made a ball for it, skilfully adapted; and on the following day, after he had finished these, he went again to the King, and kissed the ground before him, and directed him to repair to the horse-course, and to play with the ball and goff-stick. The King, attended by his Emirs and Chamberlains and Viziers, went thither, and, as soon as he arrived there, the sage Douban presented himself before him, and handed to him the goff-stick, saying, Take this goff-stick, and grasp it thus, and ride along the horse-course, and strike the ball with it with all thy force, until the palm of thy hand and thy whole body becomes moist with perspiration, when the medicine will penetrate into thy hand, and pervade thy whole body; and when thou hast done this, and the medicine remains in thee, return to thy palace, and enter the bath, and wash thyself, and sleep: then shalt thou find thyself cured: and peace be on thee. So the King took the goff-stick from the sage, and grasped it in his hand, and mounted his horse; and the ball was thrown before him, and he urged his horse after it until he overtook it, when he struck it with all his force; and when he had continued this exercise as long as was necessary, and bathed and slept, he looked upon his skin, and not a vestige of the leprosy remained: it was clear as white silver. Upon this he rejoiced exceedingly; his heart was dilated, and he was full of happiness.

On the following morning he entered the council-chamber, and sat upon his throne; and the chamberlains and great officers of his court came before him. The sage Douban also presented himself, and when the King saw him, he rose to him in haste, and seated him by his side. Services of food were then spread before them, and the sage ate with the King, and remained as his guest all the day; and when the night approached, the King gave him two thousand pieces of gold, besides dresses of honour and other presents, and mounted him on his own horse, and so the sage returned to his house. And the King was astonished at his skill; saying, This man hath cured me by an external process, without anointing me with ointment: by Allah, this is consummate science; and it is incumbent on me to bestow favours and honours upon him, and to make him my companion and familiar friend as long as I live. He passed the night happy and joyful on account of his recovery, and when he arose, he went forth again, and sat upon his throne: the officers of his court standing before him, and the Emirs and Viziers sitting on his right hand and on his left; and he called for the sage Douban, who came, and kissed the ground before him; and the King rose, and seated him by his side, and ate with him, and greeted him with compliments: he bestowed upon him again a robe of honour and other presents, and, after conversing with him till the approach of night, gave orders that five other robes of honour should be given to him, and a thousand pieces of gold; and the sage departed, and returned to his house.

Again, when the next morning came, the King went as usual to his council-chamber, and the Emirs and Viziers and Chamberlains surrounded him. Now there was, among his Viziers, one of ill aspect and of evil star; sordid, avaricious, and of an envious and malicious disposition; and when he saw that the King had made the sage Douban his friend, and bestowed upon him these favours, he envied him this distinction, and meditated evil against him; agreeably with the adage which saith, There is nobody void of envy;—and another, which saith, Tyranny lurketh in the soul: power manifesteth it, and weakness concealeth it. So he approached the King, and kissed the ground before him, and said, O King of the age, thou art he whose goodness extended to all men, and I have an important piece of advice to give thee: if I were to conceal it from thee, I should be a base-born wretch: therefore, if thou order me to impart it, I will do so. The King, disturbed by these words of the Vizier, said, What is thy advice? He answered, O glorious King, it hath been said by the ancients, He who looketh not to results, fortune will not attend him:—now I have seen the King in a way that is not right; since he hath bestowed favours upon his enemy, and upon him who desireth the downfall of his dominion: he hath treated him with kindness, and honoured him with the highest honours, and admitted him to the closet intimacy: I therefore fear, for the King, the consequence of this conduct.—At this the King was troubled, and his countenance changed; and he said, Who is he whom thou regardest as mine enemy, and to whom I show kindness? He replied, O King, if thou hast been asleep, awake! I allude to the sage Douban. The King said, He is my intimate companion, and the dearest of men in my estimation; for he restored me by a thing that I merely held in my hand, and cured me of my disease which the physicians were unable to remove; and there is not now to be found one like to him in the whole world, from west to east. Wherefore, then, dost thou utter these words against him? I will, from this day, appoint him a regular salary and maintenance, and give him every month a thousand pieces of gold; and if I gave him a share of my kingdom it were but a small thing to do unto him. I do not think that thou hast said this from any other motive than that of envy. If I did what thou desirest, I should repent after it, as the man repented who killed his parrot.

THE STORY OF THE HUSBAND AND THE PARROT.

There was a certain merchant, of an excessively jealous disposition, having a wife endowed with perfect beauty, who had prevented him from leaving his home; but an event happened which obliged him to make a journey; and when he found his doing so to be indispensable, he went to the market in which birds were sold, and bought a parrot, which he placed in his house to act as a spy, that, on his return, she might inform him of what passed during his absence; for this parrot was cunning and intelligent, and remembered

whatever she heard. So, when he had made his journey, and accomplished his business, he returned, and caused the parrot to be brought to him, and asked her respecting the conduct of his wife. She answered, Thy wife has a lover, who visited her every night during thy absence; and when the man heard this, he fell into a violent rage, and went to his wife and gave her a severe beating.

The woman imagined that one of the female slaves had informed him of what had passed between her and her paramour during his absence: she therefore called them together, and made them swear; and they all swore that they had not told their master anything of the matter; but confessed that they had heard the parrot relate to him what had passed. Having thus established, on the testimony of the slaves, the fact of the parrot's having informed her husband of her intrigue, she ordered one of the slaves to grind with a hand-mill under the cage, another to sprinkle water from above, and a third to move a mirror from side to side, during the next night on which her husband was absent; and on the following morning, when the man returned from an entertainment at which he had been present, and inquired again of the parrot what had passed that night during his absence; the bird answered, O my master, I could neither see nor hear anything, on account of the excessive darkness, and thunder, and lightning, and rain. Now this happened during summer: so he said to her, What strange words are these? It is now summer, when nothing of what thou hast described ever happens. The parrot, however, swore by Allah the Great that what she had said was true; and that it had so happened: upon which the man, not understanding the case, nor knowing the plot, became violently enraged, and took out the bird from the cage, and threw her down upon the ground with such violence that he killed her.

But after some days, one of his female slaves informed him of the truth; yet he would not believe it, until he saw his wife's paramour going out from his house; when he drew his sword, and slew the traitor by a blow on the back of his neck: so also did he to his treacherous wife; and thus both of them went, laden with the sin which they had committed, to the fire; and the merchant discovered that the parrot had informed him truly of what she had seen; and he mourned grievously for her loss.

When the Vizier heard these words of the Grecian King he said, O King of great dignity — what hath this crafty sage — this man from whom nought but mischief proceedeth - - done unto me, that I should be his enemy, and speak evil of him, and plot with thee to destroy him? I have informed thee respecting him in compassion for thee, and in fear of his despoiling thee of thy happiness; and if my words be not true, destroy me as the Vizier of Sindbad was destroyed. The King asked, How was that? And the Vizier thus answered:—

THE STORY OF THE ENVIOUS VIZIER AND THE PRINCE AND THE GHOUL.

THE King above-mentioned had a son who was ardently fond of the chase; and had a Vizier whom he charged to be always with this son wherever he went. One day the son went forth to hunt, and his father's Vizier was with him; and as they rode together they saw a great wild beast: upon which the Vizier exclaimed to the Prince, Away after this wild beast! The King's son pursued it until he was out of the sight of his attendants, and the beast also escaped from before his eyes in the desert; and while the Prince wandered in perplexity, not knowing whither to direct his course, he met in his way a damsel, who was weeping. He said to her, who art thou? — and she answered, I am a daughter of one of the kings of India; I was in the desert, and slumber overtook me, and I fell from my horse in a state of insensibility, and being thus separated from my attendants, I lost my way. The Prince, on hearing this, pitied her forlorn state, and placed her behind him on his horse; and as they proceeded, they passed by a ruin, and the damsel said to him, O my master, I would alight here for a little while. The Prince therefore lifted her from his horse at this ruin; but she delayed so long to return, that he wondered wherefore she had loitered so, and entering after her, without her knowledge, perceived that she was a Ghoul,[1] and heard her say, My children, I have brought you to-day a fat young man:—on which they exclaimed, Bring him to us, O mother! that we may fill our stomachs with his flesh. When the Prince heard these words, he felt assured of destruction; the muscles of his side quivered, and fear overcame him, and he retreated. The Ghoul then came forth, and seeing that he appeared alarmed and fearful, and that he was trembling, said to him, Wherefore dost thou fear! He answered, I have an enemy of whom I am in fear. The Ghoul then said, Thou assertest thyself to be the son of the King. He replied, Yes. — Then, said she, wherefore dost thou not give some money to thine enemy, and so conciliate him? He answered, He will not be appeased with money nor with anything but life; and therefore do I fear him: I am an injured man. She then said to him, If thou be an injured man, as thou affirmest, beg aid of God against thine oppressor, and he will avert from thee his mischievous design, and that of every other person whom thou fearest. Upon this, therefore, the Prince raised his head towards heaven, and said, O Thou who answerest the distressed when he prayeth to thee, and dispellest evil, assist me and cause mine enemy to depart from me; for Thou art able to do whatsoever Thou wilt! — and the Ghoul no sooner heard his prayer, than she departed from him. The Prince then returned to his father, and informed him of the conduct of the Vizier; upon which the King gave orders that the minister should be put to death.

[1] A sort of evil Genie that eats men: a cannibal.

CONTINUATION OF THE STORY OF THE GRECIAN KING AND THE SAGE DOUBAN.

And thou, O King, continued the Vizier of the Grecian King, if hou trust in this sage he will kill thee in the foulest manner. If thou continue to bestow favours upon him, and to make him thine intimate companion, he will plot thy destruction. Dost thou not see that he hath cured thee of the disease by external means, by a thing that thou heldest in thy hand? Therefore thou art not secure against his killing thee by a thing that thou shalt hold in the same manner. The King answered, Thou hast spoken truth: the case is as thou hast said, O faithful Vizier: it is probable that this sage came as a spy to accomplish my death; and if he cured me by a thing I held in my hand, he may destroy me by a thing that I may smell: what then, O Vizier, shall be done respecting him? The Vizier answered, Send to him immediately, and desire him to come hither; and when he is come, strike off his head, and so shalt thou avert from thee his evil design, and be secure from him. Betray him before he betray thee.—The King said, Thou hast spoken right.

Immediately, therefore, he sent for the sage, who came full of joy, not knowing what the Compassionate had decreed against him, and addressed the King with these words of the poet:—

If I fail any day to render thee due thanks, tell me for what I have composed my verse and prose.
Thou hadst loaded me with favours unsolicited, bestowed without delay on thy part, or excuse.
How then should I abstain from praising thee as thou deservest, and lauding thee both with my heart and voice?
Nay, I will thank thee for thy benefits conferred upon me: they are light upon my tongue, though weighty to my back.

Knowest thou, said the King, wherefore I have summoned thee? The sage answered, None knoweth what is secret but God, whose name be exalted! Then said the King, I have summoned thee that I may take away thy life. The sage, in the utmost astonishment at this announcement, said, O King, wherefore wouldst thou kill me, and what offence hath been committed by me? The King answered, It hath been told me that thou art a spy, and that thou hast come hither to kill me; but I will prevent thee by killing thee first:—and so saying, he called out to the executioner, Strike off the head of this traitor, and relieve me from his wickedness.—Spare me, said the sage, and so may God spare thee; and destroy me not, lest God destroy thee. And he repeated these words several times, like as I did, O Afrite: but thou wouldst not let me go, desiring to destroy me.

The Grecian King then said to the sage Douban, I shall not be secure unless I kill thee; for thou curedst me by a thing that I held

in my hand, and I have no security against thy killing me by a thing that I may smell, or by some other means.—O King, said the sage, is this my recompense from thee? Dost thou return evil for good? — The King answered, Thou must be slain without delay. When the sage, therefore, was convinced that the King intended to put him to death, and that his fate was inevitable, he lamented the benefit that he had done to the undeserving. The executioner then advanced and bandaged his eyes, and having drawn his sword, said, Give permission. Upon this the sage wept, and said again, Spare me, and so may God spare thee; and destroy me not, lest God destroy thee! Wouldst thou return me the recompense of the crocodile?— What, said the King, is the story of the crocodile? — The sage answered, I cannot relate it while in this condition; but I conjure thee by Allah to spare me, and so may He spare thee. And he wept bitterly. Then one of the chief officers of the King arose and said, O King, give up to me the blood of this sage; for we have not seen him commit any offence against thee; nor have we seen him do aught but cure thee of thy disease, which wearied the other physicians and sages. The King answered, Ye know not the reason wherefore I would kill the sage: it is this, that if I suffered him to live, I should myself inevitably perish; for he who cured me of the disease under which I suffered by a thing that I held in my hand, may kill me by a thing that I may smell: and I fear that he would do so, and would receive an appointment on account of it; seeing that it is probable he is a spy who hath come hither to kill me; I must therefore kill him, and then shall I feel myself safe. — The sage then said again, Spare me, and so may God spare thee; and destroy me not, lest God destroy thee.

But he now felt certain, O Afrite, that the King would put him to death, and that there was no escape for him; so he said, O King, if my death is indispensable, grant me some respite, that I may return to my house, and acquit myself of my duties, and give directions to my family and neighbours to bury me, and dispose of my medical books; and among my books is one of most especial value, which I offer as a present to thee, that thou mayst treasure it in thy library. And what, said the King, is this book? He answered, it contains things not to be enumerated; and the smallest of the secret virtues that it possesses is this; that when thou hast cut off my head, if thou open this book, and count three leaves, and then read three lines on the page to the left, the head will speak to thee, and answer whatever thou shalt ask. At this the King was excessively astonished, and shook with delight, and said to him, O Sage, when I have cut off thy head will it speak? He answered, Yes, O King; and this is a wonderful thing.

The King then sent him in the custody of guards: and the sage descended to his house, and settled all his affairs on that day; and on the following day he went up to the court: and the Emirs and Viziers, and Chamberlains and Deputies, and all the great officers of state, went thither also; and the court resembled a flower-garden. And when the sage had entered, he presented himself before the

King, bearing an old book, and a small pot containing a powder and he sat down and said, Bring me a tray. So they brought him one; and he poured out the powder into it, and spread it. He then said, O King, take this book, and do nothing with it until thou hast cut off my head; and when thou hast done so, place it upon this tray, and order some one to press it down upon the powder; and when this is done, the blood will be stanched: then open the book. As soon as the sage had said this, the King gave orders to strike off his head; and it was done. The King then opened the book, and found that its leaves were stuck together; so he put his finger to his mouth, and moistened it with his spittle, and opened the first leaf, and the second, and the third; but the leaves were not opened without difficulty. He opened six leaves, and looked at them; but found upon them no writing. So he said, O Sage, there is nothing written in it. The head of the sage answered, Turn over more leaves. The King did so; and in a little while, the poison penetrated into his system; for the book was poisoned; and the King fell back, and cried out, The poison hath penetrated into me!—and upon this, the head of the sage Douban repeated these verses:—

Douban and the Executioner.

They made use of their power, and used it tyrannically; and soon it became as though it had never existed.
Had they acted equitably, they had experienced equity; but they oppressed; wherefore fortune oppressed them with calamities and trials.
Then did the case itself announce to them, This is the reward of your conduct, and fortune is blameless.

And when the head of the sage Douban had uttered these words, the King immediately fell down dead.

CONTINUATION OF THE STORY OF THE FISHERMAN.

Now, O Afrite, continued the fisherman, know that if the Grecian King had spared the sage Douban, God had spared him, but he refused, and desired his destruction, therefore God destroyed him; and thou, O Afrite, if thou hadst spared me, God had spared thee, and I had spared thee; but thou desiredst my death; therefore will I put thee to death imprisoned in this bottle; and will throw thee

here into the sea. The Marid upon this, cried out, and said, I conjure thee by Allah, O fisherman, that thou do it not: spare me in generosity, and be not angry with me for what I did; but if I have done evil, do thou good, according to the proverb,—O thou benefactor of him who hath done evil, the action that he hath done is sufficient for him:—do not therefore as Imama did to Ateca.—And what, said the fisherman, was their case? The Afrite answered. This is not a time for telling stories, when I am in this prison: but when thou liberatest me, I will relate to thee their case. The fisherman said, Thou must be thrown into the sea, and there shall be no way of escape for thee from it; for I endeavoured to propitiate thee, and humbled myself before thee, yet thou wouldst nothing but my destruction, though I had committed no offence to deserve it, and had done no evil to thee whatever, but only good, delivering thee from thy confinement; and when thou didst thus unto me, I perceived that thou wast radically corrupt: and I would have thee know, that my motive for throwing thee into this sea is, that I may acquaint with thy story every one that shall take thee out, and caution him against thee, that he may cast thee in again; thus shalt thou remain in this sea to the end of time, and experience varieties of torment. The Afrite then said, Liberate me, for this is an opportunity for thee to display humanity; and I vow to thee that I will never do thee harm; but, on the contrary, will do thee a service that shall enrich thee for ever.

Upon this the fisherman accepted his covenant that he would not hurt him, but that he would do him good; and when he had bound him by oaths and vows, and made him swear by the Most Great Name of God, he opened to him; and the smoke ascended until it had all come forth, and then collected together, and became, as before, an Afrite of hideous form. The Afrite then kicked the bottle into the sea. When the fisherman saw him do this, he made sure of destruction, and said, This is no sign of good: — but afterwards he fortified his heart, and said, O Afrite, God, whose name be exalted, hath said, Perform the covenant, for the covenant shall be inquired into:—and thou hast covenanted with me, and sworn that thou wilt not act treacherously towards me; therefore, if thou so act, God will recompense thee; for He is jealous; He respiteth, but suffereth not to escape; and remember that I said to thee as said the sage Douban to the Grecian King, Spare me, and so may God spare thee.

The Afrite laughed, and, walking on before him, said, O fisherman, follow me. The fisherman did so, not believing in his escape, until they had quitted the neighbourhood of the city, and ascended a mountain, and descended into a wide desert tract, in the midst of which was a lake of water. Here the Afrite stopped, and ordered the fisherman to cast his net and take some fish; and the fisherman looking into the lake, saw in it fish of different colours, white, and red, and blue, and yellow; at which he was astonished; and he cast his net, and drew it in, and found in it four fish, each fish of a different colour from the others, at the sight of which he rejoiced. The Afrite then said to him, Take them to the Sultan, and present

them to him, and he will give thee what will enrich thee; and for the sake of God accept my excuse, for, at present, I know no other way of rewarding thee; for having been in the sea a thousand and eight hundred years, and not seen the surface of the earth until now: but take not the fish from the lake more than once each day: and now I commend thee to the care of God.—Having thus said, he struck the earth with his feet, and it clove asunder, and swallowed him.

The fisherman then went back to the city, wondering at all that had befallen him with the Afrite, and carried the fish to his house; and he took an earthern bowl, and, having filled it with water, put the fish into it; and they struggled in the water: and when he had done this, he placed the bowl upon his head, and repaired to the King's palace, as the Afrite had commanded him, and, going up unto the King, presented to him the fish; and the King was excessively astonished at them, for he had never seen any like them in the course of his life; and he said, Give these fish to the slave cook-maid. This

The Fisherman showing the Fish to the Sultan.

maid had been sent as a present to him by the King of the Greeks, three days before; and he had not yet tried her skill. The Vizier, therefore, ordered her to fry the fish, and said to her, O maid, the King saith unto thee, I have not reserved my tear but for the time of my difficulty; — to-day, then, gratify us by a specimen of thy excellent cookery, for a person hath brought these fish as a present to the Sultan. After having thus charged her, the Vizier returned, and the King ordered him to give the fisherman four hundred pieces of gold: so the Vizier gave them to him; and he took them in his lap, and returned to his home and his wife, joyful and happy, and bought what was needful for his family.

Such were the events that befell the fisherman; now we must

relate what happened to the maid. — She took the fish, and cleaned them, and arranged them in the frying-pan, and left them until one side was cooked, when she turned them upon the other side; and, lo! the wall of the kitchen clove asunder, and there came forth from it a damsel of tall stature, smoothed-cheeked, of perfect form, with eyes adorned with kohl,[1] beautiful in countenance, and with heavy swelling hips; wearing a coif interwoven with blue silk; with rings in her ears, and bracelets on her wrists, and rings set with precious jewels on her fingers; and in her hand was a rod of Indian cane: and she dipped the end of the rod in the frying-pan, and said, O fish, are ye remaining faithful to your covenant? At the sight of this the cook-maid fainted. The damsel then repeated the same words a second and third time; after which the fish raised their heads from the frying-pan, and answered, Yes, yes. They then repeated the following verse:—

> If thou return, we return; and if thou come, we come; and if thou forsake, we verily do the same.

And upon this the damsel overturned the frying-pan, and departed, by the way she had entered, and the wall of the kitchen closed up again. The cook-maid then arose, and beheld the four fish burnt like charcoal; and she exclaimed, In his first encounter his staff broke! — and as she sat reproaching herself, she beheld the Vizier standing at her head; and he said to her, Bring the fish to the Sultan: — and she wept, and informed him of what had happened.

The Vizier was astonished at her words, and exclaimed, This is indeed a wonderful event; — and he sent for the fisherman, and when he was brought, he said to him, O fisherman, thou must bring to us four fish like those which thou broughtest before. The fisherman accordingly went forth to the lake, and threw his net, and when he had drawn it in he found in it four fish as before; and he took them to the Vizier, who went with them to the maid, and said to her, Rise, and fry them in my presence, that I may witness this occurrence. The maid, therefore, prepared the fish, and put them in the frying-pan, and they remained but a little while when the wall clove asunder, and the damsel appeared, clad as before, and holding the rod; and she dipped the end of the rod in the frying-pan, and said, O fish, O fish, are ye remaining faithful to your old covenant? Upon which they raised their heads, and answered as before; and the damsel overturned the frying-pan with the rod, and returned by the way she had entered, and the wall closed up again.

The Vizier then said, This is an event which cannot be concealed from the King:—so he went to him, and informed him of what had happened in his presence; and the King said, I must see this with my own eyes. He sent, therefore, to the fisherman, and commanded him to bring four fish like the former; granting him a delay of three days. And the fisherman repaired to the lake, and brought the fish

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[1] A black powder applied to the edges of the eyelids as an ornament.

thence to the King, who ordered again that four hundred pieces of gold should be given to him; and then, turning to the Vizier, said to him, Cook the fish thyself here before me. The Vizier answered, I hear and obey. He brought the frying-pan, and, after he had cleaned the fish, threw them into it; and as soon as he had turned them, the wall clove asunder, and there came forth from it a negro, in size like a bull, or like one of the tribe of Ad,[1] having in his hand a branch of a green tree: and he said, with a clear but terrifying voice, O fish, O fish, are ye remaining faithful to your old covenant? Upon which they raised their heads, and answered as before, Yes, yes;

If thou return, we return; and if thou come, we come; and if thou forsake, we verily do the same.

The black then approached the frying-pan, and overturned it with the branch, and the fish became like charcoal, and he went away as he had come.

When he had thus disappeared from before their eyes, the King said, This is an event respecting which it is impossible to keep silence, and there must undoubtedly be some strange circumstance connected with these fish. He then ordered that the fisherman should be brought before him, and when he had come he said to him, Whence came these fish? The fisherman answered, From a lake between four mountains behind this mountain which is without thy city. The King said to him, How many days' journey distant? He answered, O our lord the Sultan, a journey of half-an-hour. And the Sultan was astonished, and ordered his troops to go out immediately with him and the fisherman, who began to curse the Afrite. They proceeded until they had ascended the mountain, and descended into a wide desert tract which they had never before seen in their whole lives; and the Sultan and all the troops wondered at the sight of this desert, which was between four mountains, and at the fish, which were of four colours, red and white, and yellow and blue. The King paused in astonishment, and said to the troops, and to the other attendants who were with him, Hath any of you before seen this lake in this place? They all answered, No. Then said the King, By Allah, I will not enter my city, nor will I sit upon my throne, until I know the true history of this lake, and of its fish. And upon this he ordered his people to encamp around these mountains; and they did so. He then called for the Vizier, who was a well-informed, sensible, prudent, and learned man; and when he had presented himself before him, he said to him, I desire to do a thing with which I will acquaint thee; and it is this:—I have resolved to depart alone this night, to seek for information respecting this lake and its fish: therefore sit thou at the door of my pavilion, and say to the Emirs and Viziers and Chamberlains, The Sultan is sick, and hath commanded me not to allow any person to go in unto him:—and acquaint no one with my intention.

[1] A race of ancient Arabs, destroyed for their infidelity.

The Vizier was unable to oppose his design; so the King disguised himself, and slung on his sword, and withdrew himself from the midst of his troops. He journeyed the whole of the night, until the morning, and proceeded until the heat became oppressive to him: he then paused to rest; after which he again proceeded the remainder of the day and the second night until the morning, when there appeared before him, in the distance, something black, at the sight of which he rejoiced, and said, Perhaps I shall there find some person who will inform me of the history of the lake and its fish. And when he approached this black object, he found it to be a palace built of black stones, and overlaid with iron; and one of the leaves of its door was open and the other shut. The King was glad, and he stood at the door, and knocked gently, but heard no answer; he knocked a second and a third time, but again heard no answer: then he knocked a fourth time, and with violence; but no one answered. So he said, It is doubtless empty: — and he took courage, and entered from the door into the passage, and cried out, saying, O inhabitants of the palace, I am a stranger and a traveller! have ye any provision? And he repeated these words a second and a third time, but heard no answer. And upon this he fortified his heart, and emboldened himself, and proceeded from the passage into the midst of the palace; but he found no one there, and only saw that it was furnished, and that there was, in the centre of it, a fountain with four lions of red gold, which poured forth the water from their mouths, like pearls and jewels: around this were birds; and over the top of the palace was extended a net which prevented their flying out. At the sight of these objects he was astonished, and he was grieved that he saw no person there whom he could ask for information respecting the lake, and the fish, and the mountains, and the palace. He then sat down between the doors, reflecting upon these things; and as he thus sat, he heard a voice of lamentation from a sorrowful heart, chanting these verses:—

O fortune, thou pitiest me not, nor releasest me! See, my heart is straightened between affliction and peril!
Will not you [O my wife] have compassion on the mighty whom love hath abased, and the wealthy who is reduced to indigence?
We were jealous even of the zephyr which passed over you; but when the divine decree is issued, the eye becometh blind!
What resource hath the archer, when in the hour of conflict, he desireth to discharge the arrow, but findeth his bow-string broken?
And when troubles are multiplied upon the noble-minded, where shall he find refuge from fate and from destiny?

When the Sultan heard this lamentation, he sprang upon his feet, and, seeking the direction whence it proceeded, found a curtain suspended before the door of a chamber; and he raised it, and beheld behind it a young man sitting on a sofa raised to the height of a cubit from the floor. He was a handsome youth, well shaped, and of eloquent speech, with shining forehead, and rosy cheek, marked with a mole resembling ambergris. The King was rejoiced at seeing him,

and saluted him; and the young man (who remained sitting, and was clad with a vest of silk, embroidered with gold, but who exhibited traces of grief) returned his salutation, and said to him, O my master, excuse my not rising.—O youth! said the King, inform me respecting the lake, and its fish of various colours, and respecting this palace, and the reason of thy being alone in it, and of thy lamentation. When the young man heard these words, tears trickled down his cheeks, and he wept bitterly. And the King was astonished, and said to him, What causeth thee to weep, O youth? He answered, How can I refrain from weeping when this is my state?—and so saying, he stretched forth his hand, and lifted up the skirts of his clothing; and, lo! half of him, from his waist to the soles of his feet was stone; and from his waist to the hair of his head he was like other men. He then said, Know, O King, that the story of the fish is extraordinary; if it were engraved upon the intellect, it would be a lesson to him who would be admonished:—and he related as follows:—

THE STORY OF THE YOUNG KING OF THE BLACK ISLANDS.

My father was King of the city which was here situated: his name was Mahmoud, and he was lord of the Black Islands, and of the four mountains. After a reign of seventy years, he died, and I succeeded to his throne; whereupon I took as my wife the daughter of my uncle; and she loved me excessively, so that when I absented myself from her, she would neither eat nor drink till she saw me again. She remained under my protection five years. After this, she went one day to the bath; and I had commanded the cook to prepare the supper, and entered this palace, and slept in my usual place. I had ordered two maids to fan me; and one of them sat at my head and the other at my feet; but I was restless because my wife was not with me; and I could not sleep. My eyes were closed, but my spirit was awake; and I heard the maid at my head say to her at my feet, O Masouda, verily our lord is unfortunate in his youth; and what a pity it is that it should be passed with our depraved, wicked mistress!—Perdition to unfaithful wives! replied the other; but (added she) such a person as our lord, so endowed by Nature, is not suited to this profligate woman, who passes every night absent from his bed.—Verily, rejoined she at my head, our lord is careless in not making any inquiry respecting her.—Wo to thee! said the other: hath our lord any knowledge of her conduct, or doth she leave him to his choice? Nay, on the contrary, she contriveth to defraud him by means of the cup of wine which he drinketh every night before he sleepeth, putting bhang[1] into it; in consequence of which he sleepeth so soundly that he knoweth not what happeneth, nor whither she goeth, nor what she doth; for, after she hath given him the wine to drink, she dresseth herself, and goeth out from him, and is absent

[1] An intoxicating or stupifying drug.

until daybreak, when she returneth to him, and burneth a perfume under his nose, upon which he awaketh from his sleep.

The Young King on his Bed attended by two Maids.

When I heard this conversation of the maids, the light became darkness before my face, and I was hardly conscious of the approach of night, when my cousin returned from the bath. The table was prepared, and we ate, and sat awhile drinking our wine as usual. I then called for the wine which I was accustomed to drink before I lay down to sleep, and she handed to me the cup; but I turned away, and, pretending to drink it as I was wont to do, poured it into my bosom, and immediately lay down: upon which she said, Sleep on; I wish that thou wouldst never wake again! By Allah, I abhor thee, and abhor thy person, and my soul is weary of thy company!—She then arose, and attired herself in the most magnificent of her apparel, and having perfumed herself, and slung on a sword, opened the door of the palace, and went out. I got up immediately, and followed her until she had quitted the palace, and passed through the streets of the city, and arrived at the city-gates, when she pronounced some words that I understood not: whereupon the locks fell off, and the gates opened, and she went out, I still following her, without her knowledge. Thence she proceeded to a space among the mounds, and arrived at a strong edifice, in which was a kubbeh[1] constructed of mud, with a door, which she entered. I then climbed upon the roof, and looking down upon her through an aperture, saw

[1] A chamber with an arched roof.

that she was visiting a black slave, whose large lips, one of which over-lapped the other, gathered up the sand from the pebbly floor, while he lay, in a filthy and wet condition, upon a few sta'ks of sugar-cane.

She kissed the ground before this slave; and he raised his head towards her, and said, Wo to thee! Wherefore hast thou remained unto this hour? The other blacks have been here drinking wine, and each of them has gone away with his mistress; and I refused to drink on thy account. She answered, O my master, and beloved of my heart, knowest thou not that I am married to my cousin, and that I abhor every man who resembles him, and hate myself while I am in his company? If I did not fear to displease thee, I would reduce the city to ruin, so that the owl and the raven should cry in it, and would transport its stones beyond Mount Kaf. — Thou liest, thou infamous woman, replied the slave; and I swear by the generosity of the blacks (and if I speak not truth, may our valour be as the valour of the whites), that if thou loiter as thou hast now done till this hour, I will no longer give thee my company, nor approach thy person, thou faithless one! Dost thou inconvenience me for the sake of thine own pleasure, thou filthy wretch, and vilest of the whites?—When I heard (continued the King) their words, and witnessed what passed between them, the world became dark before my face, and I knew not where I was. — My cousin still stood weeping, and abasing herself before him, and said, O my beloved, and treasure of my heart, there remaineth to me none but thee for whom I care, and if thou cast me off, alas for me! O my beloved! O light of mine eye!—Thus she continued to weep, and to humble herself before him, until he became pacified towards her; upon which she rejoiced, and arose, and, having disrobed herself, said to him, O my master, hast thou here anything that thy maid may eat? He answered, Uncover the dough-pan; it contains some cooked rats' bones; eat of them, and pick them; and take this earthen pot; thou wilt find in it some boozah[1] to drink. So she arose, and ate and drank, and washed her hands; after which she lay down by the side of the slave, upon the stalks of sugar-cane, and covered herself with his tattered clothes and rags.

When I saw her do this, I became unconscious of my existence, and descending from the roof of the kubbeh, entered, and took the sword from the side of my cousin, with the intention of killing them both. I struck the slave upon his neck, and thought that he was killed; but the blow, which I gave with the view of severing his head, only cut the gullet and skin and flesh; and when I thought that I had killed him, he uttered a loud snore, upon which my cousin started up, and, as soon as I had gone, took the sword and returned it to its scabbard, and came back to the city and to the palace, and lay down again in my bed, in which she remained until the morning.

On the following day, I observed that my cousin had cut off her hair and put on the apparel of mourning; and she said to me, O my

[1] A sort of beer, prepared from barley or millet.

cousin, blame me not for what I do; for I have received news that my mother is dead, and that my father hath been slain in a holy war, and that one of my two brothers hath died of a poisonous sting, and the other by the fall of a house; it is natural, therefore, that I should weep and mourn. On hearing these words, I abstained from upbraiding her, and said, Do what seemeth fit to thee; for I will not oppose thee. Accordingly, she continued mourning and weeping and wailing a whole year; after which she said to me, I have a desire to build for myself, in thy palace, a tomb, with a cupola, that I may repair thither alone to mourn, and I will call it the House of Lamentations. I replied, Do what thou seest fit. So she built for herself a house for mourning, with an arched chamber in the middle of it, like the tomb of a saint; after which she removed thither the slave, and there she lodged him. He was in a state of excessive weakness, and unable to render her any service, though he drank wine; and from the day on which I had wounded him he had never spoken; yet he remained alive, because the appointed term of his life had not expired. My cousin every day visited him in this tomb early and late, to weep and mourn over him, and took to him wine to drink, and boiled meats; and thus she continued to do, morning and evening, until the expiration of the second year, while I patiently suffered her, till, one day, I entered her apartment unawares, and found her weeping, and slapping her face, and repeating these verses:—

I have lost my existence among mankind since your absence; for my heart loveth none but you.
Take my body, then, in mercy, to the place where you are laid; and there bury me by your side:
And if, at my grave, you utter my name, the moaning of my bones shall answer to your call.

As soon as she had finished the recitation of these verses, I said to her, holding my drawn sword in my hand, This is the language of those faithless women who renounce the ties of affinity, and regard not lawful fellowship!—and I was about to strike her with the sword, and had lifted up my arm to do so, when she arose—for she knew that it was I who had wounded the slave—and, standing before me, pronounced some words which I understood not, and said, May God, by means of my enchantment, make thee to be half of stone, and half of the substance of man!—whereupon I became as thou seest, unable to move, neither dead nor alive; and when I had been reduced to this state, she enchanted the city and its markets and fields. The inhabitants of our city were of four classes; Mahometans, and Christians, and Jews, and Magians; and she transformed them into fish: the white are the Mahometans; the red, the Magians; the blue, the Christians; and the yellow the Jews. She transformed, also, the four islands into four mountains, and placed them around the lake; and from that time she has continued every day to torture me, inflicting upon me a hundred lashes with a leather whip, until the blood flows from my wounds; after which she puts on my upper

half a vest of hair-cloth, beneath these garments.—Having said thus the young man wept, and ejaculated the following verses:—

Give me patience, O Allah, to bear what thou decreest! I will be patient, if so I may obtain thine approval.
I am straitened, indeed, by the calamity that hath befallen me: but the Family of the favoured Prophet shall intercede for me!

Upon this, the King, looking towards the young man, said to him, O youth, thou hast increased my anxiety, and where (he added) is this woman? The young man answered, She is in the tomb, where the slave is lying, in the arched chamber; and every day, before she visits him, she strips me of my clothing, and inflicts upon me a hundred lashes with the whip, while I weep and cry out, unable to move so as to repulse her. After thus torturing me, she repairs early to the slave, with the wine and boiled meat!—By Allah, O youth, said the King, I will do thee an act of kindness for which I shall be remembered, and a favour which historians shall record in a biography after me.

He then sat and conversed with him until the approach of night upon which he arose, and waited till the first dawn of day, when he took off his clothes, and slung on his sword, and went to the place where the slave lay. After remarking the candles and lamps, and perfumes and ointments, he approached the slave, and with a blow of his sword slew him; he then carried him on his back, and threw him into a well which he found in the palace, and, returning to the kubbeh, clad himself with the slave's clothes, and lay down with th drawn sword by his side. Soon after, the vile enchantress went to her cousin, and having pulled off his clothes, took the whip, and beat him, while he cried, Ah! it is enough for me to be in this state! Have pity on me then!—Didst thou show pity to me, she exclaimed, and didst thou spare my lover?—She then put on him the hair-cloth vest and his outer garments, and repaired to the slave with a cup of wine, and a bowl of boiled meat. Entering the tomb, she wept and wailed, exclaiming, O my master, answer me!—O my master, speak to me!—and poured forth her lamentation in the words of this verse:—

How long shall this aversion and harshness continue? Sufficient is the evil which my passion hath brought upon me!

Then weeping as before, she exclaimed again, O my master, answer me, and speak to me! Upon this the King, speaking in a low voice, and adapting his tongue to the pronunciation of the blacks, ejaculated, Ah! Ah! there is no strength nor power but in God! On hearing these words, she screamed with joy, and fell down in a swoon: and when she recovered, she exclaimed, Possibly my master is restored to health! The King, again lowering his voice as if from weakness, replied, Thou profligate wretch, thou deservest not that I should address thee.—Wherefore? said she. He answered, Because all the day long thou tormentest thy husband, while

he calleth out, and imploreth the aid of God, so that thou hast prevented my sleeping from the commencement of darkness until morning: thy husband hath not ceased to humble himself, and to imprecate vengeance upon thee, till he hath distracted me; and had it not been for this, I had recovered my strength: this it is which hath prevented my answering thee.—Then, with thy permission, she replied, I will liberate him from his present sufferings.—Liberate him, said the King, and give us ease.

She replied, I hear and obey:—and immediately arose, and went out from the tomb to the palace, and, taking a cup, filled it with water, and pronounced certain words over it, upon which it began to boil like a cauldron. She then sprinkled some of it upon her cousin, saying, By virtue of what I have uttered, be changed from thy present state to that in which thou wast at first!—and instantly he shook, and stood upon his feet, rejoicing in his liberation, and exclaimed, I testify that there is no deity but God, and that Ma'omet is God's Apostle; God favour and preserve him! She then said to him, Depart and return not hither, or I will kill thee:—and she cried out in his face: so he departed from before her, and she returned to the tomb, and said, O my master, come forth to me that I may behold thee. He replied with a weak voice, What hast thou done? Thou hast relieved me from the branch but hast not relieved me from the root.—O my beloved, she said, and what is the root? He answered, The people of this city, and of the four Islands; every night, at the middle hour, the fish raise their heads, and imprecate vengeance upon me and upon thee; and this is the cause that prevents the return of vigour to my body; therefore liberate them, and come and take my hand, and raise me, for vigour hath already in part returned to me.

On hearing these words of the King, whom she imagined to be the slave, she said to him with joy, O my master, on my head and my eye! In the name of Allah!—and she sprang up, full of happiness, and hastened to the lake, where, taking a little of its water, she pronounced over it some unintelligible words; whereupon the fish became agitated, and raised their heads, and immediately became converted into men as before. Thus was the enchantment removed from the inhabitants of the city, and the city became re-peopled, and the market-streets re-erected, and every one returned to his occupation: the mountains also became changed into islands as they were at the first. The enchantress then returned immediately to the King, whom she still imagined to be the slave, and said to him, O my beloved, stretch forth thy honoured hand, that I may kiss it.—Approach me, said the King in a low voice. So she drew near to him; and he, having his keen-edged sword ready in his hand, thrust it into her bosom, and the point protruded from her back; he then struck her again, and clove her in twain, and went forth.

He found the young man who had been enchanted waiting his return, and congratulated him on his safety; and the young prince kissed his hand, and thanked him. The King then said to him, Wilt thou remain in thy city, or come with me to my capital?—O

King of the age, said the young man, dost thou know the distance that is between thee and thy city? The King answered, Two days

The Sultan killing the Enchantress.

and a half. — O King, replied the young man, if thou hast been asleep, awake: between thee and thy city is a distance of a year's journey to him who travelleth with diligence; and thou camest in two days and a half only because the city was enchanted: but, O King, I will never quit thee for the twinkling of an eye. The King rejoiced at his words, and said, Praise be to God, who hath in his beneficence given thee to me: thou art my son; for during my whole life I have never been blest with a son; — and they embraced each other, and rejoiced exceedingly. They then went together into the palace, where the King who had been enchanted informed the officers of his court that he was about to perform the holy pilgrimage; so they prepared for him everything that he required; and he departed with the Sultan; his heart burning with reflections upon his city, because he had been deprived of the sight of it for the space of a year.

He set forth, accompanied by fifty memlooks, and provided with presents, and they continued their journey night and day for a whole year, after which they drew near to the city of the Sultan; and the Vizier and the troops, who had lost all hope of his return, came forth to meet him. The troops, approaching him, kissed the ground before him, and congratulated him on his safe return; and he entered the city and sat upon the throne. He then acquainted the Vizier with

all that had happened to the young King; on hearing which, the Vizier congratulated the latter, also, on his safety; and when all things were restored to order, the Sultan bestowed presents upon a number of his subjects, and said to the Vizier, Bring to me the fisherman, who presented to me the fish. So he sent to this fisherman, who had been the cause of the restoration of the inhabitants of the enchanted city, and brought him; and the King invested him with a dress of honour, and inquired of him respecting his circumstances, and whether he had any children. The fisherman informed him that he had a son and two daughters; and the King, on hearing this, took as his wife one of the daughters: and the young prince married the other. The King also conferred upon the son the office of treasurer. He then sent the Vizier to the city of the young prince, the capital of the Black Islands, and invested him with its sovereignty, despatching with him the fifty memlooks who had accompanied him thence, with numerous robes of honour to all the Emirs; and the Vizier kissed his hands, and set forth on his journey; while the Sultan and the young prince remained. And as to the fisherman, he became the wealthiest of the people of his age; and his daughters continued to be the wives of the Kings until they died.

But this (added Sheherazade) is not more wonderful than what happened to the porter.

CHAPTER III.

Commencing with part of the Ninth Night, and ending with part of the Eighteenth.

THE STORY OF THE PORTER AND THE LADIES OF BAGDAD, AND OF THE THREE ROYAL MENDICANTS, &c.

THERE was a man of the city of Bagdad, who was unmarried, and he was a porter; and one day, as he sat in the market, reclining against his crate, there accosted him a female wrapped in an izar[1] of the manufacture of Mosul,[2] composed of gold-embroidered silk, with a border of gold lace at each end, who raised her face-veil, and displayed beneath it a pair of black eyes, with lids bordered by

[1] A veil three yards in length, worn so as to conceal the person.

[2] Mosul was long celebrated for its manufacture of fine cottons, from whence our word "Muslin."

The Porter Follows the Lady. (Page 65.)

long lashes, exhibiting a tender expression, and features of perfect beauty; and she said, with a sweet voice, Bring thy crate, and follow me.

The porter had scarcely heard her words when he took up his crate, and he followed her until she stopped at the door of a house, and knocked; whereupon there came down to her a Christian, and she gave him a piece of gold, and received for it a quantity of olives, and two large vessels of wine, which she placed in the crate, saying to the porter, Take it up, and follow me. The porter exclaimed, This is, indeed, a fortunate day! — and he took up the crate, and followed her. She next stopped at the shop of a fruiterer, and bought of him Syrian apples, and Othmanee quinces, and peaches of Oman, and jasmine of Aleppo, and water-lilies of Damascus, and cucumbers of the Nile, and Egyptian limes, and Sultanee citrons, and sweet-scented myrtle, and sprigs of the henna-tree, and chamomile, and anemones, and violets, and pomegranate-flowers, and eglantine: all these she put into the porter's crate, and said to him, Take it up. So he took it up, and followed her until she stopped at the shop of a butcher, to whom she said, Cut off ten pounds of meat; — and he cut it off for her, and she wrapped it in a leaf of a banana-tree, and put it in the crate, and said again, Take it up, O porter: — and he did so, and followed her. She next stopped at the shop of a seller of dry fruits, and took some of every kind of these, and desired the porter to take up his burden. Having obeyed, he followed her until she stopped at the shop of a confectioner, where she bought a dish, and filled it with sweets of every kind that he had, which she put into the crate; whereupon the porter ventured to say, If thou hadst informed me beforehand, I had brought with me a mule to carry all these things. The lady smiled at his remark, and next stopped at the shop of a perfumer, of whom she bought ten kinds of scented waters; rose-water, and orange-flower-water, and willow-flower-water, &c.; together with some sugar, and a sprinkling-bottle of rose-water infused with musk, and some frankincense, and aloes-wood, and ambergris, and musk, and wax-candles; and, placing all these in the crate, she said, Take up thy crate and follow me. He, therefore, took it up, and followed her until she came to a handsome house, before which was a spacious court. It was a lofty structure, with a door of two leaves, composed of ebony, overlaid with plates of red gold.

The young lady stopped at this door, and knocked gently; whereupon both its leaves were opened, and the porter, looking to see who opened it, found it to be a damsel of tall stature, high-bosomed, fair, and beautiful, and of elegant form, with a forehead like the bright new moon, eyes like those of gazelles, eyebrows like the new moon of Ramadan,[1] cheeks resembling anemones, and a mouth like the seal of Solomon; her countenance was like the full moon in its splendour, and the forms of her bosom resembled two pomegranates of equal size. When the porter beheld her, she captivated his reason:

[1] The month of abstinence.

the crate nearly fell from his head, and he exclaimed, Never in my life have I seen a more fortunate day than this! The lady-portress, standing within the door, said to the cateress and the porter, Ye are welcome: — and they entered, and proceeded to a spacious saloon, decorated with various colours, and beautifully constructed, with carved woodwork, and fountains, and benches of different kinds, and closets with curtains hanging before them; there was also in it, at the upper end, a sofa of alabaster inlaid with large pearls and jewels, with a musquito-curtain of red satin suspended over it, and within this was a young lady with eyes possessing the enchantment of Babylon,[1] and a figure like the letter Alif,[2] with a face that put to shame the shining sun: she was like one of the brilliant planets, or rather, one of the most high-born of the maidens of Arabia. This third lady, rising from the sofa, advanced with a slow and elegant gait to the middle of the saloon, where her sisters were standing, and said to them, Why stand ye still? Lift down the burden from the head of this poor porter: — whereupon the cateress placed herself before him, and the portress behind him, and, the third lady assisting them, they lifted it down from his head. They then took out the contents of the crate, and, having put everything in its place, gave to the porter two pieces of gold, saying to him, Depart, O porter.

The porter, however, stood looking at the ladies, and admiring their beauty and their agreeable dispositions; for he had never seen any more handsome; and when he observed that they had not a man among them, and gazed upon the wine, and fruits, and sweet-scented flowers, which were there, he was full of astonishment, and hesitated to go out; upon which one of the ladies said to him, Why dost thou not go? dost thou deem thy hire too little? Then turning to one of her sisters, she said to her, Give him another piece of gold.—By Allah, O my mistress, exclaimed the porter, my hire is but two half-drachms,[3] and I thought not what ye have given too little; but my heart and mind were occupied with reflections upon you and your state, ye being alone, with no man among you, not one to amuse you with his company; for ye know that the minaret standeth not firmly but on four walls: now ye have not a fourth, and the pleasure of women is not complete without men: ye are three only, and have need of a fourth, who should be a man, a person of sense, discreet, acute, and a concealer of secrets. We are maidens, they replied; and fear to impart our secret to him who will not keep it; for we have read, in a certain history, this verse:—

> Guard thy secret from another: intrust it not: for he who instrusteth a secret hath lost it.

By your existence, said the porter, I am a man of sense and trustworthy: I have read various books, and perused histories: I make

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[1] The Chaldeans were famous for magic. [2] The form of Alif is long and slender.

[3] A drachm is worth about sixpence.

known what is fair, and conceal what is foul, and act in accordance with the saying of the poet:—

None keepeth a secret but a faithful person: with the best of mankind it remaineth concealed.
A secret is with me as in a house with a lock whose key is lost, and whose door is sealed.

When the ladies heard the verses which he quoted, and the words with which he addressed them, they said to him, Thou knowest that we have expended here a considerable sum of money: hast thou then wherewith to requite us? We will not suffer thee to remain with us unless thou contribute a sum of money; for thou desirest to sit with us, and to be our cup-companion, and to gaze upon our beautiful faces.—If friendship is without money, said the mistress of the house, it is not equivalent to the weight of a grain:—and the portress added, If thou hast nothing, depart with nothing:—but the cateress said, O sister, let us suffer him; for, verily, he hath not been deficient in his services for us this day: another had not been so patient with us; whatever, therefore, falls to his share of the expense, I will defray for him.—At this the porter rejoiced, and exclaimed, By Allah, I obtained my first and only pay this day from none but thee:—and the other ladies said to him, Sit down: thou art welcome.

The cateress then arose, and having tightened her girdle, arranged the bottles and strained the wine, and prepared the table by the pool of the fountain. She made ready all that they required, brought the wine, and sat down with her sisters; the porter also sitting with them, thinking he was in a dream. And when they had seated themselves, the cateress took a jar of wine, and filled the

The Porter and Ladies Carousing.

first cup, and drank it; she then filled another, and handed it to one of her sisters; and in like manner she did to her other sister; after which she filled again, and handed the cup to the porter, who, having taken it from her hand, repeated this verse:—

I will drink the wine, and enjoy health; for, verily, this beverage is a remedy for disease.

The wine continued to circulate among them, and the porter, taking his part in the revels, dancing and singing with them, and enjoying the fragrant odours, began to hug and kiss them, while one slapped him, and another pulled him, and the third beat him with sweet-scented flowers, till, at length, the wine made sport with their reason: and they threw off all restraint, indulging their merriment with as much freedom as if no man had been present.

Thus they continued until the approach of night, when they said to the porter, Depart and show us the breadth of thy shoulders;—but he replied, Verily the departure of my soul from my body were more easy to me than my departure from your company; therefore suffer us to join the night to the day, and then each of us shall return to his own, or her own, affairs. The cateress, also, again interceded for him, saying, By my life I conjure you that ye suffer him to pass the night with us, that we may laugh at his drolleries, for he is a witty rogue. So they said to him, Thou shalt pass the night with us on this condition, that thou submit to our authority, and ask not an explanation of anything that thou shalt see. He replied, Good.—Rise then, said they, and read what is inscribed upon the door. Accordingly, he went to the door, and found the following inscription upon it in letters of gold: Speak not of that which doth not concern thee, lest thou hear that which will not please thee: and he said, Bear witness to my promise that I will not speak of that which doth not concern me.

The cateress then rose, and prepared for them a repast; and, after they had eaten a little, they lighted the candles and burned some aloes-wood. This done, they sat down again to the table; and while they were eating and drinking, they heard a knocking at the door; whereupon, without causing any interruption to their meal, one of them went to the door, and, on her return, said, Our pleasure this night is now complete, for I have found, at the door, three foreigners with shaven chins, and each of them is blind of the left eye: it is an extraordinary coincidence. They are strangers newly arrived, and each of them has a ridiculous appearance: if they come in, therefore, we shall be amused with laughing at them.—The lady ceased not with these words, but continued to persuade her sisters until they consented, and said, Let them enter; but make it a condition with them that they speak not of that which doth not concern them, lest they hear that which will not please them. Upon this she rejoiced: and, having gone again to the door, brought in the three men blind of one eye and with shaven chins, and they had thin and twisted moustaches. Being mendicants they saluted and drew back;

but the ladies rose to them, and seated them ; and when these three men looked at the porter, they saw that he was intoxicated: and, observing him narrowly, they thought that he was one of their own class, and said, He is a mendicant like ourselves, and will amuse us by his conversation : — but the porter, hearing what they said, arose, and rolled his eyes, and exclaimed to them, Sit quiet, and abstain from impertinent remarks. Have ye not read the inscription upon the door?—The ladies, laughing, said to each other, Between the mendicants and the porter we shall find matter for amusement. They then placed before the former some food, and they ate, and then sat to drink. The portress handed to them the wine, and, as the cup was circulating among them, the porter said to them, Brothers, have ye any tale or strange anecdote wherewith to amuse us? The mendicants, heated by the wine, asked for musical instruments; and the portress brought them a tambourine of the manufacture of Mosul, with a lute of Irak, and a Persian harp; whereupon they all arose; and one took the tambourine; another the lute; and the third, the harp: and they played upon these instruments, the ladies accompanying them with loud songs; and while they were thus diverting themselves, a person knocked at the door. The portress, therefore, went to see who was there; and the cause of the knocking was this.

The Caliph Haroun Alrashid had gone forth this night to see and hear what news he could collect, accompanied by Giafar his Vizier, and Mesrour his executioner. It was his custom to disguise himself in the attire of a merchant; and this night, as he went through the city, he happened to pass, with his attendants, by the house of these ladies, and hearing the sounds of the musical instruments, he said to Giafar, I have a desire to enter this house, and to see who is giving this concert.—They are a party who have become intoxicated, replied Giafar, and I fear that we may experience some ill usage from them;—but the Caliph said, We must enter, and I would that thou devise some stratagem by which we may obtain admission to the inmates. Giafar therefore answered, I hear and obey:—and he advanced, and knocked at the door; and when the portress came and opened the door, he said to her, My mistress, we are merchants from Tiberias, and have been in Bagdad ten days; we have brought with us merchandise, and taken lodgings in a Khan;[1] and a merchant invited us to an entertainment this night: accordingly we went to his house, and he placed food before us, and we ate, and sat awhile drinking together, after which he gave us leave to depart: and going out in the dark, and being strangers, we missed our way to the Khan: we trust, therefore, in your generosity, that you will admit us to pass the night in your house; by doing which you will obtain a reward in heaven.—The portress, looking at them, and observing that they were in the garb of merchants, and that they bore an appearance of respectability, returned, and consulted her two companions; and they said to her, Admit them: so she returned, and opened to them

[1] A sort of inn.

the door. They said to her, Shall we enter with thy permission? She answered, Come in. The Caliph, therefore, entered, with Giafar and Mesrour: and when the ladies saw them, they rose to them, and served them, saying, Welcome are our guests; but we have a condition to impose upon you, that ye speak not of that which doth not concern you, lest you hear that which will not please you. They answered, Good:—and when they had sat down to drink, the Caliph looked at the three mendicants, and was surprised at observing that each of them was blind of the left eye: and he gazed upon the ladies, and was perplexed and amazed at their fairness and beauty. And when the others proceeded to drink and converse, the ladies brought wine to the Caliph; but he said, I am a pilgrim;—and drew back from them. Whereupon the portress spread before him an embroidered cloth, and placed upon it a China bottle, into which she poured some willow-flower water, adding to it a lump of ice, and sweetening it with sugar, while the Caliph thanked her, and said within himself, To-morrow I must reward her for this kind action.

The party continued their carousal, and when the wine took effect upon them, the mistress of the house arose, and waited upon them, and afterwards taking the hand of the cateress, said, Arise, O my sister, that we may fulfil our debt. She replied, Good. The portress then rose, and, after she had cleared the middle of the saloon, placed the mendicants at the further end, beyond the doors; after which the ladies called to the porter, saying, How slight is thy friendship! thou art not a stranger, but one of the family. So the porter arose, and girded himself, and said, What would ye?—to which one of the ladies answered, Stand where thou art:—and presently the cateress said to him, Assist me:—and he saw two black bitches, with chains attached to their necks, and drew them to the middle of the saloon; whereupon the mistress of the house arose from her place, and tucked up her sleeve above her wrist, and, taking a whip, said to the porter, Bring to me one of them. Accordingly he dragged one forward by the chain. The bitch whined, and shook her head at the lady; but the latter fell to beating her upon the head, notwithstanding the howling, until her arms were tired, when she threw the whip from her hand, and pressed the bitch to her bosom, and wiped away her tears, and kissed her head; after which she said to the porter, Take her back, and bring the other;—and he brought her, and she did to her as she had done to the first. At the sight of this, the mind of the Caliph was troubled, and his heart was contracted, and he winked to Giafar that he should ask her the reason: but he replied by a sign, Speak not.

The mistress of the house then looked towards the portress, and said to her, Arise to perform what thou hast to do. She replied, Good:—and the mistress of the house seated herself upon a sofa of alabaster, overlaid with gold and silver, and said to the portress and the cateress, Now perform your parts. The portress then seated herself upon a sofa by her, and the cateress, having entered a closet, brought out from it a bag of satin with green fringes, and, placing

herself before the lady of the house, shook it, and took out from it a lute; and she tuned its strings, and sang to it these verses:—

Restore to my eyelids the sleep which hath been ravished; and inform me of my reason, whither it hath fled.
I discovered, when I took up my abode with love, that slumber had become an enemy to my eyes.
They said, we saw thee to be one of the upright; what, then, hath seduced thee? I answered, Seek the cause from his glance.
Verily I excuse him for the shedding of my blood, admitting that I urged him to the deed by vexation.
He cast his sun-like image upon the mirror of my mind, and its reflection kindled a flame in my vitals.

When the portress had heard this song, she exclaimed, Allah approve thee;—and she rent her clothes, and fell upon the floor in a swoon; and when her bosom was thus uncovered, the Caliph saw upon her the marks of beating, as if from sticks and whips; at which he was greatly surprised. The cateress immediately arose, sprinkled water upon her face, and brought her another dress, which she put on. The Caliph then said to Giafar, Seest thou not this woman, and the marks of beating upon her? I cannot keep silence respecting this affair, nor be at rest until I know the truth of the history of this damsel, and that of these two bitches. But Giafar replied, O our lord, they have made a covenant with us that we shall not speak excepting of that which concerneth us, lest we hear that which will not please us.—The cateress then took the lute again, and, placing it against her bosom, touched the chords with the ends of her fingers, and thus sang to it:—

If of love we complain, what shall we say? Or consuming through desire, how can we escape?
Or if we send a messenger to interpret for us, he cannot convey the lover's complaint.
Or if we would be patient, short were our existence after the loss of those we love.
Nought remaineth to us but grief and mourning, and tears streaming down our cheeks.
O you who are absent from my sight, but constantly dwelling within my heart!
Have you kept your faith to an impassioned lover, who, while time endureth, will never change?
Or, in absence, have you forgotten that lover who, on your account, is wasting away?
When the day of judgment shall bring us together, I will beg of our Lord a protractive trial.

On hearing these verses of the cateress, the portress again rent her clothes, and cried out, and fell upon the floor in a swoon; and the cateress, as before, put on her another dress, after she had sprinkled some water upon her face.

The mendicants, when they witnessed this scene, said, Would that we had never entered this house, but rather had passed the night upon

the mounds;[1] for our night hath been rendered foul by an event that breaketh the back! The Caliph, looking towards them, then said, Wherefore is it so with you? They answered, Our hearts are troubled by this occurrence.—Are ye not, he asked, of this house?—No, they answered; nor did we imagine that this house belonged to any but the man who is sitting with you:—upon which the porter said, Verily, I have never seen this place before this night; and I would that I had passed the night upon the mounds rather than here. They then observed one to another, We are seven men, and they are but three women; we will, therefore, ask them of their history; and if they answer us not willingly they shall do it in spite of themselves:—and they all agreed to this, excepting Giafar, who said, This is not a right determination; leave them to themselves, for we are their guests, and they made a covenant with us which we should fulfil; there remaineth but little of the night, and each of us shall soon go his way. Then winking to the Caliph, he said, There remaineth but an hour; and to-morrow we will bring them before thee, and thou shalt ask them their story. But the Caliph refused to do so, and said, I have not patience to wait so long for their history.—Words followed words, and at last, they said, Who shall put the question to them? and one answered, The porter.

The ladies then said to them. O people, of what are ye talking?—whereupon the porter approached the mistress of the house, and said to her, O my mistress, I ask thee, and conjure thee by Allah, to tell us the story of the two bitches, and for what reason you beat them, and then wept, and kissed them, and that thou acquaint us with the cause of thy sister's having been beaten with sticks! this is our question, and peace be on you.—Is this true that he saith of you? inquired the lady of the other men: and they all answered, Yes,—excepting Giafar, who was silent. When the lady heard their answer, she said, Verily, O our guests, ye have wronged us excessively; for we made a covenant with you beforehand, that he who should speak of that which concerned him not should hear that which would not please him. Is it not enough that we have admitted you into our house, and fed you with our provisions? But it is not so much your fault, as the fault of her who introduced you to us.—She then tucked up her sleeve above her wrist, and struck the door three times, saying, Come ye quickly!—and immediately the door of a closet opened, and there came forth from it seven black slaves, each having in his hand a drawn sword. The lady said to them, Tie behind them the hands of these men of many words, and bind each of them to another:—and they did so, and said, O virtuous lady, dost thou permit us to strike off their heads? She answered, Give them a short respite, until I shall have inquired of them their histories, before ye behead them.—By Allah, O my mistress, exclaimed the porter, kill me not for the offence of others: for they have all transgressed and committed an offence, excepting me. Verily our night had been pleasant if we had been preserved from

[1] Eastern cities are often surrounded by mounds of ruins and rubbish.

The Porter seized.

these mendicants, whose presence is enough to convert a well-peopled city into a heap of ruins!—He then repeated this couplet:—

How good is it to pardon one able to resist! and how much more so, one who is helpless;
For the sake of the friendship that subsisted between us destroy not one for the crime of another.

On hearing these words of the porter, the lady laughed after her anger. Then approaching the men, she said, Acquaint me with your histories, for there remaineth of your lives no more than an hour. Were ye not persons of honourable and high condition, or governors, I would hasten your recompense. — The Caliph said to Giafar, Wo to thee, O Giafar! make known to her who we are; otherwise she will kill us. — It were what we deserve, replied he. — Jesting, said the Caliph, is not befitting in a time for seriousness: each has its proper occasion. — The lady then approached the mendicants, and said to them, Are ye brothers? They answered, No, indeed; we are only poor foreigners. She said then to one of them, Wast thou born blind of one eye?—No, verily, he answered; but a wonderful event happened to me when my eye was destroyed, and the story of it, if engraved on the understanding, would serve as a lesson to him who

would be admonished. She asked the second and the third also; and they answered her as the first; adding, Each of us is from a different country, and our history is wonderful and extraordinary. The lady then looked towards them and said, Each of you shall relate his story, and the cause of his coming to our abode, and then stroke his head and go his way.

The first who advanced was the porter, who said, O my mistress, I am a porter; and this cateress loaded me and brought me hither, and what hath happened to me here in your company ye know. This is my story; and peace be on you. — Stroke thy head, then, said she, and go. — But he replied, By Allah, I will not go until I shall have heard the story of my companions. — The first mendicant then advanced, and related as follows:—

THE STORY OF THE FIRST ROYAL MENDICANT.

Know, O my mistress, that the cause of my having shaved my beard, and of the loss of my eye, was this:—My father was a King, and he had a brother who was also a King, and who resided in another capital. It happened that my mother gave birth to me on the same day on which the son of my uncle was born; and years and days passed away until we attained to manhood. Now, it was my custom, some years, to visit my uncle, and to remain with him several months; and on one of these occasions my cousin paid me great honour; he slaughtered sheep for me, and strained the wine for me, and we sat down to drink; and when the wine had affected us, he said to me, O son of my uncle, I have need of thine assistance in an affair of interest to me, and I beg that thou wilt not oppose me in that which I desire to do. I replied, I am altogether at thy service; — and he made me swear to him by great oaths, and, rising immediately, absented himself for a little while, and then returned, followed by a woman decked with ornaments, and perfumed, and wearing a dress of extraordinary value. He looked towards me, while the woman stood behind him, and said, Take this woman, and go before me to the burial-ground which is in such a place: — and he described it to me, and I knew it. He then added, Enter the burial-ground, and there wait for me.

I could not oppose him, nor refuse to comply with his request, on account of the oaths which I had sworn to him; so I took the woman, and went with her to the burial-ground; and when we had sat there a short time, my cousin came, bearing a basin of water, and a bag containing some plaster; and a small adze. Going to a tomb in the midst of the burial-ground, he took the adze, and disunited the stones, which he placed on one side; he then dug up the earth with the adze, and uncovered a flat stone, of the size of a small door, under which there appeared a vaulted staircase. Having done this, he made a sign to the woman, and said to her, Do according to thy choice: — whereupon she descended the stairs. He then looked towards me, and said, O son of my uncle, complete thy kind-

ness, when I have descended into this place, by replacing the trap-door and the earth above it as they were before: then, this plaster which is in the bag, and this water which is in the basin, do thou knead together and plaster the stones of the tomb as they were, so that no man may know it, and say, This hath been lately opened, but its interior is old:—for during the space of a whole year I have been preparing this, and no one knew it but God: this is what I would have thee do. He then said to me, May God never deprive thy friends of thy presence, O son of my uncle! — and, having uttered these words, he descended the stairs.

When he had disappeared from before my eyes, I replaced the trap-door, and busied myself with doing as he had ordered me, until the tomb was restored to the state in which it was at first; after which I returned to the palace of my uncle, who was then absent on a hunting excursion. I slept that night, and when the morning came, I reflected upon what had occurred between me and my cousin, and repented of what I had done for him, when repentance was of no avail. I then went out to the burial-ground, and searched for the tomb; but could not discover it. I ceased not in my search until the approach of night; and, not finding the way to it, returned again to the palace; and I neither ate nor drank: my heart was troubled respecting my cousin, since I knew not what had become of him; and I fell into excessive grief. I passed the night sorrowful until the morning, and went again to the burial-ground, reflecting upon the action of my cousin, and repenting of my compliance with his request; and I searched among all the tombs; but discovered not that for which I looked. Thus I persevered in my search seven days without success.

My trouble continued and increased until I was almost mad; and I found no relief but in departing, and returning to my father; but on my arrival at his capital, a party at the city-gate sprang upon me and bound me. I was struck with the utmost astonishment, considering that I was the son of the Sultan of the city, and that these were the servants of my father and myself: excessive fear of them overcame me, and I said within myself, What hath happened to my father? I asked of those who had bound me the cause of this conduct; but they returned me no answer, till after a while, when one of them, who had been my servant, said to me, Fortune hath betrayed thy father; the troops have been false to him, and the Vizier hath killed him; and we were lying in wait to take thee. — They took me, and I was as one dead, by reason of this news which I had heard respecting my father; and I stood before the Vizier who had killed my father.

Now, there was an old enmity subsisting between me and him; and the cause of it was this:—I was fond of shooting with the cross-bow; and it happened one day, that as I was standing on the roof of my palace, a bird alighted on the roof of the palace of the Vizier, who was standing there at the time, and I aimed at the bird: but the arrow missed it, and struck the eye of the Vizier, and knocked it

out, in accordance with the appointment of fate and destiny, as the poet hath said:—

We trod the steps appointed for us: and the man whose steps are appointed must tread them.
He whose death is decreed to take place in one land will not die in any land but that.

When I had thus put out the eye of the Vizier, he could say nothing, because my father was King of the city. This was the cause of the enmity between him and me: and when I stood before him, with my hands bound behind me, he gave the order to strike off my head. I said to him, Wouldst thou kill me for no offence? — What offence, he exclaimed, could be greater than this? — and he pointed to the place of the eye which was put out. I did that, said I, unintentionally. He replied, If thou didst it unintentionally, I will do the same to thee purposely: — and immediately he said, Bring him forward to me:— and, when they had done so, he thrust his finger into my left eye, and pulled it out. Thus, I became deprived of one eye, as ye see me. He then bound me firmly, and placed me in a chest, and said to the executioner, Take this fellow, and draw thy sword, and convey him without the city; then put him to death, and let the wild beasts devour him.

Accordingly, he went forth with me from the city, and, having taken me out from the chest, bound hand and foot, was about to bandage my eye, and kill me; whereupon I wept, and exclaimed,—

How many brothers have I taken as armour! and such they were; but to guard my enemies.
I thought they would be as piercing arrows: and such they were; but to enter my heart!

The executioner, who had served my father in the same capacity, and to whom I had shown kindnesses, said, on hearing these verses, O my master, what can I do, being a slave under my command? — but presently he added, Depart with thy life, and return not to this country, lest thou perish, and cause me to perish with thee. The poet saith,—

Flee with thy life if thou fearest oppression, and leave the house to tell its builder's fate.
Thou wilt find, for the land that thou quittest, another: but no soul wilt thou find to replace thine own.

As soon as he had thus said, I kissed his hands, and believed not in my safety until I had fled from his presence. The loss of my eye appeared light to me when I considered my escape from death; and I journeyed to my uncle's capital, and, presenting myself before him, informed him of what had befallen my father, and of the manner in which I had lost my eye: upon which he wept bitterly, and said, Thou hast added to my trouble and my grief: for thy cousin hath been lost for some days, and I knew not what hath happened to him,

nor can any one give me information respecting him. Then he wept again, until he became insensible; and when he recovered, he said, O my son, the loss of thine eye is better than the loss of thy life.

Upon this I could no longer keep silence respecting his son, my cousin; so I informed him of all that had happened to him; and on hearing this news he rejoiced exceedingly, and said, Show me the tomb.—By Allah, O my uncle, I replied, I know not where it is; for I went afterwards several times to search for it, and could not recognise its place. We, however, went together to the burial-ground, and, looking to the right and left, I discovered it; and both I and my uncle rejoiced. I then entered the tomb with him, and when we had removed the earth, and lifted up the trap-door, we descended fifty steps, and, arriving at the bottom of the stairs, there issued forth upon us a smoke which blinded our eyes; whereupon my uncle pronounced those words which relieve from fear him who uttereth them —There is no strength nor power but in God, the High, the Great! After this, we proceeded, and found ourselves in a saloon, filled with flour and grain, and various eatables; and we saw there a curtain suspended over a couch, upon which my uncle looked, and found there his son and the woman who had descended with him, lying side by side, and converted into black charcoal, as if they had been thrown into a pit of fire. And when he beheld this spectacle, he spat in his son's face, and exclaimed, This is what thou deservedst, O thou wretch! This is the punishment of the present world, and there remaineth the punishment of the other world, which will be more severe and lasting!—and he struck him with his shoes. Astonished at this action, and grieved for my cousin, seeing him and the damsel thus converted into charcoal, I said, By Allah, O my uncle, moderate the trouble of thy heart, for my mind is perplexed by that which hath happened to thy son, and by thinking how it hath come to pass that he and the damsel are converted into black charcoal. Dost thou not deem it enough for him to be in this state, that thou beatest him with thy shoes?

O son of my brother, he replied, this my son was, from his early years, inflamed with love for his foster-sister; and I used to forbid him from entertaining this passion for her, and to say within myself, They are now children, but when they grow older a base act will be committed by them: —and, indeed, I heard that such had been the case, but I believed it not. I, however, reprimanded him severely, and said to him, Beware of so foul an action, which none before thee hath committed, nor will any commit after thee:—otherwise we shall suffer disgrace and disparagement among the Kings until we die, and our history will spread abroad with the caravans: have a care for thyself that such an action proceed not from thee, for I should be incensed against thee, and kill thee. I then separated him from her, and her from him: but the vile woman loved him excessively; the Devil got possession of them both; and when my son saw that I had separated him, he secretly made this place beneath the earth, and, having conveyed hither the provisions which thou seest, took advantage of my inadvertence when I had gone out to hunt, and came

hither: but the Truth[1] (whose perfection be extolled and whose name be exalted!) was jealously vigilant over them, and consumed them by fire; and the punishment of the world to come will be more severe and lasting.—He then wept, and I wept with him; and he said to me, Thou art my son in his stead.—I remained awhile reflecting upon the world and its vicissitudes, upon the murder of my father by the Vizier, and his usurping his throne, and the loss of my eye, and the strange events which had happened to my cousin, and I wept again.

We then ascended, and having replaced the trap-door and the earth above it, and restored the tomb to its former state, returned to our abode; but scarcely had we seated ourselves when we heard the sounds of drums and trumpets, warriors galloped about, and the air was filled with dust raised by the horses' hoofs. Our minds were perplexed, not knowing what had happened, and the King, asking the news, was answered, The Vizier of thy brother hath slain him and his soldiers and guards, and come with his army to assault the city unawares, and the inhabitants, being unable to withstand, have submitted to him:—whereupon I said within myself, If I fall into his hand, he will slay me.—Griefs overwhelmed me, and I thought of the calamities which had befallen my father and my mother, and knew not what to do; for if I appeared, the people of the city would know me, and the troops of my father would hasten to kill and destroy me. I knew no way of escape but to shave off my beard: so I shaved it, and, having changed my clothes, departed from the city, and came hither, to this abode of peace, in the hope that some person would introduce me to the Prince of the Faithful, the Caliph of the Lord of all creatures, that I might relate to him my story, and all that had befallen me. I arrived in this city this night; and as I stood perplexed, not knowing whither to direct my steps, I saw this mendicant, and saluted him, and said I am a stranger, He replied, And I too am a stranger:—and while we were thus addressing each other, our companion, this third person, came up to us, and saluting us, said I am a stranger. We replied, And we, also, are strangers. So we walked on together, and darkness overtook us, and destiny directed us unto your abode.—This was the cause of the shaving of my beard, and of the loss of my eye.

The lady then said to him, Stroke thy head, and depart:—but he replied, I will not depart until I have heard the stories of the others. And they wondered at his tale; and the Caliph said to Giafar, Verily I have never known the like of that which hath happened to this mendicant.

The second mendicant then advanced, and, having kissed the ground, said:—

THE STORY OF THE SECOND ROYAL MENDICANT.

O MY mistress, I was not born with only one eye; but my story is wonderful, and if written, would serve as a lesson to him who would

[1] One of the names of God.

be admonished. I am a King, and son of a King: I read the Koran according to the seven traditions, and perused various works under the tuition of different learned professors of their subjects: I studied the science of the stars, and the writings of the poets, and made myself a proficient in all the sciences; so that I surpassed the people of my age. My hand-writing was extolled among all the scribes, my fame spread among all countries, and my history among all Kings; and the King of India, hearing of me, requested my father to allow me to visit him, sending him various gifts and curious presents, such as were suitable to Kings. My father, therefore, prepared for me six ships, and we proceeded by sea for the space of a whole month, after which we came to land, and, having disembarked some horses which we had with us in the ship, we loaded ten camels with presents, and commenced our journey; but soon there appeared a cloud of dust, which rose and spread until it filled the air before us, and, after a while, cleared a little, and discovered to us in the midst of it. sixty horsemen like fierce lions, whom we perceived to be Arab highwaymen; and when they saw us, that we were a small company with ten loads of presents for the King of India, they galloped towards us, pointing their spears at us. We made signs to them with our fingers, and said, We are ambassadors to the honoured King of India; therefore do us no injury:—but they replied, We are not in his territories, nor under his government. They slew certain of the young men, and the rest fled. I also fled, after I had received a severe wound; the Arabs being employed, without further regard to us, in taking possession of the treasure and presents which we had with us.

I proceeded without knowing whither to direct my course, reduced from a mighty to an abject state, and journeyed till I arrived at the summit of a mountain, where I took shelter in a cavern until the next morning. I then resumed my journey, and arrived at a flourishing city: the winter, with its cold, had passed away, and the spring had come, with its flowers; and I rejoiced at my arrival there, being wearied with my journey, anxious and pallid. My condition being thus changed, I knew not whither to bend my steps, and turning to a tailor sitting in his shop, I saluted him, and he returned my salutation, and welcomed me, and wished me joy, asking me the reason of my having come thither. I acquainted him, therefore, with what had befallen me from first to last, and he was grieved for me and said, O young man, reveal not thy case, for I fear what the King of this city might do to thee, since he is the greatest of thy father's enemies, and hath a debt of blood against him. He then placed some food and drink before me, and we ate together, and I conversed with him till night, when he lodged me in a place by his shop, and brought me a bed and coverlet; and, after I had remained with him three days, he said to me, Dost thou not know any trade by which to make gain? I answered, I am acquainted with the law, a student of sciences, a writer, and an arithmetician.—Thy occupation, he said, is profitless in our country: there is no one in our city acquainted with science or writing, but only with getting money. Verily, I re-

plied. I know nothing but what I have told thee. Gird thyself, then, said he, and take an axe and a rope, and cut fire-wood in the desert, and so obtain thy subsistence until God dispel thy affliction: but acquaint no one with thy history, else they will kill thee. He then bought for me an axe and a rope, and sent me with a party of wood-cutters, giving them a charge respecting me. Accordingly, I went

The Second Prince as a Woodcutter.

forth with them, and cut some wood, and brought back a load upon my head, and sold it for half a piece of gold, part of which I expended in food, laying by the remainder.

Thus I continued for the space of a year, after which I went one day into the desert, according to my custom, to cut fire-wood, and finding there a tract with abundance of wood, I entered it, and came to a tree, around which I dug; and as I was removing the earth from its roots, the axe struck against a ring of brass; and I cleared away the earth from it, and found that it was affixed to a trap-door of wood, which I immediately removed. Beneath it appeared a staircase, which I descended; and at the bottom of this I entered a door and beheld a palace, strongly constructed, where I found a lady, like a pearl of great price, whose aspect banished from the heart all anxiety and grief and affliction. At the sight of her I prostrated myself in adoration of her Creator for the fairness and beauty which He had displayed in her person; and she, looking towards me, said, Art thou a man or a genie? I answered her, I am a man.—And who, she asked, hath brought thee to this place, in which I have lived five-and-twenty years without ever seeing a human being?—Her words sounded sweetly to me, and I answered her, O my mistress, God hath brought me to thy abode, and I hope will put an end to my anxiety and grief: and I related to her my story from beginning to end. She was grieved at my case, and wept, and said, I also will acquaint thee with my story. Know that I am the daughter of the King of the further parts of India, the lord of the Ebony Island. My father had married me to the son of my uncle; but on the night of my bridal festivities, an Afrite named Jarjaris, the son of Rejmoos, the son of Eblis, carried me off, and, soaring with me through the air, alighted in this place, to which he conveyed all things necessary for me, such as ornaments, and garments, and linen, and furniture, and food, and drink; and once in every ten days he cometh to me, and spendeth a night here; and he hath appointed with me, that, in case of my wanting anything by night or day, I should touch with my hand these two lines which are inscribed upon the arched door, and as soon as I remove my hand I see him before me. Four days have now passed since he was last with me, and there remain therefore six days before he will come again; wilt thou then remain with me five days, and depart one day before his visit?—I answered, Yes;—rejoicing at the proposal; and she arose, and taking me by the hand, conducted me through the arched door to a small and elegant bath, where I took off my clothes, while she seated herself upon a mattress. After this, she seated me by her side, and brought me some sherbet of sugar infused with musk, and handed it to me to drink: she then placed some food before me, and after we had eaten and conversed together, she said to me, Sleep, and rest thyself, for thou art fatigued.

I slept, O my mistress, and forgot all that had befallen me; and when I awoke, I found her rubbing my feet; upon which I called to her, and we sat down again, and conversed awhile; and she said to me, By Allah, I was straitened in my heart, living here alone, without any person to talk with me, five-and-twenty years. Praise be to God who hath sent thee to me.—I thanked her for her kind expressions; and love of her took possession of my heart, and my

anxiety and grief fled away. We then sat down to drink together; and I remained by her side all the night, delighted with her company, for I had never seen her like in my whole life; and in the morning, when we were both full of joy, I said to her, Shall I take thee up from this subterranean place, and release thee from the Genie? But she laughed, and replied, Be content, and hold thy peace; for, of every ten days one day shall be for the Afrite, and nine for thee. I persisted, however, being overcome with passion; and said, I will this instant demolish this arch upon which the inscription is engraved, and let the Afrite come, that I may slay him: for I am predestined to kill Afrites. She entreated me to refrain; but, paying no attention to her words, I kicked the door with violence; upon which she exclaimed, The Afrite hath arrived! Did I not caution thee against this? Verily thou hast brought a calamity upon me; but save thyself, and ascend by the way that thou camest.

In the excess of my fear I forgot my sandals and my axe, and when I had ascended two steps, turning round to look for them, I saw that the ground had opened, and there arose from it an Afrite of hideous aspect, who said, Wherefore is this disturbance with which thou hast alarmed me, and what misfortune hath befallen thee? She answered, No misfortune hath happened to me, excepting that my heart was contracted, and I desired to drink some wine to dilate it, and, rising to perform my purpose, I fell against the door.—Thou liest, vile woman, he exclaimed;—and, looking about the palace to the right and left, he saw the sandals and axe; and said to her, These are the property of none but a man. Who hath visited thee? I have not seen them, she answered, until this instant; probably they belong to thee. This language, said he, is absurd, and will have no effect upon me, thou shameless woman! and, so saying, he stripped her of her clothing, and tied her down, with her arms and legs extended, to four stakes, and began to beat her, urging her to confess what had happened.

For myself, being unable to endure her cries, I ascended the stairs overpowered by fear, and arriving at the top, replaced the trap-door as it was at first, and covered it over with earth. I repented bitterly of what I had done, and reflecting upon the lady and her beauty, and how this wretch was torturing her after she had lived with him five-and-twenty years, and that he tortured her only on my account; and reflecting also upon my father and his kingdom, and how I had been reduced to the condition of a woodcutter, I repeated this verse:—

When fortune bringeth thee affliction, console thyself by remembering that one day thou must see prosperity, and another day difficulty.

Returning to my companion, the tailor, I found him awaiting my return as if he were placed in a pan upon burning coals. I passed last night, said he, with anxious heart on thy account, fearing for thee from some wild beast or other calamity. Praised be to God for thy safe return.—I thanked him for his tender concern for me, and entered my apartment; and as I sat meditating upon that which

had befallen me, and blaming myself for having kicked the kubbeh, my friend the tailor, came in to me, and said, In the shop is a foreigner, who asks for thee, and he has thy axe and sandals; he came with them to the woodcutters, and said to them, I went out at the time of the call of the Muëddin, to morning-prayer, and stumbled upon these, and know not to whom they belong: can ye guide me to their owner? —The woodcutters, therefore, directed him to thee: he is sitting in my shop: so go out to him and thank him, and take thy axe and thy sandals.—On hearing these words, my countenance turned pale, and my whole state became changed; and while I was in this condition the floor of my chamber clove asunder, and there arose from it the stranger, and lo, he was the Afrite: he had tortured the lady with the utmost cruelty; but she would confess nothing: so he took the axe and the sandals, and said to her, If I am Jarjaris, of the descendants of Eblis, I will bring the owner of this axe and these sandals. Accordingly he came, with the pretence before mentioned, to the woodcutters, and, having entered my chamber, without granting me any delay, seized me, and soared with me through the air; he then descended, and dived into the earth, and brought me up into the palace where I was before.

Here I beheld the lady stripped of her clothing, and with blood flowing from her sides; and tears trickled from my eyes. The Afrite then took hold of her, and said, Vile woman, this is thy lover:—whereupon she looked at me, and replied, I know him not, nor have I ever seen him until this instant. The Afrite said to her, With all this torture wilt thou not confess? She answered, Never in my life have I seen him before, and it is not lawful in the sight of God that I should speak falsely against him.—Then, said he, if thou know him not, take this sword and strike off his head. She took the sword, and came to me, and stood over my head; but I made a sign to her with my eyebrow, while tears ran down my cheeks. She replied in a similar manner, Thou art he who hath done all this to me:—I made a sign to her, however, that this was a time for pardon, conveying my meaning in the manner thus described by the poet: —

> Our signal in love is the glance of our eyes; and every intelligent person understands the sign.
> Our eyebrows carry on an intercourse between us; we are silent; but love speaketh.

And when she understood me, she threw the sword from her hand, O my mistress, and the Afrite handed it to me, saying, Strike off her head, and I will liberate thee, and do thee no harm. I replied, Good:—and quickly approaching her, raised my hand; but she made a sign as though she would say, I did no injury to thee; whereupon my eyes poured with tears, and, throwing down the sword, I said, O mighty Afrite, and valiant hero, if a woman, deficient in sense and religion, seeth it not lawful to strike off my head, how is it lawful for me to do so to her, and especially when I have never seen her before in my life! I will never do it, though I should drink the cup

of death and destruction.—There is affection between you, said the Afrite, and, taking the sword, he struck off one of the hands of the lady; then, the other; after this, her right foot; and then, her left foot: thus with four blows, he cut off her four extremities, while I looked on, expecting my own death. She then made a sign to me with her eye; and the Afrite, observing her, exclaimed, Now thou hast been guilty of incontinence with thine eye;—and, with a blow of his sword, struck off her head; after which, he turned towards me, and said, O man, it is allowed us by our law, if a wife be guilty of incontinence, to put her to death. This woman I carried off on her wedding night, when she was twelve years of age, and she was acquainted with no man but me; and I used to pass one night with her in the course of every ten days in the garb of a foreigner; and when I discovered of a certainty that she had been unfaithful to me, I killed her; but as for thee, I am not convinced that thou hast wronged me with respect to her; yet I must not leave thee unpunished; choose, therefore, what injury I shall do to thee.

Upon this, O my mistress, I rejoiced exceedingly, and, eager to obtain his pardon, I said to him, What shall I choose from thy hands?—Choose, he answered, into what form I shall change thee; either the form of a dog, or that of an ass, or that of an ape. I replied, in my desire of forgiveness, Verily, if thou wilt pardon me, God will pardon thee in recompense of thy showing mercy to a Mahometan who hath done thee no injury:—and I humbled myself in the most abject manner, and said to him, Pardon me as the envied man did the envier.—And how was that? said he. I answered as follows:—

THE STORY OF THE ENVIER AND THE ENVIED.

Know, O my master, that there was a certain man who had a neighbour that envied him; and the more this person envied him, so much the more did God increase the prosperity of the former. Thus it continued a long time; but when the envied man found that his neighbour persisted in troubling him, he removed to a place where there was a deserted well; and there he built for himself an oratory, and occupied himself in the worship of God. Numerous fakirs assembled around him, and he acquired great esteem, people repairing to him from every quarter, placing firm reliance upon his sanctity; and his fame reached the ears of his envious neighbour, who mounted his horse, and went to visit him: and when the envied man saw him, he saluted him, and paid him the utmost civility. The envier then said to him, I have come hither to inform thee of a matter in which thou wilt find advantage, and for which I shall obtain a recompense in heaven. The envied man replied, May God requite thee for me with every blessing. Then, said the envier, Order the fakirs to retire to their cells, for the information that I am about to give thee I would have no one overhear. So he ordered them to enter their cells; and the envier said to him, Arise and let us walk together, and converse:

The Afrite Killing his Wife. (Page 83.)

and they walked on until they came to the deserted well before mentioned, when the envier pushed the envied man into this well, without the knowledge of anybody, and went his way, imagining that he had killed him.

The Envied Sheikh and the Genii in the Well.

But this well was inhabited by Genii, who received him unhurt, and seated him upon a large stone; and when they had done this, one of them said to the others, Do ye know this man? They answered, We know him not.—This, said he, is the envied man who fled from him who envied him, and took up his abode in this quarter, in the neighbouring oratory, and who entertaineth us by his zikr[1] and his readings; and when his envier heard of him, he came hither to him, and, devising a stratagem against him, threw him down here. His fame hath this night reached the Sultan of this city, who hath purposed to visit him to-morrow, on account of the affliction which

[1] Devotional repetitions of the name of God.

hath befallen his daughter.—And what, said they, hath happened to his daughter? He answered, Madness; for Genie Maimoun, the son of Dimdim, hath become inflamed with love for her; and her cure is the easiest of things. They asked him, What is it?—and he answered, The black cat that is with him in the oratory hath at the end of her tail a white spot, of the size of a piece of silver; and from this white spot should be taken seven hairs, and with these the damsel should be fumigated, and the Marid would depart from over her head, and not return to her; so she would be instantly cured. And now it is our duty to take him out.

When the morning came, the fakirs saw the Sheikh rising out of the well; and he became magnified in their eyes. And when he entered the oratory, he took from the white spot at the end of the cat's tail seven hairs, and placed them in a portfolio by him; and at sunrise the King came to him, and when the Sheikh saw him, he said to him, O King, thou hast come to visit me in order that I may cure thy daughter. The King replied, Yes, O virtuous Sheikh.—Then, said the Sheikh, send some person to bring her hither; and I trust in God, whose name be exalted, that she may be instantly cured. And when the King had brought his daughter, the Sheikh beheld her bound, and, seating her, suspended a curtain over her, and took out the hairs, and fumigated her with them; whereupon the Marid cried out from over her head, and left her; and the damsel immediately recovered her reason, and, veiling her face, said to her father, What is this, and wherefore didst thou bring me to this place? He answered her, Thou hast nothing to fear;—and rejoiced greatly. He kissed the hand of the envied Sheikh, and said to the great men of his court who were with him, What shall be the recompense of this Sheikh for that which he hath done? They answered, His recompense should be that thou marry him to her.—Ye have spoken truly, said the King,—and he gave her in marriage to him, and thus the Sheikh became a connection of the King; and after some days the King died, and he was made King in his place.

And it happened one day that this envied King was riding with his troops, and he saw his envier approaching; and when this man came before him he seated him upon a horse with high distinction and honour, and, taking him to his palace, gave him a thousand pieces of gold, and a costly dress; after which he sent him back from the city, with attendants to escort him to his house, and reproached him for nothing.—Consider, then, O Afrite, the pardon of the envied to the envier, and his kindness to him, notwithstanding the injuries he had done him.

CONTINUATION OF THE STORY OF THE SECOND ROYAL MENDICANT.

The Afrite, when he had heard this story, replied, Lengthen not thy words to me: as to my killing thee, fear it not: and as to my pardoning thee, covet it not; but as to my enchanting thee, there is

no escape from it;—and, so saying, he clove the earth asunder, and soared with me through the sky to such a height that I beheld the world beneath me as though it were a bowl of water: then alighting upon a mountain, he took up a little dust, and, having muttered and pronounced certain words over it, sprinkled me with it, saying, Quit this form, and take the form of an ape[1]—whereupon I became like an ape of a hundred years of age.

When I saw myself changed into this ugly form I wept for myself, but determined to be patient under the tyranny of fortune, knowing it to be constant to no one. I descended from the summit of the mountain, and, after having journeyed for the space of a month, arrived at the sea-shore; and when I had stood there a short time, I saw a vessel in the midst of the sea, with a favourable wind approaching the land; I therefore hid myself behind a rock on the beach, and when the ship came close up, I sprang into the midst of it. But as soon as the persons on board saw me, one of them cried, Turn out this unlucky brute from the ship:—another said, Let us kill him:—and a third exclaimed, I will kill him with this sword. I, however, caught hold of the end of the sword, and tears flowed from my eyes; at the sight of which the captain took compassion on me, and said to the passengers, O merchant, this ape hath sought my aid, and I give it him; he is under my protection; let no one, therefore, oppose or trouble him. He then treated me with kindness, and whatever he said to me I understood, and all that he required to be done I performed as his servant.

We continued our voyage for fifty days with a fair wind, and cast anchor under a large city containing a population which no one but God, whose name be exalted, could reckon; and, when we had moored our vessel, there came to us some mamlouks[1] from the King of the city; who came on board the ship, and complimented the merchants on their safe arrival, saying, Our King greeteth you, rejoicing in your safety, and hath sent to you this roll of paper, desiring that each of you shall write a line upon it; for the King had a Vizier who was an eminent caligraphist, and he is dead, and the King hath sworn that he will not appoint any person to his office who cannot write equally well. Though in the form of an ape, I arose and snatched the paper from their hands: upon which fearing that I would tear it and throw it into the sea, they cried out against me, and would have killed me; but I made signs to them that I would write, and the captain said to them, Suffer him to write, and if he scribble we will turn him away; but if he write well I will adopt him as my son; for I have never seen a more intelligent ape. So I took the pen, and demanded the ink, and wrote in an epistolary hand this couplet:—

Fame hath recorded the virtues of the noble; but no one hath been able to reckon thine.

May God not deprive mankind of such a father; for thou art the parent of every excellence.

[1] Privileged servants.

Then in a more formal large hand, I wrote the following verses:—

There is no writer that shall not perish; but what his hand hath written shall endure.
Write, therefore, nothing but what will please thee when thou shalt see it on the day of resurrection.

Two other specimens I wrote, in two different and smaller hands, and returned the paper to the mamlouks, who took it back to the King; and when he saw what was written upon it, the hand of no one pleased him excepting mine; and he said to his attendants, Go to the author of this hand-writing, put upon him this dress, and mount him upon a mule, and conduct him, with a band of music before him, to my presence. On hearing this order they smiled; and the King was angry with them, and said, How is it that I give you an order, and ye laugh at me? They answered, O King, we laugh not at thy words, but because he who wrote this is an ape, and not a son of Adam: he is with the captain of the ship newly arrived.

The King was astonished at their words; he shook with delight, and said, I would purchase this ape. He then sent some messengers to the ship, with the mule and the dress of honour, saying to them, Ye must clothe him with this dress, and mount him upon the mule, and bring him hither. So they came to the ship, and, taking me from the captain, clad me with the dress; and the people were astonished, and flocked to amuse themselves with the sight of me. And when they brought me to the King, and I beheld him, I kissed the ground before him three times, and he ordered me to sit down; so I sat down upon my knees, and the persons present were surprised at my polite manners, and especially the King, who presently ordered his people to retire. They therefore did so; none remaining but the King, and a eunuch, and a young mamlouk, and myself. The King then commanded that a repast should be brought; and they placed before him a service of viands such as gratified the appetite and delighted the eye; and the King made a sign to me that I should eat; whereupon I arose, and, having kissed the ground before him seven times, sat down to eat with him; and when the table was removed, I washed my hands, and, taking the ink-case, and pen and paper, I wrote these two verses:—

Great is my appetite for thee, O Kunafeh![1] I cannot be happy nor endure without thee.
Be thou every day and night my food; and may drops of honey not be wanting to moisten thee.

Having done this, I arose, and seated myself at a distance; and the King, looking at what I had written, read it with astonishment, and exclaimed, Can an ape possess such fluency and such skill in caligraphy? This is, indeed, a wonder of wonders!—Afterwards, a chess-

[1] A sort of vermicelli.

table was brought to the King, and he said to me, Wilt thou play? By a motion of my head I answered, Yes: — and I advanced, and arranged the pieces. I played with him twice, and beat him: and the King was perplexed, and said: Were this a man, he would surpass all the people of his age.

He then said to his eunuch, Go to thy mistress, and say to her, Answer the summons of the King:—that she may come and gratify her curiosity by the sight of this wonderful ape. The eunuch therefore went, and returned with his mistress, the King's daughter, who as soon as she saw me, veiled her face, and said, O my father, how is it that thou art pleased to send for me, and suffer strange men to see me?—O my daughter, answered the King, there is no one here but the young mamlouk, and the eunuch who brought thee

The Second Prince transformed into an Ape.

up, and this ape, with myself, thy father; from whom, then, dost thou veil thy face?—This ape, said she, is the son of a King, and the name of his father is Eymar: he is enchanted, and it was the Afrite Jarjaris, a descendant of Eblis, who transformed him, after having slain his own wife, the daughter of King Aknamus. This whom thou supposedst to be an ape, is a learned and wise man.—The King was amazed at his daughter's words, and, looking towards me, said, Is it true that she saith of thee?—I answered, by a motion of my head, Yes:—and wept. The King then said to his daughter, By what means didst thou discover that he was enchanted?—O my father, she answered, I had with me in my younger years an old woman who

was a cunning enchantress, and she taught me the art of enchantment: I have committed its rules to memory, and know it thoroughly. being acquainted with a hundred and seventy modes of performing it, by the least of which I could transport the stones of thy city beyond Mount Caucasus, and make its site to be an abyss of the sea, and convert its inhabitants into fish in the midst of it.—I conjure thee, then, by the name of Allah, said her father, to restore this young man, that I may make him my Vizier. Is it possible that thou possessedst this excellence, and I knew it not? Restore him, that I may make him my Vizier, for he is a polite and intelligent youth.

She replied, With pleasure: and, taking a knife upon which were engraved some Hebrew names, marked with it a circle in the midst of the palace. Within this she wrote certain names and talismans, and then she pronounced invocations, and uttered unintelligible words; and soon the palace around us became immersed in gloom to such a degree, that we thought the whole world was overspread, and lo, the Afrite appeared before us in a most hideous shape, with hands like winnowing-forks, and legs like masts, and eyes like burning torches; so that we were terrified at him. The King's daughter exclaimed, No welcome to thee!—to which the Afrite, assuming the form of a lion, replied, Thou traitress, how is it that thou hast broken thine oath? Did we not swear that we would not oppose one another?—Thou wretch, said she, when didst thou receive an oath?—The Afrite, still in the form of a lion, then exclaimed, Take what awaiteth thee!—and, opening his mouth, rushed upon the lady; but she instantly plucked a hair from her head, and muttered with her lips, whereupon the hair became converted into a piercing sword, with which she struck the lion, and he was cleft in twain by the blow; but his head became changed into a scorpion. The lady immediately transformed herself into an enormous serpent, and crept after the execrable wretch in the shape of a scorpion, and a sharp contest ensued between them; after which, the scorpion became an eagle, and the serpent changing to a vulture, pursued the eagle for a length of time. The latter then transformed himself into a black cat, and the King's daughter became a wolf, and they fought together long and fiercely, till the cat, seeing himself overcome, changed himself into a large red pomegranate, which fell into a pool; but the wolf pursuing it, it ascended into the air, and then fell upon the pavement of the palace, and broke in pieces, its grains became scattered, each apart from the others, and all spread about the whole space of ground enclosed by the palace. The wolf, upon this, transformed itself into a cock, in order to pick up the grains, and not leave one of them; but according to the decree of fate, one grain remained hidden by the side of the pool of the fountain. The cock began to cry and flapped its wings, and made a sign to us with its beak; but we understood not what it would say. It then uttered at us such a cry, that we thought the palace had fallen down upon us; and it ran about the whole of the ground, until it saw the grain that had lain hid by the side of the pool, when it pounced upon it to

pick it up; but it fell into the midst of the water, and became transformed into a fish, and sank into the water: upon which the cock became a fish of a larger size, and plunged in after the other. For a while it was absent from our sight; but at length we heard a loud cry, and trembled at the sound; after which, the Afrite arose as a flame of fire, casting fire from his mouth, and fire and smoke from his eyes and nostrils: the King's daughter also became as a vast body of fire; and we would have plunged into the water from fear of our being burnt and destroyed; but suddenly the Afrite cried out from within the fire, and came towards us upon the raised floor, blowing fire at our faces. The lady, however, overtook him, and blew fire in like manner in his face; and some sparks struck us both from her and from him: her sparks did us no harm; but one from him struck me in my eye, and destroyed it, I being still in the form of an ape; and a spark from him reached the face of the King, and burned the lower half, with his beard and mouth, and struck out his lower teeth; another spark also fell upon the breast of the eunuch: who was burnt, and died immediately. We expected destruction, and gave up all hope of preserving our lives; but while we were in this state, a voice exclaimed, God is most great! God is most great! He hath conquered and aided, and abandoned the denier of the faith of Mahomet, the chief of mankind! The person from whom this voice proceeded was the King's daughter: she had burnt the Afrite; and when we looked towards him, we perceived that he had become a heap of ashes.

The lady then came to us, and said, Bring me a cup of water: — and when it was brought to her, she pronounced over it some words which we understood not, and, sprinkling me with it, said, Be restored, by virtue of the name of the Truth, and by virtue of the most great name of God, to thy original form! — whereupon I became a man as I was at first, excepting that my eye was destroyed. After this, she cried out, The fire! the fire! O my father, I shall no longer live, for I am predestined to be killed. Had he been a human being I had killed him at the first of the encounter. I experienced no difficulty till the scattering of the grains of the pomegranate, when I picked them up excepting the one in which was the life of the Genie; had I picked up that, he had instantly died; but I saw it not, as fate and destiny had appointed; and suddenly he came upon me, and a fierce contest ensued between us under the earth, and in the air, and in the water; and every time that he tried against me a new mode, I employed against him one more potent, until he tried against me the mode of fire; and rarely does one escape against whom the mode of fire is employed. Destiny, however, aided me, so that I burned him first; but I exhorted him previously to embrace the Mahometan faith. Now I die; and may God supply my place to you. — Having thus said, she ceased not to pray for relief from the fire: and lo, a spark ascended to her breast, and thence to her face; and when it reached her face, she wept, and exclaimed, I testify that there is no Deity but God, and I testify that Mahomet is God's Apos-

tie? — We then looked towards her, and saw that she had become a heap of ashes by the side of the ashes of the Afrite.

We were plunged into grief on her account, and I wished that I had been in her place rather than have seen that sweet-faced creature who had done me this kindness reduced to a heap of ashes; but the decree of God cannot be averted. The King, on beholding his daughter in this state, plucked out what remained of his beard, and slapped his face, and rent his clothes; and I also did the same, while we both wept for her. Then came the chamberlains and other great officers of the court, who, finding the King in a state of insensibility, with two heaps of ashes before him, were astonished, and remained encompassing him until he recovered from his fit, when he informed them of what had befallen his daughter with the Afrite; and great was their affliction. The women shrieked, with the female slaves, and continued their mourning seven days. After this, the King gave orders to build, over the ashes of his daughter, a great tomb with a dome, and illuminated it with candles and lamps: but the ashes of the Afrite they scattered in the wind, exposing them to the curse of God. The King then fell sick, and was near unto death: his illness lasted a month; but after this he recovered his health, and summoning me to his presence, said to me, O young man, we passed our days in the enjoyment of the utmost happiness, secure from the vicissitudes of fortune, until thou camest to us, when troubles overcame us. Would that we had never seen thee, nor thy ugly form, on account of which we have been reduced to this state of privation; for in the first place I have lost my daughter, who was worth a hundred men; and secondly, I have suffered this burning, and lost my teeth; my eunuch also is dead: but it was not in thy power to prevent these afflictions: the decree of God hath been fulfilled on us and on thee; and praise be to God that my daughter restored thee, though she destroyed herself. Now, however, depart, O my son, from my city. It is enough that hath happened on thy account; but as it was decreed against us and thee, depart in peace.

So I departed, O my mistress, from his presence; but before I quitted the city, I entered a public bath, and shaved my beard. I traversed various regions, and passed through great cities and bent my course to the Abode of Peace, Bagdad, in the hope of obtaining an interview with the Prince of the Faithful, that I might relate to him all that had befallen me.

The third mendicant then advanced, and thus related his story: —

THE STORY OF THE THIRD ROYAL MENDICANT.

O ILLUSTRIOUS lady, my story is not like those of my two companions, but more wonderful: the course of fate and destiny brought upon them events against which they could not guard: but as to myself, the shaving of my beard and the loss of my eye were occasioned by my provoking fate and misfortune; and the cause was this: —

I was a King, and the son of a King; and when my father died, I

succeeded to his throne, and governed my subjects with justice and beneficence. I took pleasure in sea-voyages; and my capital was on the shore of an extensive sea, interspersed with fortified and garrisoned islands, which I desired, for my amusement, to visit: I therefore embarked with a fleet of ten ships, and took with me provisions sufficient for a whole month. I proceeded twenty days, after which there arose against us a contrary wind: but at daybreak it ceased, and the sea became calm, and we arrived at an island where we landed, and cooked some provisions and ate; after which we remained there two days. We then continued our voyage: and when twenty days more had passed, we found ourselves in strange waters, unknown to the captain, and desired the watch to look out from the mast-head: so he went aloft, and when he had come down he said to the captain, I saw, on my right hand, fish floating upon the surface of the water; and looking towards the midst of the sea, I perceived something looming in the distance, sometimes black, and sometimes white.

When the captain heard this report of the watch, he threw his turban on the deck, and plucked his beard, and said to those who were with him, Receive warning of our destruction, which will befall all of us: not one will escape? So saying, he began to weep; and all of us in like manner bewailed our lot. I desired him to inform us of that which the watch had seen. O my lord, he replied, know that we have wandered from our course since the commencement of the contrary wind that was followed in the morning by a calm, in consequence of which we remained stationary two days; from that period we have deviated from our course for twenty-one days, and we have no wind to carry us back from the fate which awaits us, after this day; to morrow we shall arrive at a mountain of black stone, called loadstone: the current is now bearing us violently towards it, and the ships will fall in pieces, and every nail in them will fly to the mountain, and adhere to it; for God hath given to the loadstone a secret property by virtue of which everything of iron is attracted towards it. On that mountain is such a quantity of iron as no one knoweth but God, whose name be exalted; for from times of old great numbers of ships have been destroyed by the influence of that mountain. There is, upon the summit of the mountain, a cupola of brass supported by ten columns, and upon the top of this cupola is a horseman upon a horse of brass, having in his hand a brazen spear, and upon his breast suspended a tablet of lead, upon which are engraved mysterious names and talismans; and as long, O King, as this horseman remains upon the horse, so long will every ship that approaches be destroyed, with every person on board, and all the iron contained in it will cleave to the mountain: no one will be safe until the horseman shall have fallen from the horse. — The captain then wept bitterly; and we felt assured that our destruction was inevitable, and every one of us bade adieu to his friend

On the following morning we drew near to the mountain: the current carried us towards it with violence, and when the ships were almost close to it, they fell asunder, and all the nails, and everything

else that was of iron, flew from them towards the loadstone. It was near the close of day when the ships fell in pieces. Some of us were drowned, and some escaped; but the greater number were drowned; and of those who saved their lives none knew what became of the others, so stupified were they by the waves and the boisterous wind. As for myself, O my mistress, God, whose name be exalted, spared me on account of the trouble and torment and affliction that He had predestined to befall me. I placed myself upon a plank, and the wind and waves cast it upon the mountain; and when I had landed, I found a practicable way to the summit, resembling steps cut in the rock: so I exclaimed, In the name of God!—and offered up a prayer, and attempted the ascent, holding fast by the notches; and presently God stilled the wind, and assisted me in my endeavours, so that I arrived in safety at the summit. Rejoicing greatly in my escape, I immediately entered the cupola, and performed the prayers of two rekahs[1] in gratitude to God for my preservation, after which I slept beneath the cupola, and heard a voice saying to me, O son of Cassib, when thou awakest from thy sleep, dig beneath thy feet, and thou wilt find a bow of brass and three arrows of lead, whereon are engraved talismans: then take the bow and arrows, and shoot at the horseman that is upon the top of the cupola, and relieve mankind from this great affliction: for when thou hast shot at the horseman he will fall into the sea; the bow will also fall, and do thou bury it in its place; and as soon as thou hast done this, the sea will swell and rise until it attains the summit of the mountain; and there will appear upon it a boat bearing a man different from him whom thou shalt have cast down, and he will come to thee having an oar in his hand: then do thou embark with him; but utter not the name of God: and he will convey thee in ten days to a safe sea, where, on thy arrival thou wilt find one who will take thee to thy city. All this shall be done if thou utter not the name of God.

Awaking from my sleep, I sprang up and did as the voice had directed. I shot at the horseman and he fell into the sea; and the bow having fallen from my hand, I buried it; the sea then became troubled, and rose to the summit of the mountain, and when I had stood waiting there a little while, I beheld a boat in the midst of the sea approaching me. I praised God, whose name be exalted, and when the boat came to me I found in it a man of brass, with a tablet of lead upon his breast, engraven with names and talismans. Without uttering a word, I embarked in the boat, and the man rowed me ten successive days, after which I beheld the islands of security, whereupon, in the excess of my joy, I exclaimed, In the name of God! There is no deity but God! God is most great!—and as soon as I had done this, he cast me out of the boat, and sank in the sea.

Being able to swim, I swam until night, when my arms and shoulders were tired, and, in this perilous situation, I repeated the profession of the faith, and gave myself up as lost; but the sea rose with the violence of the wind, and a wave like a vast castle threw me upon

[1] Repetitions of set forms of words, chiefly from the Koran.

the land, in order to the accomplishment of the purpose of God. I ascended the shore, and after I had wrung out my clothes, and spread them upon the ground to dry, I slept, and in the morning I put on my clothes again, and, looking about to see which way I should go, I found a tract covered with trees, to which I advanced, and when I had walked round it, I found that I was upon a small island in the midst of the sea; upon which I said within myself, Every time that I escape from one calamity I fall into another that is worse: — but while I was reflecting upon my unfortunate case, and wishing for death, I beheld a vessel bearing a number of men. I arose immediately and climbed into a tree; and lo, the vessel came to the shore, and there landed from it ten black slaves bearing axes. They proceeded to the middle of the island, and, digging up the earth, uncovered and lifted up a trap-door, after which they returned to the vessel, and brought from it bread and flour, and clarified butter and honey, and sheep and everything that the wants of an inhabitant would require, continuing to pass backwards and forwards between the vessel and the trap-door, bringing loads from the former, and entering the latter, until they had removed all the stores from the ship. They then came out of the vessel with various clothes of the most beautiful description, and in the midst of them was an old sheikh, enfeebled and wasted by extreme age, leading by the hand a young man cast in the mould of graceful symmetry, and invested with such perfect beauty as deserved to be a subject for proverbs. He was like a fresh and slender twig, enchanting and captivating every heart by his elegant form. The party proceeded to the trap-door, and, entering it, became concealed from my eyes.

They remained beneath about two hours or more; after which the sheikh and the slaves came out: but the youth came not with them: and they replaced the earth, and embarked and set sail. Soon after, I descended from the tree, and went to the excavation. I removed the earth, and, entering the aperture, saw a flight of wooden steps, which I descended; and, at the bottom, I beheld a handsome dwelling-place, furnished with a variety of silken carpets; and there was the youth, sitting upon a high mattrass, with sweet-smelling flowers; and fruits placed before him. On seeing me his countenance became pale: but I saluted him and said, Let thy mind be composed, O my master: thou hast nothing to fear, O, delight of my eye; for I am a man, and the son of a King, like thyself: fate hath impelled me to thee, that I may cheer thee in thy solitude. The youth, when he heard me thus address him, and was convinced that I was one of his own species, rejoiced exceedingly at my arrival, his colour returned, and, desiring me to approach him, he said, O my brother, my story is wonderful: my father is a jeweller; he had slaves who made voyages by his orders, for the purposes of commerce, and he had dealings with Kings; but he had never been blessed with a son: and he dreamt that he was soon to have a son, but one whose life would be short; and he awoke sorrowful. Shortly after, in accordance with the decrees of God, my mother conceived me, and when her time was complete, she gave birth to me; and my father was

greatly rejoiced; the astrologers, however, came to him, and said, Thy son will live fifteen years; his fate is intimated by the fact that there is, in the sea, a mountain called the Mountian of Loadstone, whereon is a horseman on a horse of brass, on the former of which is a tablet of lead suspended to his neck, and when the horseman shall be thrown down from his horse, thy son will be slain; the person who is to slay him is he who will throw down the horseman, and his name is King Ajib, the son of King Cassib. My father was greatly afflicted at this announcement; and when he had reared me until I had nearly attained the age of fifteen years, the astrologers came again, and informed him that the horseman had fallen into the sea, and that it had been thrown down by King Ajib, the son of King Cassib: on hearing which, he prepared for me this dwelling, and here left me to remain until the completion of the term, of which there now remain ten days. All this he did from fear lest King Ajib should kill me.

When I heard this I was filled with wonder, and said within myself, I am King Ajib, the son of King Cassib, and it was I who threw down the horseman; but, by Allah, I will neither kill him nor do him any injury. Then said I to the youth, Far from thee be both destruction and harm, if it be the will of God, whose name be exalted: thou hast nothing to fear; I will remain with thee to serve thee, and will go forth with thee to thy father, and beg of him to send me back to my country, for the which he will obtain a reward. The youth rejoiced at my words, and I sat and conversed with him until night, when I spread his bed for him, and covered him, and slept near to his side. And in the morning I brought him water, and he washed his face, and said to me, May God requite thee for me with every blessing! If I escape from King Ajib, I will make my father reward thee with abundant favours.—Never, I replied, may the day arrive that would bring thee misfortune. I then placed before him some refreshments, and after we had eaten together, we passed the day conversing with the utmost cheerfulness.

I continued to serve him for nine days; and on the tenth day the youth rejoiced at finding himself in safety, and said to me, O my brother, I wish that thou wouldst in thy kindness warm for me some water, that I may wash myself and change my clothes; for I have smelt the odour of escape from death, in consequence of thy assistance.—With pleasure, I replied:—and warmed the water; after which he entered a place concealed from my view, and, having washed himself and changed his clothes, laid himself upon the mattrass to rest after his bath. He then said to me, Cut up for me, O my brother, a water-melon, and mix its juice with some sugar:—so I arose, and, taking a melon, brought it upon a plate, and said to him, Knowest thou, O my master, where is the knife?—See, here it is, he answered, upon the shelf over my head. I sprang up hastily, and took it from its sheath, and as I was drawing back, my foot slipped, as God had decreed, and I fell upon the youth, grasping in my hand the knife which entered his body, and he died instantly. When I perceived that he was dead, and that I had killed him, I uttered a loud shriek,

and beat my face, and rent my clothes, saying, This is indeed a calamity! O what a calamity! O my Lord, I implore thy pardon, and declare to thee my innocence of his death! Would that I had died before him! How long shall I devour trouble after trouble!

With these reflections I ascended the steps, and, having replaced the trap-door, returned to my first station, and looked over the sea, where I saw the vessel that had come before, approaching, and cleaving the waves in its rapid course. Upon this I said within myself, Now will the men come forth from the vessel, and find the youth slain, and they will slay me also:—so I climbed into a tree, and, concealing myself among its leaves, sat there till the vessel arrived and cast anchor, when the slaves landed with the old sheikh, the father of the youth, and went to the place, and removed the earth. They were surprised at finding it moist, and, when they had descended the steps, discovered the youth lying on his back, exhibiting a face beaming with beauty, though dead, and clad in white and clean clothing, with the knife remaining in his body. They all wept at the sight, and the father fell down in a swoon, which lasted so long that the slaves thought he was dead. At length, however, he recovered, and came out with the slaves, who had wrapped the body of the youth in his clothes. They then took back all that was in the subterranean dwelling to the vessel, and departed.

I remained, O my mistress, by day hiding myself in a tree, and at night walking about the open part of the island. Thus I continued for the space of two months; and I perceived that, on the western side of the island, the water of the sea every day retired, until, after three months, the land that had been beneath it became dry. Rejoicing at this, and feeling confident now in my escape, I traversed this dry tract, and arrived at an expanse of sand; whereupon I emboldened myself, and crossed it. I then saw in the distance an appearance of fire, and advancing towards it, found it to be a palace, overlaid with plates of copper, which, reflecting the rays of the sun, seemed from a distance to be fire: and when I drew near to it, reflecting upon this sight, there approached me an old sheikh, accompanied by ten young men who were all blind of one eye, at which I was extremely surprised. As soon as they saw me, they saluted me, and asked me my story, which I related to them from first to last: and they were filled with wonder. They then conducted me into the palace, where I saw ten benches, upon each of which was a mattrass covered with a blue stuff; and each of the young men seated himself upon one of these benches, while the sheikh took his place upon a smaller one; after which they said to me, Sit down, O young man, and ask no question respecting our condition, nor respecting our being blind of one eye. Then the sheikh arose, and brought to each of them some food, and the same to me also; and next he brought to each of us some wine: and after we had eaten, we sat drinking together until the time for sleep, when the young men said to the sheikh, Bring to us our accustomed supply:—upon which the sheikh arose, and entered a closet, from which he brought upon his head ten covered trays. Placing these upon the floor, he lighted ten candles, and

stuck one of them upon each tray; and, having done this, he removed the covers, and there appeared beneath them ashes mixed with pounded charcoal. The young men then tucked up their sleeves above the elbow, and blackened their faces, and slapped their cheeks, exclaiming, We were reposing at our ease, and our impertinent curiosity suffered us not to remain so! Thus they did until the morning, when the sheikh brought them some hot water, and they washed their faces, and put on other clothes.

On witnessing this conduct, my reason was confounded, my heart was so troubled that I forgot my own misfortunes, and I asked them the cause of their strange behaviour; upon which they looked towards me, and said, O young man, ask not respecting that which doth not concern thee; but be silent; for in silence is security from error. — I remained with them a whole month, during which every night they did the same; and at length I said to them, I conjure you by Allah to remove this disquiet from my mind, and to inform me of the cause of your acting in this manner, and of your exclaiming, We were reposing at our ease, and our impertinent curiosity suffered us not to remain so! — if ye inform me not, I will leave you, and go my way; for the proverb saith, When the eye seeth not, the heart doth not grieve. — On hearing these words they replied, We have not concealed this affair from thee but in our concern for thy welfare, lest thou shouldst become like us, and the same affliction that hath befallen us happen also to thee. I said, however, Ye must positively inform me of this matter. We give thee good advice, said they, and do thou receive it, and ask us not respecting our case; otherwise thou wilt become blind of one eye, like us:—but I still persisted in my request; whereupon they said, O young man, if this befall thee, know that thou wilt be banished from our company. They then all arose, and, taking a ram, slaughtered and skinned it, and said to me, Take this knife with thee, and introduce thyself into the skin of the ram, and we will sew thee up in it, and go away; whereupon a bird called the roc will come to thee, and taking thee by its talons, will fly away with thee, and set thee down upon a mountain: then cut open the skin with this knife, and get out, and the bird will fly away. Thou must arise, as soon as it hath gone, and journey for half a day, and thou wilt see before thee a lofty palace, encased with red gold, set with various precious stones, such as emeralds and rubies, &c.; and if thou enter it thy case will be as ours; for our entrance into that palace was the cause of our being blind of one eye: and if one of us would relate to thee all that hath befallen him, his story would be too long for thee to hear.

They then sewed me up in the skin, and entered their palace; and soon after, there came an enormous white bird, which seized me, and flew away with me, and set me down upon the mountain; whereupon I cut open the skin, and got out; and the bird as soon as it saw me, flew away. I rose up quickly, and proceeded towards the palace, which I found to be as they had described it to me; and when I had entered it, I beheld, at the upper end of a saloon, forty young damsels, beautiful as so many moons, and magnificently at-

tired, who, as soon as they saw me, exclaimed, Welcome! Welcome! O our master and our lord! We have been for a month expecting thee. Praise be to God, who hath blessed us with one who is worthy of us, and one of whom we are worthy! — After having thus greeted me, they seated me upon a mattrass, and said, Thou art from this day our master and prince, and we are thy handmaids, and entirely under thy authority. They then brought to me some refreshments, and, when I had eaten and drunk, they sat and conversed with me, full of joy and happiness. So lovely were these ladies, that even a devotee, if he saw them would gladly consent to be their servant, and to comply with all that they would desire. At the approach of night they all assembled around me, and placed before me a table of fresh and dried fruits, with other delicacies that the tongue cannot describe, and wine; and one began to sing, while another played upon the lute. The wine-cups circulated among us, and joy overcame me to such a degree as to obliterate from my mind every earthly care, and make me exclaim, This is indeed a delightful life! In this state of happiness I continued till midnight, when the ladies repeated their professions of readiness to comply with whatever I should desire, and bade me exercise my privileges as their lord; so, availing myself of the right that the law allows to a master over his slaves, I passed a night of such enjoyment as I had never before experienced. On the morrow I entered the bath; and, after I had washed myself, they brought me a suit of the richest clothing, and we again sat down to a repast.

In this manner I lived with them a whole year; but on the first day of the new year, they seated themselves around me, and began to weep, and bade me adieu, clinging to my skirts.—What calamity hath befallen you? said I. Ye have broken my heart. They answered, Would that we had never known thee; for we have associated with many men, but have seen none like thee! May God, therefore, not deprive us of thy company. — And they wept afresh. I said to them, I wish that you would acquaint me with the cause of this weeping. — Thou, they replied, art the cause; yet now, if thou wilt attend to what we tell thee, we shall never be parted; but if thou act contrary to it, we are separated from this time; and our hearts whisper to us that thou wilt not regard our warning.—Inform me, said I, and I will attend to your directions: — and they replied, If then thou wouldst inquire respecting our history, know that we are the daughters of Kings: for many years it hath been our custom to assemble here, and every year we absent ourselves during a period of forty days; then returning, we indulge ourselves for a year in feasting and drinking. This is our usual practice; and now we fear that thou wilt disregard our directions when we are absent from thee. We deliver to thee the keys of the palace, which are a hundred in number, belonging to a hundred closets. Open each of these, and amuse thyself, and eat and drink, and refresh thyself, excepting the closet that hath a door of red gold; for if thou open this, the consequence will be a separation between us and thee. We conjure thee, therefore, to observe our direction, and to be patient during this

period.—Upon hearing this, I swore to them that I would never open the closet to which they alluded; and they departed, urging me to be faithful to my promise.

I remained alone in the palace, and at the approach of evening I opened the first closet, and, entering it, found a mansion like paradise, with a garden containing green trees loaded with ripe fruits, abounding with singing birds, and watered by copious streams. My heart was soothed by the sight, and I wandered among the trees, scenting the fragrance of the flowers, and listening to the warbling of the birds as they sang the praises of the One, the Almighty. After admiring the mingled colours of the apple resembling the hue upon the cheek of a beloved mistress, and the sallow countenance of the perplexed and timid lover, the sweet-smelling quince diffusing an odour like musk and ambergris, and the plum shining as the ruby, I retired from this place, and having locked the door, opened that of the next closet, within which I beheld a spacious tract planted with numerous palm-trees, and watered by a river flowing among rose-trees, and jasmine, and marjoram, and eglantine, and narcissus, and gilliflower, the odours of which, diffused in every direction by the wind, inspired me with the utmost delight. I locked again the door of the second closet, and opened that of the third. Within this I found a large saloon, paved with marbles of various colours, and with costly minerals and precious gems, and containing cages constructed of sandal and aloes-wood with singing birds within them, and others upon the branches of trees which were planted there. My heart was charmed, my trouble was dissipated, and I slept there until the morning. I then opened the door of the fourth closet, and within this door I found a great building in which were forty closets with open doors; and, entering these, I beheld pearls, and rubies, and chrysolites, and emeralds, and other precious jewels such as the tongue cannot describe. I was astonished at the sight, and said, Such things as these, I imagine, are not found in the treasury of any King. I am now the king of my age, and all these treasures, through the goodness of God, are mine, together with forty damsels under my authority who have no man to share them with me.

Thus I continued to amuse myself, passing from one place to another, until thirty-nine days had elapsed, and I had opened the doors of all the closets excepting that which they had forbidden me to open. My heart was then disturbed by curiosity respecting this hundredth closet, and the Devil, in order to plunge me into misery, induced me to open it. I had not patience to abstain, though there remained of the appointed period only one day: so I approached the closet, and opened the door; and when I had entered, I perceived a fragrant odour, such as I had never before smelt, which intoxicated me so that I fell down insensible, and remained some time in this state; but at length recovering, I fortified my heart, and proceeded. I found the floor overspread with saffron, and the place illuminated by golden lamps and by candles, which diffused the odours of musk and ambergris, and two large perfuming vessels filled with aloes-wood and ambergris, and a perfume compounded with honey, spread fra-

grance through the whole place. I saw also a black horse, of the hue of the darkest night, before which was a manger of white crystal filled with cleansed sesame, and another similar to it, containing rose-water infused with musk: he was saddled and bridled, and his saddle was of red gold. Wondering at the sight of him, I said within myself, This must be an animal of extraordinary qualities; — and, seduced by the Devil, I led him out, and mounted him; but he moved not from his place: I kicked him with my heel; but still he moved not: so I took a stick and struck him with it; and as soon as he felt the blow he uttered a sound like thunder, and, expanding a pair of wings, soared with me to an immense height through the air, and then alighted upon the roof of another palace, where he threw me from his back, and by a violent blow with his tail upon my face, as I sat upon the roof, struck out my eye, and left me.

In this state I descended from the roof, and below I found the one-eyed young men before mentioned, who, as soon as they beheld me, exclaimed, No welcome to thee! — Receive me, said I, into your company; — but they replied, By Allah, thou shalt not remain with us:—so I departed from them, with mournful heart and weeping eye, and, God having decreed me a safe journey hither, I arrived at Bagdad, after I had shaved my beard, and become a mendicant.

CONTINUATION OF THE STORY OF THE LADIES OF BAGDAD.

The mistress of the house then looked towards the Caliph and Giafar and Mesrour, and said to them, Acquaint me with your histories: — upon which Giafar advanced towards her, and related to her the same story that he had told to the portress before they entered: and when she had heard it, she liberated them all. They accordingly departed, and when they had gone out into the street, the Caliph inquired of the mendicants whither they were going. They answered, That they knew not whither to go: whereupon he desired them to accompany his party; and then said to Giafar, Take them home with thee, and bring them before me to-morrow, and we will see the result. Giafar, therefore, did as he was commanded, and the Caliph returned to his palace; but he was unable to sleep during the remainder of the night.

On the following morning he sat upon his throne, and when his courtiers had presented themselves before him, and departed, excepting Giafar, he said to him, Bring before me the three ladies and the two bitches and the mendicants. So Giafar arose, and brought them, and, placing the ladies behind the curtains, said to them, We have forgiven you on account of your previous kindness to us, and because ye knew us not; and now I acquaint you that ye are in the presence of the fifth of the sons of Abbas, Haroun Alraschid, therefore relate to him nothing but the truth. And when the ladies heard the words which Giafar addressed to them on the part of the Caliph, the eldest of them advanced, and thus related her story: —

THE STORY OF THE FIRST OF THE THREE LADIES OF BAGDAD.

O PRINCE of the Faithful, my story is wonderful; for these two bitches are my sisters, born to my father, but of another mother; and I am the youngest of the three. After the death of our father, who left us five thousand pieces of gold, these my two sisters married; and when they had resided some time with their husbands, each of the latter prepared a stock of merchandise, and received from his wife a thousand pieces of gold, and they all set forth on a journey together, leaving me here; but after they had been absent four years, my sisters' husbands lost all their property, and abandoned them in a strange land, and they returned to me in the garb of beggars. When I first saw them in this state, I knew them not; and, as soon as I recognised them, I exclaimed, How is it that ye are in this condition?—O our sister, they answered, thy inquiry now is of no use; the pen hath written what God hath decreed.—I sent them, there-

The First Lady recognising her Sisters.

fore, to the bath, and having clad them in new apparel, said to them, O my sisters, Ye are my elders, and I am young; so ye shall be to me in the places of my father and mother. The inheritance which I shared with you, God hath blessed; partake then of its increase, for my affairs are prosperous; and I and ye shall fare alike.—I treated them with the utmost kindness, and during a whole year

they remained with me, and enriched themselves by the money that I had given them; but after this period they said to me, It will be more agreeable to us to marry again, for we can no longer abstain from doing so.—O my sisters, I replied, ye have seen no happiness in marriage: a good husband in this age is rarely found, and ye have already had experience of the marriage-state. They, however, heeded not my words; but married against my consent: yet I gave them dowries from my own property, and continued to them my protection. They went to their husbands, and the latter, after they had resided with them a short time, defrauded them of all that they possessed, and setting forth on a journey, left them destitute: so again they returned to me, and, in a state of nudity, implored my forgiveness, saying, Be not angry with us; for though thou art younger than we thou hast more mature sense; and we promise thee that we will never again mention the subject of marriage. I replied, Ye are welcome, O my sisters; for I have no one dearer to me than yourselves: — and I received them, and treated them with every kindness, and we remained happily together for the space of a year.

After this I resolved to fit out a vessel for a mercantile voyage: accordingly I stocked a large ship with various goods and necessary provisions, and said to my sisters, Will ye rather stay at home during my voyage, or will ye go with me? — to which they answered, We will accompany thee during the voyage, for we cannot endure to be separated from thee. I therefore took them with me, and we set sail: but first I divided my property into two equal portions; one of which I took with me, and the other I concealed, saying within myself, Perhaps some evil accident may happen to the ship, and our lives may be prolonged; in which case, when we return we shall find that which will be of service to us.—We continued our voyage by day and night, till at length the vessel pursued a wrong course, and the captain knew not whither to steer. The ship had entered a different sea from that which we wished to cross, and for some time we knew it not; but for ten days we had a pleasant wind, and after this, a city loomed before us in the distance. We asked the captain what was the name of this city; and he answered, I know it not, I have never seen it till this day, nor have I ever before in the course of my life navigated this sea: but as we have come hither in safety, ye have nothing to do but to enter this city and land your goods, and, if ye find opportunity, sell or exchange there: if not, we will rest there two days, and take in fresh provisions. So we entered the port of the city, and the captain landed, and after a while returned to us, saying, Arise, and go up into the city, and wonder at that which God hath done unto his creatures, and pray to be preserved from his anger. And when we had entered the city, we found all its inhabitants converted into black stones. We were amazed at the sight, and as we walked through the market-streets, finding the merchandise and the gold and silver remaining in their original state, we rejoiced, and said, This must have been occasioned by some wonderful circumstance. We then separated in the streets, each of us attracted from his companions by the wealth and stuffs in the shops.

As for myself, I ascended to the citadel, which I found to be a building of admirable construction; and, entering the King's palace, I found all the vessels of gold and silver remaining in their places, and the King himself seated in the midst of his chamberlains and viceroys and viziers, and clad in apparel of astonishing richness. Drawing nearer to him, I perceived that he was sitting upon a throne, adorned with pearls and jewels, every one of the pearls shining like a star: his dress was embroidered with gold, and around him stood fifty memlooks, attired in silks of various descriptions, and having in their hands drawn swords. Stupified at this spectacle, I proceeded and entered the saloon of the Harem, upon the walls of which were hung silken curtains; and here I beheld the Queen, attired in a dress embroidered with fresh pearls, and having upon her head a diadem adorned with various jewels, and necklaces of different kinds on her neck. All her clothing and ornaments remained as they were at first, though she herself was converted into black stone. Here also I found an open door, and, entering it, I saw a flight of seven steps, by which I ascended to an apartment paved with marble, furnished with gold-embroidered carpets, and containing a sofa of alabaster, ornamented with pearls and jewels; but my eyes were first attracted by a gleam of light, and when I approached the spot whence it proceeded, I found a brilliant jewel of the size of an ostrich's egg, placed upon a small stool, diffusing a light like that of a candle. The coverings of the sofa above-mentioned were of various kinds of silk, the richness of which would surprise every beholder: and I looked at them with wonder. In this apartment I likewise observed some lighted candles, and reflected that there must then have been some person there to light them. I passed thence to another part of the palace, and continued to explore the different apartments, forgetting myself in the amazement of my mind at all these strange circumstances, and immersed in thoughts respecting what I beheld, until the commencement of night, when I would have departed, but could not find the door; so I returned to the place in which were the lighted candles, and there I laid myself upon the sofa, and, covering myself with a quilt, repeated some words of the Koran, and endeavoured to compose myself to sleep; but I could not. I continued restless; and at midnight I heard a recitation of the Koran, performed by a melodious and soft voice: upon which I arose, and, looking about, saw a closet with an open door, and I entered it, and found that it was an oratory; lighted lamps were suspended in it, and upon a prayer-carpet spread on the floor sat a young man of handsome aspect. Wondering that he had escaped the fate of the other inhabitants of the city, I saluted him; and he raised his eyes, and returned my salutation: and I then said to him, I conjure thee by the truth of that which thou art reading in the Book of God, that thou answer the question which I am about to ask thee:—whereupon he smiled, and replied, Do thou first acquaint me with the cause of thine entrance into this place, and then I will answer thy question; so I told him my story, and inquired of him the history of this city. Wait a little, said he;—and he closed the Koran, and, having put it in a bag of satin, seated

me by his side. As I now beheld him, his countenance appeared like the full moon, and his whole person exhibited such perfect elegance and loveliness, that a single glance at him drew from me a thousand sighs, and kindled a fire in my heart. I repeated my request that he would give me an account of the city; and, replying, I hear and obey, he thus addressed me.

Know that this city belonged to my father and his family and subjects; and he is the King whom thou hast seen converted into stone; and the Queen whom thou hast seen is my mother. They were all Magi, worshipping fire in the place of the Almighty King; and they swore by the fire and the light, and the shade and the heat, and the revolving orb. My father had no son, till, in his declining years, he was blest with me, whom he reared until I attained to manhood. But, happily for me, there was, in our family, an old woman, far advanced in age, who was a Mahometan, believing in God and his Apostle in her heart, though she conformed with my family in outward observances: and my father confided in her, on account of the faithfulness and modesty that he had observed in her character, and showed her great favour, firmly believing that she held the same faith as himself; therefore, when I had passed my infancy, he committed me to her care, saying, Take him, and rear him, and instruct him in the ordinances of our faith, and educate him, and serve him in the best manner. The old woman accordingly received me, but took care to instruct me in the Mahometan faith, teaching me the laws of purification, and the divine ordinances of ablution, together with the forms of prayer; after which she made me commit to memory the whole of the Koran. She then charged me to keep my faith a secret from my father, lest he should kill me; and I did so; and a few days after, the old woman died. The inhabitants of the city had now increased in their impiety and arrogance, and in their dereliction of the truth; and while they were in this state they heard a crier proclaim with a voice like thunder, so as to be audible to both the near and distant, O inhabitants of this city, abstain from the worship of fire, and worship the Almighty King! — The people were struck with consternation, and, flocking to my father, the King of the city, said to him, What is this alarming voice which hath astounded us by its terrible sound?—but he answered them, Let not the voice terrify you, nor let it turn you from your faith:—and their hearts inclined to his words; so they persevered in the worship of fire, and remained obstinate in their impiety during another year, until the return of the period at which they had heard the voice the first time, It was then heard a second time; and again, in the next year, they heard it a third time; but still they persisted in their evil ways, until, drawing down upon themselves the abhorrence and indignation of Heaven, one morning, shortly after daybreak, they were converted into black stones, together with their beasts and all their cattle. Not one of the inhabitants of the city escaped, excepting me; and from the day on which this catastrophe happened I have continued occupied as thou seest, in prayer, and fasting, and reading the Koran:

but I have become weary of this solitary state, having no one to cheer me with his company.

On hearing these words, I said to him, Wilt thou go with me to the city of Bagdad, and visit its learned men and lawyers, and increase thy knowledge? If so I will be thy handmaid, though I am the mistress of my family, and have authority over a household of men. I have here a ship laden with merchandize, and destiny hath driven us to this city, in order that we might become acquainted with these events: our meeting was predestined.—In this manner I continued to persuade him until he gave his consent. I slept that night at his feet, unconscious of my state through excessive joy; and in the morning we arose, and entering the treasuries, took away a quantity of the lighter and most valuable of the articles that they contained, and descended from the citadel into the city, where we met the slaves and the captain, who were searching for me. They were rejoiced at seeing me, and, to their questions respecting my absence, I replied by informing them of all that I had seen, and related to them the history of the young man, and the cause of the transmutation of the people of the city, and of all that had befallen them, which filled them with wonder. But when my two sisters saw me with the young man, they envied me on his account, and malevolently plotted against me.

We embarked again, and I experienced the utmost happiness, chiefly owing to the company of the young man; and after we had waited a while till the wind was favourable, we spread our sails, and departed. My sisters sat with me and the young man; and, in their conversation with me, said, O our sister, what dost thou purpose to do with this handsome youth? I answered, I desire to take him as my husband:—and, turning to him, and approaching him, I said, O my master, I wish to make a proposal to thee, and do not thou oppose it. He replied, I hear and obey:—and I then looked towards my sisters, and said to them, This young man is all that I desire, and all the wealth that is here is yours.—Excellent, they replied, is thy determination:—yet still they designed evil against me.—We continued our voyage with a favourable wind, and, quitting the sea of peril, entered the sea of security, across which we proceeded for some days, until we drew near to the city of Balsora, the buildings of which loomed before us at the approach of evening; but as soon as we had fallen asleep, my sisters took us up in our bed, both myself and the young man, and threw us into the sea. The youth, being unable to swim, was drowned: God recorded him among the company of the martyrs; while I was registered among those whose life was yet to be preserved: and, accordingly, as soon as I awoke and found myself in the sea, the providence of God supplied me with a piece of timber, upon which I placed myself, and the waves cast me upon the shore of an island.

During the remainder of the night I walked along this island, and in the morning I saw a neck of land bearing the marks of a man's feet, and uniting with the mainland. The sun having now risen, I dried my clothes in its rays, and proceeded along the path that I had

discovered until I drew near to the shore upon which stands the city, when I beheld a snake approaching me, and followed by a serpent which was endeavouring to destroy it: the tongue of the snake was hanging from its mouth in consequence of excessive fatigue, and it excited my compassion; so I took up a stone, and threw it at the head of the serpent, which instantly died: the snake then extended a pair of wings, and soared aloft into the sky, leaving me in wonder at the sight. At the time of this occurrence I had become so fatigued, that I now laid myself down and slept; but I awoke after a little while, and found a damsel seated at my feet, and gently rubbing them with her hands; upon which I immediately sat up, feeling ashamed that she should perform this service for me, and said to her, Who art thou, and what dost thou want?—How soon hast thou forgotten me! she exclaimed: I am she to whom thou hast just done a kindness, by killing my enemy: I am the snake whom thou savedst from the serpent; for I am a Fairy, and the serpent was a Genie at enmity with me; and none but thou delivered me from him; therefore, as soon as thou didst this, I flew to the ship from which thy sisters cast thee, and transported all that it contained to thy house: I then sunk it; but as to thy sisters, I transformed them by enchantment into two black bitches; for I knew all that they had done to thee: the young man, however, is drowned.—Having thus said, she took me up, and placed me with the two black bitches on the roof of my house; and I found all the treasures that the ship had contained collected in the midst of my house; nothing was lost. She then said to me, I swear by that which was engraved upon the seal of Solomon, that, if thou do not inflict three hundred lashes upon each of these bitches every day, I will come and transform thee in the like manner:—so I replied I hear and obey: and have continued ever since to inflict upon them these stripes, though pitying them while I do so.

The Caliph heard this story with astonishment, and then said to the second lady, And what occasioned the stripes of which thou bearest the marks? She answered as follows:

THE STORY OF THE SECOND OF THE THREE LADIES OF BAGDAD.

O Prince of the Faithful, my father, at his death, left considerable property; and soon after that event I married to one of the wealthiest men of the age, who, when I had lived with him a year, died, and I inherited from him eighty thousand pieces of gold, the portion that fell to me according to the law; with part of which I made for myself ten suits of clothing, each of the value of a thousand pieces of gold. And as I was sitting one day, there entered my apartment an old woman disgustingly ugly, who saluted me, and said, I have an orphan daughter whose marriage I am to celebrate this night, and I would have thee obtain a reward and recompense in heaven by thy being present at her nuptial fête; for she is broken-hearted, having

none to befriend her but God, whose name be exalted. She then wept, and kissed my feet; and, being moved with pity and compassion, I assented, upon which she desired me to prepare myself, telling me that she would come at the hour of nightfall and take me; and so saying, she kissed my hand, and departed.

I arose immediately, and attired myself, and when I had completed my preparations, the old woman returned, saying, O my mistress, the ladies of the city have arrived, and I have informed them of thy coming, and they are waiting with joy to receive thee:—so I put on my outer garments, and, taking my female slaves with me, proceeded until we arrived at a street in which a soft wind was delightfully playing, where we saw a gateway over-arched with a marble vault, admirably constructed, forming the entrance to a palace which rose from the earth to the clouds. On our arrival here, the old woman knocked at the door, and, when it was opened, we entered a carpeted passage, illuminated by lamps and candles, and decorated with jewels and precious metals. Through this passage we passed into a saloon of unequalled magnificence, furnished with mattrasses covered with silk, lighted by hanging lamps and by candles, and having, at its upper end, a couch of alabaster decorated with pearls and jewels, and canopied by curtains of satin, from which there came forth a lady beautiful as the moon, who exclaimed to me, Most welcome art thou, O my sister: thou delightest me by thy company, and refreshest my heart. She then sat down again, and said to me, O my sister, I have a brother who hath seen thee at a fête; he is a young man, more handsome than myself, and, his heart being violently inflamed with thy love, he hath bribed this old woman to go to thee, and to employ this artifice in order to obtain for me an interview with thee. He desireth to marry thee according to the ordinance of God and his Apostle, and in that which is lawful there is no disgrace.—When I heard these words, and saw myself thus confined in the house so that I could not escape, I replied I hear and obey:—and the lady, rejoicing at my consent, clapped her hands, and opened a door, upon which there came out from it a young man so surpassingly handsome, that my heart immediately inclined to him. No sooner had he sat down than the Cadi and four witnesses entered, and saluted us, and proceeded to perform the ceremony of the marriage-contract between me and the young man, which having done they departed; and when they had retired, the young man looked towards me, and said, May our night be blessed. He then informed me that he desired to impose a covenant upon me, and, bringing a copy of the Koran, said, Swear that thou wilt not indulge a preference, nor at all incline, to any man but me:—and when I had sworn to this effect, he rejoiced exceedingly, and embraced me; and the love of him took entire possession of my heart.

We lived together in the utmost happiness for the space of a month, after which I begged that he would allow me to go to the bazaar, in order to purchase some stuffs for dress, and having obtained his permission, went thither in company with the old woman, and seated myself at the shop of a young merchant with whom she was

"Most welcome art thou, O my sister!" (Page 110.)

acquainted, and whose father, as she informed me, had died, and left him great wealth. She desired him to show me his most costly stuffs; and while he was occupied in doing so, she began to utter various flattering expressions in praise of him; but I said to her, We have no concern with the praises that thou bestowest upon him; we desire only to make our purchase, and to return home. Meanwhile he produced to us what we wanted, and we handed him the money; he refused, however, to take it, saying, It is an offering of hospitality to you for your visit this day: whereupon I said to the old woman, If he will not take the money, return to him his stuff. But he would not receive it again, and exclaimed, By Allah, I will take nothing from you; all this is a present from me for a single kiss, which I shall value more than the entire contents of my shop. What will a kiss profit thee? asked the old woman. Then turning to me, she said, O my daughter, thou hast heard what the youth hath said: no harm will befall thee if he give thee a kiss and thou shalt take what thou wantest. Dost thou not know, said I, that I have taken an oath? She answered, Let him kiss thee then without thy speaking, and so it will be of no consequence to thee, and thou shalt take back thy money. Thus she continued to palliate the matter until I put my head (as it were) into the bag, and consented: so I covered my eyes, and held the edge of my veil in such a manner as to prevent the passengers from seeing me, whereupon he put his mouth to my cheek beneath the veil, but instead of merely kissing me, he lacerated my cheek by a violent bite. I fell into a swoon from the pain, and the old woman laid me on her lap till I recovered, when I found the shop closed, and the old woman uttering expressions of grief, and saying, What God hath averted would have been a greater calamity: let us return home, and do thou feign to be ill, and I will come to thee and apply a remedy that shall cure the wound, and thou wilt quickly be restored.

After remaining there some time longer, I arose, and, in a state of great uneasiness and fear, returned to the house, and professed myself unwell: upon which my husband came in to me, and said, What hath befallen thee, O my mistress, during this excursion? I answered, I am not well. — And what is this wound, said he, that is upon thy cheek, and in the soft part? I answered, When I asked thy permission, and went out to day to purchase some stuff for dress, a camel loaded with fire-wood drove against me in a crowd, and tore my veil and wounded my cheek, as thou seest, for the streets of this city are narrow. — To-morrow, then, he exclaimed, I will go to the governor, and make a complaint to him, and he shall hang every seller of fire-wood in the city.—By Allah, said I, burden not thyself by an injury to any one; for the truth is, that I was riding upon an ass, which took fright with me, and I fell upon the ground, and a stick lacerated my cheek.—If it be so, then, he replied, I will go to-morrow to Giafar the Barmecide and relate the matter to him, and he shall kill every ass-driver in this city. — Wilt thou, said I, kill all those men on my account, when this which befell me was decreed by God? — Undoubtedly, he answered; and, so saying, he seized me violently

and then sprang up, and uttered a loud cry, upon which the door opened, and there came forth from it seven black slaves, who dragged me from my bed, and threw me down in the middle of the apartment; whereupon he ordered one of them to hold me by my shoulders and to sit upon my head; and another to sit upon my knees and to hold my feet. A third then came, with a sword in his hand, and said, O my lord, shall I strike her with the sword, and cleave her in twain, that each of these may take a half and throw it into the Tigris for the fish to devour? For such is the punishment of her who is unfaithful to her oath and to the laws of love. — My husband answered, Strike her, O Saad: — and the slave with the drawn sword in his hand said, Repeat the profession of the faith. and reflect what thou wouldst have to be done, that thou mayst give thy testamentary directions, for this is the end of thy life.—Good slave, I replied, release me for a while that I may do so:—and I raised my head, and weeping as I spoke, addressed my husband with these verses;—

You render me lovelorn, and remain at ease. You make my wounded eyelid to be restless, and you sleep.
Your abode is between my heart and my eyes: and my heart will not relinquish you, nor my tears conceal my passion.
You made a covenant with me that you would remain faithful; but when you had got possession of my heart you deceived me.
Will you not pity my love for you and my moaning? Have you yourself been secure from misfortunes?
I conjure you, by Allah, if I die, that you write upon my tombstone, This was a slave of love.
That, perchance, some mourner who hath felt the same flame may pass by the lover's grave and pity her.

But on hearing these verses, and witnessing my weeping, he became more incensed, and replied in the words of this couplet:

I reject not the beloved of my heart from weariness; her own guilty conduct is the cause of her punishment.
She desired that another should share with me her love; but the faith of my heart inclineth not to partnership.

I continued to weep, and to endeavour to excite his compassion, saying within myself, I will humble me before him, and address him with soft words, that he may at least refrain from killing me, though he take all that I possess:—but he cried out to the slave, Cleave her in twain; for she is no longer of any value to us.—So the slave approached me, and I now felt assured of my death, and committed myself to God; but suddenly the old woman came and threw herself at my husband's feet, and, kissing them, exclaimed, O my son, by the care with which I nursed thee, I conjure thee to pardon this damsel for she hath committed no offence that deserveth such a punishment: thou art young, and I fear the effect of the imprecations that she may utter against thee:—and after she had thus addressed him, she wept, and continued to importune him. until, at length, he said, I pardon her, but must cause her to bear upon her person such

Old Woman interceding for the Second Lady.

marks of her offence as shall last for the remainder of her life. So saying, he commanded the slaves to strip off my vest, and taking a stick cut from a quince-tree, he beat me upon my back and my sides until I became insensible from the violence of the blows, and despaired of my life. He then ordered the slaves to take me away as soon as it was night, accompanied by the old woman, and to throw me into my house in which I formerly resided. They accordingly executed their lord's commands, and when they had deposited me in my house, I applied myself to the healing of my wounds; but, after I had cured myself, my sides still bore the appearance of having been beaten with sticks. I continued to apply remedies for four months before I was restored, and then repaired to view the house in which this event had happened; but I found it reduced to ruin, and the whole street pulled down; the site of the house I found occupied by mounds of rubbish, and I knew not the cause.

Under these circumstances, I went to reside with this my sister, who is of the same father as myself, and I found with her these two bitches Having saluted her, I informed her of all that had befallen

me; to which she replied, Who is secure from the afflictions of fortune? Praise be to God, who terminated the affair with safety to thy life!—She then related to me her own story, and that of her sisters, and I remained with her, and neither of us ever mentioned the subject of marriage. Afterwards we were joined by this our other sister, the cateress, who every day goes out to purchase for us whatever we happen to want.

CONCLUSION OF THE STORY OF THE LADIES OF BAGDAD.

The Caliph was astonished at this story, and ordered it to be recorded in a book, as an authentic history, and deposited the book in his library. He then said to the first lady, Knowest thou where the Fairy who enchanted thy sister is to be found? She answered, O Prince of the Faithful, she gave me a lock of her hair, and said, When thou desirest my presence, burn a few of these hairs, and I will be with thee quickly, though I should be beyond Mount Caucasus. Bring then the hair, said the Caliph. The lady, therefore, produced it; and the Caliph taking it, burned a portion of it, and, when the odour had diffused itself, the palace shook, and they heard a sound of thunder, and lo, the Fairy appeared before them. She was a Mahometan, and therefore greeted the Caliph by saying, Peace be on thee, O Caliph of God!—to which he replied, On you be peace, and the mercy of God, and his blessings!—She then said, Know that this lady hath conferred on me a benefit for which I am unable to requite her: for she rescued me from death, by killing my enemy; and I having seen what her sisters had done to her, determined to take vengeance upon them; therefore I transformed them by enchantment into two bitches; and, indeed, I had wished rather to kill them, fearing lest they should trouble her; but now, if thou desire their restoration, O Prince of the Faithful, I will restore them, as a favour to thee and to her; for I am one of the true believers.—Do so, said the Caliph; and then we will enter upon the consideration of the affair of the lady who hath been beaten, and examine her case, and, if her veracity be established, I will take vengeance for her upon him who hath oppressed her. The Fairy replied, O Prince of the Faithful, I will guide thee to the discovery of him who acted thus to this lady, and oppressed her, and took her property: he is thy nearest relation. She then took a cup of water, and having pronounced a spell over it, sprinkled the faces of the two bitches, saying, Be restored to your original human forms!—whereupon they became again two young ladies.—Extolled be the perfection of their Creator! Having done this, the Fairy said, O Prince of the Faithful, he who beat the lady is thy son Amin, who had heard of her beauty and loveliness:—and she proceeded to relate what had happened. The Caliph was astonished, and exclaimed, Praise be to God for the restoration of these two bitches which hath been effected through

my means! — and immediately he summoned before him his son Amin, and inquired of him the history of the lady; and he related to him the truth. He then sent for Cadis and witnesses, and the first lady and her two sisters who had been transformed into bitches he married to the three mendicants who had related that they were the sons of Kings; and these he made chamberlains of his court, appointing them all that they required, and allotting them apartments in the palace of Bagdad. The lady who had been beaten he restored to his son Amin, giving her a large property, and ordering that the house should be rebuilt in a more handsome style. Lastly, the lady-cateress he took as his own wife; he admitted her at once to his own apartment, and, on the following day, he appointed her a separate lodging for herself, with female slaves to wait upon her: he also allotted to her a regular income; and afterwards built for her a palace.

CHAPTER IV.

Commencing with part of the Eighteenth Night, and ending with part of the Twenty-fourth.

THE STORY OF THE THREE APPLES, ETC

One night, after the adventure above described, the Caliph Haroun Alrashid said to Giafar, his Vizier, We will go down to-night into the city, and inquire respecting the affairs of those who are at present in authority, and him against whom any one shall complain we will displace. Giafar replied, I hear and obey: — and when the Caliph had gone forth with him and Mesrour, and they had passed through several of the market-streets, they proceeded along a lane, and saw there an old man, with a net and basket upon his head, and a staff in his hand, walking at his leisure, and reciting these verses:—

They say to me, Thou shinest among mankind, by thy knowledge, like the moonlight night;
But I answer, Abstain from thus addressing me, since there is no knowledge without power:
For if they would pawn me, and my knowledge with me, and all my papers and ink-case too,
For one day's food, they would never find the pledge accepted to the day of judgment.
As for the poor, and his condition, and his whole life, how full of trouble!
In the summer he fails to earn his food, and in winter he warms himself over the fire-pot.

The dogs follow him wherever he goes, and any reviler, and he cannot repel him.
If he states his case, and proves himself wronged, the judge will not admit his plea.
Such, then, being the poor man's life, his fittest place is in the burial-ground.

The Caliph, when he heard this recitation, said to Giafar, Observe this poor man, and consider these verses: for they indicate his necessity. Then approaching the man, he said to him, O sheikh, what is thine occupation? — O my master, answered the old man, I am a fisherman, and have a family to maintain, and I went forth from my house at noon, and have remained until now, but God hath allotted me nothing wherewith to obtain food for my household; therefore I have hated myself, and wished for death.—Wilt thou, said the Caliph, return with us to the river, and station thyself on the bank of the Tigris, and cast thy net for my luck? If thou wilt do so I will purchase of thee whatever cometh up for a hundred pieces of gold. — The fisherman rejoiced when he heard these words, and said, On my head be your commands: I will return with you. So he went again to the river, and cast his net, and, having waited till it sank, drew the cords, and dragged back the net, and there came up in it a chest, locked and heavy. When the Caliph saw it, he felt its weight, and found it to be heavy; and he gave a hundred pieces of gold to the fisherman, who went away, while Mesrour, assisted by Giafar, took up the chest, and conveyed it, in company with the Caliph, to the palace, where they lighted the candles, and placed the chest before the Caliph. Giafar and Mesrour then broke it open, and they found in it a basket of palm-leaves sewed up with red worsted; and they cut the threads, and saw within it a piece of carpet, and lifting up this they found beneath it an izar,[1] and when they had taken up the izar they discovered under it a damsel like molten silver, killed and cut in pieces.

When the Caliph beheld this, tears ran down his cheeks, and, looking towards Giafar, he exclaimed, O dog of Viziers, shall people be murdered in my time, and be thrown into the river, and become burdens upon my responsibility? By Allah, I must retaliate for this damsel upon him who killed her, and put him to death!—Then said he to Giafar, By the truth of my descent from the Caliphs of the sons of Abbas, if thou do not bring to me him who killed this woman, that I may avenge her upon him, I will crucify thee at the gate of my palace, together with forty of thy kinsmen! And the Caliph was enraged. Grant me, said Giafar, a delay of three days.—I grant thee the delay, replied the Caliph. Giafar then went forth from his presence, and took his route through the city, sorrowful, and saying within himself, How shall I discover him who killed this damsel, that I may take him before the Caliph? And if I take to him any other person, he will become a weight upon my conscience. I know not what to do. — For three days he remained in his house, and on the fourth day the Caliph sent to summon him, and when he had pre-

[1] A veil.

sented himself before him, said to him, Where is the murderer of the damsel?—O Prince of the Faithful, answered Giafar, am I acquainted with things hidden from the senses, that I should know who is her murderer? The Caliph, incensed at this answer, gave orders to crucify him at the gate of his palace, and commanded a crier to proclaim through the streets of Bagdad, Whosoever desireth to amuse himself by seeing the crucifixion of Giafar El-Barmekee, the Vizier of the Caliph, and the crucifixion of his kinsmen, at the gate of the Caliph's palace, let him come forth and amuse himself.—So the people came forth from every quarter to see the crucifixion of Giafar and his kinsmen; and they knew not the cause of this. The Caliph then gave orders to set up the crosses; and they did so, and placed the Vizier and his kinsmen beneath, to crucify them, and were awaiting the Caliph's permission, while the people wept for Giafar and his relatives.

But while they were thus waiting, a handsome and neatly-dressed young man came forward quickly through the crowd, and, approaching the Vizier, said to him, Safety to thee from this predicament, O chief of emirs, and refuge of the poor! It was I who killed the woman whom ye found in the chest: kill me therefore for her, and retaliate her death upon me.—When Giafar heard these words, he rejoiced for his own deliverance, and grieved for the young man; but while he was speaking to him, lo, an old sheikh pressed hastily through the crowd to him and the young man, and, having saluted them, said, O Vizier, believe not the words of this young man, for no one killed the damsel but myself; therefore retaliate her death upon me. The young man, however, said, O Vizier, this is an old man, imbecile through age: he knoweth not what he saith: it was I who killed her, avenge her therefore upon me.—O my son, said the sheikh, thou art young, and wilt find pleasure in the world; and I am old, and satiated with the world: I will be a ransom for thee and for the Vizier and his kinsmen: and no one killed the damsel but myself: by Allah, therefore, hasten to retaliate upon me.

On witnessing this scene, the Vizier was astonished; and he took the young man and the sheikh to the Caliph, and said, O Prince of the Faithful, the murderer of the damsel hath come.—Where is he? said the Caliph. This young man, answered Giafar, saith, I am the murderer; and this sheikh accuseth him of falsehood, and saith, Nay, but *I* am the murderer. The Caliph, looking towards the sheikh and the young man, said, Which of you killed this damsel? The young man answered, No one killed her but myself:—and the sheikh said also, No one killed her but myself. The Caliph therefore said to Giafar: Take them both and crucify them.—If the murderer be one, replied Giafar, to kill the other would be unjust. The young man then said, By Him who raised the heavens and spread out the earth, it was I who killed the damsel:—and he gave an account of the manner of his killing her, and described what the Caliph had found. The Caliph therefore was convinced that the young man was he who had killed the damsel; and he was astonished, and said, What was the cause of thy killing this damsel unjustly, and of

thy confessing the murder without being beaten, and thy saying, Retaliate her death upon me? The young man answered as follows:—

Know, O Prince of the Faithful, that this damsel was my wife, and the daughter of my uncle; this sheikh was her father, and is my uncle. I married her when she was a virgin, and God blessed me with three male children by her; and she loved me and served me, and I saw in her no evil. At the commencement of this month she was attacked by a severe illness, and I brought to her the physicians, who attended her until her health returned to her; and I desired them to send her to the bath; but she said to me, I want something before I enter the bath, for I have a longing for it. — What is it? said I. She answered, I have a longing for an apple, to smell it and take a bite from it. So I went out immediately into the city, and searched for the apple, and would have bought it had its price been a piece of gold: but I could not find one. I passed the next night full of thought, and when the morning came, I quitted my house again, and went about to all the gardens, one after another: yet I found none in them. There met me, however, an old gardener, of whom I inquired for the apple, and he said to me, O my son, this is a rare thing, and not to be found here, nor anywhere excepting in the garden of the Prince of the Faithful at Balsora, and preserved there for the Caliph. I returned therefore to my wife, and my love for her so constrained me that I prepared myself and journeyed fifteen days, by night and day, in going and returning, and brought her three apples, which I purchased of the gardener at Balsora for three pieces of gold: and, going in, I handed them to her; but she was not pleased by them, and left them by her side. She was then suffering from a violent fever, and she continued ill during a period of ten days.

After this she recovered her health, and I went out and repaired to my shop, and sat there to sell and buy; and while I was thus occupied, at mid-day there passed by me a black slave, having in his hand an apple with which he was playing: so I said to him, Whence didst thou get this apple, for I would procure one like it? — Upon which he laughed, and answered, I got it from my sweetheart: I had been absent, and came and found her ill, and she had three apples; and she said to me, My unsuspecting husband journeyed to Balsora for them, and bought them for three pieces of gold: — and I took this apple from her.—When I heard the words of the slave, O Prince of the Faithful, the world became black before my face, and I shut up my shop, and returned to my house, deprived of my reason by excessive rage. I found not the third apple, and said to her, Where is the apple? She answered, I know not whither it is gone. I was convinced thus that the slave had spoken the truth, and I arose, and took a knife, and throwing myself upon her bosom, plunged the knife into her: I then cut off her head and limbs, and put them in the basket in haste, and covered them with the izar, over which I laid a piece of carpet; then I put the basket in the chest, and having locked this, conveyed it on my mule, and threw it with my own hands into the Tigris.

And now, continued the young man, I conjure thee by Allah, O

Prince of the Faithful, to hasten my death in retaliation for her murder, as I dread, otherwise, her appeal for vengeance upon me on the day of resurrection: for when I had thrown her into the Tigris without the knowledge of anybody, I returned to my house, and found my eldest boy crying, though he knew not what I had done to his mother: so I said to him, What maketh thee cry?—and he answered, I took one of the apples that my mother had, and went down with it into the street to play with my brothers, and a tall black slave snatched it from me, and said to me, Whence came this to thee? I answered him, My father made a journey for it, and brought it from Balsora, for the sake of my mother; for she is sick: he bought three apples for three pieces of gold:—but he took it from me and beat me, and went away with it; and I am afraid that my mother may beat me on account of the apple.—When I heard my son's story, I discovered that the slave had forged a lie against the daughter of my uncle, and found that she had been killed unjustly; and as I was weeping bitterly for what I had done, this sheikh, my uncle and her father, came to me, and I informed him of the event; and he seated himself by me, and wept. We wept until midnight, and continued our mourning for her five days, ceasing not to the present day to bewail her death. By the honour of thine ancestors, therefore, hasten my death, to retaliate her murder upon me.

The Caliph wondered at the young man's story, and said, By Allah, I will not put to death any but the wicked slave; for the young man is excusable. Then looking towards Giafar, he said to him, Bring before me this wicked slave who hath been the cause of the catastrophe: or, if thou bring him not, thou shalt be put to death in his stead. So the Vizier departed weeping, and saying, Whence shall I bring him? Not every time that the jar is struck doth it escape being broken! I have no stratagem to employ in this affair: but He who delivered me in the first case may deliver me in the second. By Allah, I will not go out from my house for three days; and the Truth, whose perfection be extolled, will do what He willeth!—So he remained in his house three days, and on the fourth day he caused the Cadi to be brought, and made his testamentary arrangements; and as he was bidding farewell to his children, and weeping, lo, the messenger of the Caliph came and said to him, The Prince of the Faithful is in a most violent rage, and hath sent me to thee; and he hath sworn that this day shall not pass until thou art put to death if thou do not bring to him the slave.

On hearing this, Giafar wept, and his children wept with him: and when he had bidden them all farewell except his youngest daughter, he approached her for the same purpose. He loved her more than all his other children; and he pressed her to his bosom, and wept at the thought of his separation from her: but in doing this he felt something round in her pocket, and said to her, What is in thy pocket? She answered, O my father, it is an apple; our slave Reyhan brought it, and I have had it four days: he would not give it me until he had received from me two pieces of gold.—At this mention of the slave and the apple, Giafar rejoiced, and exclaimed, O ready

Dispeller of trouble! — and immediately he ordered that the slave should be brought before him. He was therefore brought in, and he said to him, Whence came this apple? O my master he answered, I went out five days ago, and, entering one of the bye streets of the city, I saw some children playing, and one of them had this apple; and I snatched it from him, and beat him; and he cried, and said, That belongs to my mother, and she is sick; she wanted my father to bring her an apple, and he made a journey to Balsora, and brought back for her three apples, which he bought for three pieces of gold; and I took this to play with it:—then he cried again; but paying no regard to him, I took it away and brought it hither: and my little mistress bought it of me for two pieces of gold. — When he heard this story, Giafar was filled with wonder at discovering that this distressing event, and the murder of the damsel, had been occasioned by his slave: and he took the slave and went with him to the Caliph, who ordered that the story should be committed to writing, and published.

Giafar then said to him, Wonder not, O Prince of the Faithful at this tale, for it is not more extraordinary than the story of the Vizier Noureddin, and Shemseddin, his brother.—What story, said the Caliph, can be more wonderful than this? — O Prince of the Faithful, replied Giafar, I will not relate it to thee unless on the condition that thou exempt my slave from the punishment of death. The Caliph said, I give thee his blood:—and Giafar thereupon commenced the relation of the story as follows:—

THE STORY OF NOUREDDIN AND HIS SON, AND OF SHEMSEDDIN AND HIS DAUGHTER.

Know, O Prince of the Faithful, that there was, in Cairo, a Sultan, just and beneficent, who had a wise and well-informed Vizier, possessing a knowledge of the affairs of the world, and of the art of government. This minister was an aged man, and he had two sons, like two moons; the name of the elder was Shemseddin, and that of the younger, Noureddin: and the latter was more distinguished than the former by handsomeness and comeliness; there was no one in his day more handsome, so that the fame of his charms spread through the neighbouring regions, and some of the inhabitants of those parts travelled to his country merely to obtain a sight of him. And it came to pass that their father died, and the Sultan mourned for him, and, turning his regards towards the sons, took them into his favour, invested them with robes of honour, and said to them, Ye two are instated in your father's office: — at which they rejoiced, and kissed the ground before him. They observed the ceremonies of mourning for their father during a period of a whole month, and entered upon the office of Viziers, each of them discharging the duties of this station for a week at a time; and whenever the Sultan had a desire to go forth on a journey, he took one of them with him.

Now it happened, one night, that the Sultan purposed commencing

a journey on the following morning; and it was the turn of the elder Vizier to accompany him; and as the two brothers were conversing together that night, the eldest said, O my brother, it is my wish that we should both marry on one night.—Do, O my brother, as thou desirest, answered the younger; and I will comply with that which thou shalt say. So they agreed to do this. The elder then said to his brother, If God so decree that we obtain the betrothal of two maidens, and accomplish our marriage on the same night, and they give birth to children on the same day, and God will that thy wife have a son, and my wife have a daughter, we will marry them to each other, for they will be cousins.—And what, O my brother, said Noureddin, wilt thou require of my son as the dowry of thy daughter? He answered, I will require of thy son, as the dowry of my daughter, three thousand pieces of gold, and three gardens, and three farms; for if the young man make any other contract than this, it will not be proper. But when Noureddin heard this proposal, he exclaimed, What is this dowry that thou imposest upon my son? Dost thou not know that we are two brothers, and that we are both Viziers of one dignity? It were incumbent on thee to offer thy daughter to my son as a free gift, without any dowry; for thou knowest that the male is more honourable than the female, and my child is a male, and by him shall our memory be preserved; not by thy daughter. — What sayest thou of her? asked his brother.—That our memory will not be preserved by her among the nobles, answered Noureddin. But thou desirest, added he, to act with me according to the opinion of him who saith, If thou desire to drive away a person who would buy, demand of him a high price.—I see thee, replied Shemseddin, to have committed a fault, in making thy son more honourable than my daughter; thou art doubtless deficient in judgment, and destitute of good disposition, seeing that thou mentionest the partnership in the office of Vizier, when I admitted thee not to share it with me excepting in my pity for thee, and that thou mightest assist me; but talk as thou wilt; since thou hath said this, by Allah I will not marry my daughter to thy son, though thou offer me her weight in gold.—On hearing these words of his brother, Noureddin was enraged, and said, I will not marry my son to thy daughter.—I will not accept him as a husband for her, replied Shemseddin; and if I were not purposing a journey, I would do to thee deeds that should serve as warnings to others; however, when I return, God will do what He willeth. When Noureddin heard this, he was full of anger, and became unconscious of existence; but he concealed his feelings; and each of the two brothers passed the night apart from the other; and in the morning the Sultan set out on his journey, and, crossing over to the island, proceeded towards the Pyramids, accompanied by the Vizier Shemseddin.

Noureddin passed that night in a state of the utmost rage; and when the morning came he arose, and, having performed the morning-prayers, went to his closet and took out from it a pair of small saddle-bags, which he filled with gold; and as he reflected upon the words of his brother, and the contempt which he had shown him,

and the pride that he had manifested towards him, he repeated these verses:—

Travel. Thou wilt find a friend in the place of him thou leavest; and fatigue thyself; for by labour are the sweets of life obtained.
To a man of intelligence and education there is no glory in a constant residence: therefore quit thy native place and go abroad.
I have observed that the stagnation of water corrupteth it; if it floweth, it becometh sweet; but otherwise it doth not.
If the full moon never set, the eye of the contemplative would not on every occasion pay regard to it:
The lions, if they left not the forest, would capture no prey; and the arrow, if it quitteth not the bow, would not strike the mark:
The grains of gold upon their native bed are regarded as mere dust; and the aloes-wood, where it groweth, is a kind of fire-wood.
If exported, it becometh an object of high demand; but if not, it attaineth no kind of distinction.

He then ordered one of his young men to saddle for him a dapple mule, tall, and of quick pace; and he did so, placing upon her a saddle adorned with gold, with stirrups of Indian steel, and housings of the velvet of Ispahan; and she resembled a bride displayed before her husband. He ordered him also to place upon her a carpet of silk, and a prayer-carpet, and to put the saddle-bags beneath the latter; and when this was done, he said to the young man and the slaves, I have a desire to take a ride for my amusement outside the city, towards the Province of Calioub, and shall be absent three nights; and let none of you follow me, for my heart is contracted.

Having thus said, he mounted his mule in haste, and, taking with him a small supply of food, departed from the city, turning his face towards the open country. The hour of noon overtook him not until he entered the city of Bilbeis, where he alighted to repose himself, and rest his mule, and eat: after which he took from this place what he required for himself, and some provender for his mule, and, having placed these provisions upon her, went forth again into the plain, and before noon on the second following day he entered Jerusalem. Here he alighted again, and rested himself and his beast, and ate: he then placed his saddle-bags under his head, and spread his carpet, and slept, still overcome by anger. He passed the night in this place; and in the morning he remounted, and he continued to urge on his mule until he arrived at Aleppo, where he alighted at a Khan, and remained three days to give rest to himself and his mule, and to enjoy the air of the place: which having done, he determined to prosecute his journey, and mounted his mule, and went forth. He knew not whither to direct his course; but travelled on until he arrived at the city of Balsora; and scarcely was he aware that the night had overtaken him, when he alighted there at a Khan, where he took off the saddle-bags from the mule, and spread the prayer-carpet, committing the mule with its equipage to the care of the door-keeper, and ordering him to walk her about a little.

The door-keeper did so; and it happened that the Vizier of Balsora, sitting at a window of his palace, saw the mule, and, observing

its costly equipage, thought that it must belong to some Vizier or King; and as he attentively regarded it he was surprised, and said to one of his pages, Bring before me that door-keeper. So the page went and brought him; and the door-keeper, approaching, kissed the ground before him. The Vizier, who was an aged person, then said to this man, Who is the owner of this mule, and what is his appearance?—O my Lord, answered the door-keeper, her owner is a young man of elegant person, of the sons of the merchants, and of a dignified and grave aspect. On hearing this, the Vizier arose, and, mounting his horse, went to the Khan, and introduced himself to the young man, who, as soon as he saw him approaching, rose to meet him, and embraced him. The Vizier, after he had alighted from his horse, saluted him, and welcomed him, and, seating him by his side, said to him, Whence, O my son, hast thou come; and for what purpose?—O my lord, answered Noureddin, I have come from the city of Cairo: my father was Vizier there; and he hath departed to receive the mercy of God;—and he informed him of all that had happened to him from first to last, adding, I have determined that I will not return until I shall have seen all the cities and countries of the world.—O my son, replied the Vizier, obey not the suggestions of thy mind, lest thou expose thyself to destruction; for the countries are waste, and I fear on thine account the issues of fortune. So saying, he ordered that the saddle-bags should be placed again on the mule, together with the carpet of silk and the prayer-carpet, and took Noureddin with him to his house, where he lodged him in an elegant apartment, and treated him with honour and kindness; and, conceiving a strong affection for him, said to him, O my son, I have become an old man, and I have no male child; God, however, hath blessed me with a daughter who resembleth thee in comeliness, and I have rejected many persons who have been her suitors: but now, love for thee hath entered my heart: wilt thou then take my daughter, as thy hand-maid to serve thee, and be her husband? If thou consent to this, I will go up to the Sultan of Balsora, and will say to him, This is the son of my brother;—and I will introduce thee to him, that I may make thee Vizier in my place, and I will remain in my house; for I am now aged.—Noureddin, on hearing this proposal of the Vizier of Balsora, hung down his head, and then answered, I hear and obey.

The Vizier rejoiced at his assent, and ordered his servants to prepare for him a repast, and to decorate the great saloon, which was furnished for the reception of the chiefs of the Emirs. He then called together his friends, and invited the great officers of the state, and the merchants of Balsora; and when they had come into his presence, he said to them, I had a brother who was Vizier in the land of Egypt, and God blessed him with two sons; and me, as you know, He hath blessed with a daughter: now my brother enjoined me to marry my daughter to one of his sons, and I consented to do so; and when she attained a fit age for marriage, he sent to me one of his sons, who is this young man here present. As soon, therefore, as he had come, I desired to perform the marriage contract between him and my

daughter, and that he should introduce himself to her here in my house.—Excellently hast thou done! they replied. They then drank sherbet of sugar, and the pages sprinkled rose-water upon them, and they departed: after which, the Vizier ordered his servants to conduct Noureddin to the bath, and gave him a suit of his best clothes, and sent to him the napkins and cups and perfuming-vessels, and everything else that he required. So when he came out from the bath, he put on the suit of clothes, and appeared like the full moon;

Noureddin after the Bath.

and he mounted his mule, and returning to the palace, alighted and presented himself before the Vizier, and kissed his hand: and the Vizier welcomed him, saying, Arise, and introduce thyself this night to thy wife; and to-morrow I will go up with thee to the Sultan, and I pray that God may bless thee with every kind of happiness. Noureddin therefore arose, and went to his wife, the daughter of the Vizier.—Thus did it happen to Noureddin.

As to his brother, he continued a while journeying with the Sultan, and when he returned, and found not his brother, he inquired of the servants respecting him, and they answered, On the day of thy departure with the Sultan, he mounted his mule, caparisoned as for a procession of state, and said, I am going towards the province of Calioub, and shall be absent a day or two days; for my heart is contracted; therefore let none of you follow me:—and from the day on which he went forth, to the present day, we have heard no tidings of him. Upon this the heart of Shemseddin was troubled at the separation of his brother, and he grieved excessively for his loss, saying within himself, The cause of this is nothing else than my having spoken harshly to him in my conversation on the night before my departure with the Sultan; and probably his mind was disturbed, and he went on a journey; I must therefore send after him. He then went up and related this event to the Sultan, who wrote letters and sent them to his vicegerents in all the provinces; but Noureddin had traversed distant regions during the absence of his brother with the Sultan: therefore the messengers, when they had gone with the

letters, returned without having obtained any information respecting him. So Shemseddin despaired of his brother, and said, I have enraged my brother by what I said to him concerning the marriage of the children. Would that I had not done so. This was not occasioned but by my want of sense and judgment!—And soon after this, he demanded in marriage the daughter of one of the merchants of Cairo, and performed the marriage-contract between himself and her, and introduced himself to her: and it happened that the night when this event took place, was the same night on which Noureddin introduced himself to his wife, the daughter of the Vizier of Balsora: this being in accordance with the will of God, whose name be exalted, that He might execute his decree upon his creatures.

The event was as they both had said: for it came to pass that the two wives conceived by them: the wife of Shemseddin, the Vizier of Egypt, gave birth to a daughter, than whom there was not seen, in that country, one more beautiful; then the wife of Noureddin gave birth to a son, one more beautiful than whom was not seen in his time: as the poet hath said,

If beauty came to be compared with him, it would hang down its head in shame:
Or if it were said, O beauty, hast thou seen the like?—It would answer, The equal of this I have not.

So they named him Hassan; and on the seventh day after his birth, they made entertainments and spread repasts such as were fit for the sons of Kings: after which the Vizier of Balsora took with him Noureddin, and went up with him to the Sultan; and when he came into his presence he kissed the ground before him; and Noureddin, being eloquent in tongue, and firm of heart, and comely in person and in actions, recited these words of the poet:—

This is he whose justice extendeth to all men, and who hath overrun and subdued every region.
Be thankful for his benefits; for they are not mere benefits, but they are strings of jewels on the necks of his people:
And kiss his fingers; for they are not mere fingers, but they are the keys of the supplies of Providence.

The Sultan treated them both with honour, and, having thanked Noureddin for his address, said to his Vizier, Who is this young man? The Vizier therefore related to him his story from beginning to end, and added, This is the son of my brother.—How is it, said the Sultan, that he is the son of thy brother, and we have not before heard of him? The Vizier answered. O our lord the Sultan, I had a brother who was Vizier in the land of Egypt, and he died, leaving two sons: the eldest succeeded to his father's office, as Vizier, and this his younger son came to me; and I swore that I would not marry my daughter to any but him: so, when he came, I married him to her. He is a young man, and I am now aged; my hearing is impaired, and my judgment faileth: it is my wish, therefore, that our

lord the Sultan would instate him in my office, seeing that he is the son of my brother and the husband of my daughter, and a person worthy of the dignity of Vizier; for he is endowed with knowledge and judgment.— The Sultan, upon this, looked towards him, and, being pleased with him, approved of the advice of the Vizier that he should promote him to that office; so he bestowed it upon him, and ordered that a magnificent dress of honour should be given to him, and one of the best of the mules upon which he was himself accustomed to ride, allotting him also supplies and salaries; and Noureddin kissed the hand of the Sultan, and descended with his father-in-law to their house, both in high delight, and saying, Verily the birth of this child is fortunate. On the following day Noureddin went again to the King, and kissed the ground, and the Sultan ordered him to sit in the place of the Vizier: so he sat, and occupied himself with the affairs of his office, and examined the cases of the people, and their suits, according to the custom of Viziers: and the Sultan, observing him, was surprised at his conduct, and the acuteness of his understanding, and his good judgment. He attentively considered his qualities, and loved him, and advanced him in his favour: and when the court was dissolved, Noureddin returned to his house, and related what had passed to his father-in-law, who was rejoiced at hearing it.

The old Vizier ceased not to superintend the rearing of the child, who was named Hassan, for many days, while Noureddin was constantly occupied with the affairs of his office, so that he left not the Sultan by day nor by night; and the King increased his salaries and supplies until his circumstances became ample: he had ships which made voyages under his orders with merchandise and other things, and he founded numerous estates, and made water-wheels and gardens. Thus did he until his son Hassan was four years of age, when the old Vizier, the father of his wife, died; and he conveyed his corpse with great pomp, and decently deposited it in the earth. He then turned his thoughts towards the education of his son; and when the child had gained strength, he brought him a tutor to teach him in his own house, charging him to instruct him and educate him well: and the tutor did so, and taught him various useful sciences, after he had passed some years in learning the Koran: Hassan meanwhile increased in loveliness and beauty and elegance of person. The tutor continued to educate him in his father's palace; and from the time that he arrived at adolescence he went not out of the Vizier's palace, until his father took him one day, and, having clad him in one of the richest of his dresses, mounted him on one of his best mules, and conducted him to the Sultan, and introduced him. When the King beheld Bedreddin Hassan, the son of the Vizier Noureddin, he was astonished at his beauty; and the people when he passed by them for the first time, going up with his father to the King, were amazed at his surpassing beauty and loveliness, and elegance of person. The Sultan, as soon as he saw him, loved him, and bestowed marks of favour upon him, and said to his father, O Vizier, thou must bring him with thee every day. The Vizier answered, I hear and

obey; — and returned with his son to his abode: and he continued every day to go up with him to the Sultan until the youth attained the age of fifteen years.

His father, the Vizier Noureddin, then fell sick, and called him into his presence, and said to him, O my son, know that this world is a perishable abode, and the world to come is an everlasting abode. I wish to give thee some precepts, and do thou understand what I am about to say to thee, and incline thy heart to it.—And he began to counsel him respecting the proper mode of conducting himself in society, and the due management of his affairs; and when he had done so, he reflected upon his brother and his native place and country, and wept at the thought of his separation from those he loved; his tears flowing: and he said, O my son, hear my words. I have a brother in Cairo, and I quitted him and departed against his will. — He then took a piece of paper, and wrote upon it all that had happened to him from first to last, together with the date of his marriage and introduction to the daughter of the Vizier, and the date of his arrival at Balsora, and his interview with its Vizier: and, having added some strict admonition, he said to his son, Keep this charge, for the paper on which it is written containeth an account of thine origin and thy rank and lineage; and if any evil accident befall thee, repair to Cairo, and inquire for thine uncle, and salute him, and inform him that I died in a strange land, ardently desiring that I could see him. Therefore Bedreddin Hassan took the paper, and having folded it, and wrapped it in a piece of waxed cloth, sewed it between the lining and the outer cloth of his cap, and wept for his father, that he should be parted from him in his youth.

9

Noureddin and his Son.

Noureddin then said to his son, I charge thee that thou be not familiar with any one: for in retirement is security. Divinely gifted was the poet who said:—

There is none in thy time whose friendship thou shouldst covet; nor any intimate who, when fortune is treacherous, will be faithful.
Live then apart, and rely upon no man: I have given thee, in these words, good advice, and sufficient.

Accustom thyself to taciturnity; occupy thyself with thine own affairs, and use not many words: for the poet saith:—

Taciturnity is an ornament, and in silence is security: therefore, when thou speakest, be not loquacious:
For if thou repent once of thy silence, thou wilt assuredly repent many times of thy speech.

Beware of drinking wine; for it is the source of every kind of mischief. The poet saith on this subject:—

I have abandoned wine and those who drink it; and have become the friend of such as condemn it.
Wine leadeth astray from the paths of rectitude, and openeth doors to evil.

Hate no man and oppress none; for oppression is base. The poet saith:—

Oppress not if thou hast the power to do so; for oppression will eventually bring thee repentance:
Thine eye will sleep while the oppressed, wakeful, will call for vengeance upon thee; and the eye of God sleepeth not.

Despise thy wealth, but not thyself: yet bestow not wealth save upon him who deserveth it. If thou keep it, it will keep thee; but if thou squander it, it will ruin thee; and then wilt thou need assistance of the least of mankind. It hath been said by the poet:—

When my wealth faileth, no friend assisteth me; but when it aboundeth, all men are my friends.
How many enemies for the sake of wealth have consorted with me! And my companion in the time of want hath abandoned me!

In this manner he continued to admonish his son Bedreddin Hassan until his spirit departed. The house became a scene of mourning, and the Sultan and all the Emirs grieved for him; and they buried him. They continued their mourning during a period of two months, and the son of Noureddin rode not out, nor went to the court, nor presented himself before the Sultan; and the King instated one of the chamberlains in his place, and appointed a new Vizier in the place of his father, and ordered this Vizier to put seals upon all the houses of Noureddin, and upon his wealth and all his buildings and other possessions. So the new Vizier went with the chamberlains to the house of the Vizier Noureddin, to seal its door and to

Bedreddin Hassan and the Jew. (Page 133.)

arrest his son Bedreddín Hassan, and bring him before the Sultan, that he might do to him what his judgment required. But there was among the troops one of the mamlouks of the deceased Vizier Noureddin; and he could not endure that the son of his master should be thus treated: he therefore repaired to Bedreddin Hassan, whom he found with downcast head and mourning heart, on account of the death of his father, and acquainted him with what had passed. And he asked him, Will the execution of the order be delayed long enough for me to enter my house, and take somewhat of my worldly possessions by which to obtain support during my exile? But the mamlouk answered, Save thyself:—And when Hassan heard these words, he covered his head with the skirt of his robe, and, going forth on foot, fled out of the city: — and he heard the people saying. The Sultan hath sent the new Vizier to the house of the deceased Vizier to seal his wealth and other possessions, and to arrest his son Bedreddin Hassan, and bring him before him that he may put him to death: and the people were mourning for him on account of his beauty and loveliness. So when he heard what they said, he took a course that he had not intended, and, not knowing whither to go, walked on until destiny urged him to the tomb of his father.

Entering the burial-ground, he bent his way among the tombs until he seated himself at that of his father, where he removed his skirt from over his head. And as he was sitting there, a Jew of Balsora approached, and said to him, Wherefore, O my master, do I see thee thus changed? He answered, I was just now sleeping, and I beheld my father reproaching me for having failed to visit his tomb: wherefore I arose in alarm, fearing that the day would pass without my visiting it, and so the occurrence would distress me. The Jew then said to him, O my master, thy father despatched some vessels with merchandise, and some of them have returned; and it is my wish to purchase of thee the cargo of every vessel that hath arrived for a thousand pieces of gold; and so saying, he took out a purse filled with gold, and counted out from it a thousand pieces, which he paid to Hassan the son of the Vizier, and said to him, Write me a paper, and seal it. So Hassan took a paper, and wrote upon it, The writer of this paper, Bedreddin Hassan, the son of the Vizier Noureddin, hath sold to the Jew such a one the whole cargo of every one of his father's vessels that hath returned from her voyage, for a thousand pieces of gold, and hath received the price in advance. And after he had taken a copy of it, the Jew went away with the paper; and Hassan wept, reflecting upon his former state of dignity and favour. At length the night closed in upon him, and sleep overtook him, and he remained asleep at his father's tomb until the moon rose, when his head rolled from the tomb, and he lay and slept on his back, his face shining in the moonlight.

Now the burial-ground was inhabited by believing Genii; and a female Genie, coming forth, saw the face of Hassan as he lay asleep, and, when she beheld him, was surprised at his beauty and loveliness, and exclaimed, Extolled be Allah's perfection! This youth is like none but the virgins of paradise!—She then soared into the air

to perform her accustomed circuits, and saw an Afrite on his flight. She saluted him, and he returned her salutation; and she said to him, Whence comest thou? He answered, From Cairo: — and she said to him, Wilt thou go with me to behold the beauty of the youth who is sleeping in the burial-ground? He replied, Yes. So they went together; and when they had descended into the burial-ground she said to him, Hast thou seen in the course of thy life a person like this?—And the Afrite looked upon him, and exclaimed, Extolled be the perfection of Him unto whom none is to be compared! But, O my sister, he added, if thou desire, I will relate to thee what I have seen. — Tell me, she replied: so he said, I have seen a person resembling this youth in the land of Egypt; and that person is the daughter of the Vizier. The King had heard of her, and demanded her of her father, the Vizier Shemseddin, in marriage; but he answered him, O our Lord Sultan, accept my excuse, and pity my grief: for thou knowest that my brother Noureddin departed from us, and we know not where he is; and that he shared with me the office of Vizier: and the cause of his departure was this, that I was sitting conversing with him on the subject of marriage, and he was angry with me, and in anger went away: — and he related to the King all that had passed between them; adding, This was the cause of his indignation, and I have been under an oath that I will not marry my daughter to any but the son of my brother from the day that her mother gave birth to her; and that was about fifteen years ago: and lately I heard that my brother had married the daughter of the Vizier of Balsora, and obtained a son by her; and I will not marry my daughter to any but him, in honour of my brother. After I had heard this, I recorded the date of my marriage, and of my wife's conception, and of the birth of this daughter; she is intended for the son of her uncle; and of other maidens there are plenty. But when the Sultan heard these words of the Vizier, he was violently enraged, and said, How is it that such a one as myself demandeth in marriage a daughter from one like thee, and thou withholdest her from him, and excusest thyself by an absurd pretext? By my head, I will not marry her but to one of less consideration than myself, in scorn of thy pride!—And the King had a humpbacked groom, with a hump before and a hump behind; and he ordered him to be brought, and affianced him to the daughter of the Vizier, commanding that he should introduce himself to her this night, and be conducted in pompous procession. I left him in the midst of the mamlouks of the Sultan, who were surrounding him with lighted candles in their hands, laughing at him and mocking him, at the door of the bath, while the daughter of the Vizier was sitting weeping in the midst of the dye-women and tire-women. She resembles more than any other person this youth. They have prohibited her father from going to her; and I have never seen, O my sister, a more ugly wretch than this humpback: but as to the maiden, she is more beautiful than this youth.

To this story of the Afrite, the Fairy answered, Thou liest; for this youth is the most beautiful of the people of his age. But the

Afrite replied, By Allah, O my sister, the maiden is more beautiful than he: however, none but he is suited to her; for they resemble each other, and probably are brother and sister, or cousins; and how will she be thrown away upon this humpback! She then said to him, O my brother, let us place ourselves beneath him, and lift him up and take him to the maiden of whom thou spakest, and see which of the two is the more beautiful. The Afrite answered, I hear and obey: this proposal is right, and there can be no better determination than this which thou hast chosen; therefore I will carry him. So he lifted him up, and soared into the sky, and the Fairy flew by his side until he descended with him in the city of Cairo, where he placed him upon a mastabah,[1] and roused him from his sleep.

When, therefore, he awoke, and found that he was not at his father's tomb in the land of Balsora, he looked to the right and left, and perceived that he was in a city that was not Balsora, and would have cried out; but the Afrite winked to him, and, lighting him a candle, said to him, Know that I have brought thee hither, and I desire to do thee a service for the sake of God: take, therefore, this candle, and go with it to yonder bath, and mix with the people there, and proceed with them until thou arrivest at the saloon of the bride; then go before, and enter the saloon and fear no one; and when thou hast entered, station thyself on the right of the humpbacked bridegroom; and whenever the tire-women and singing-women and dye women come to thee, put thy hand into thy pocket: thou wilt find it full of gold, and do thou take it by the handful and throw it to them; and imagine not that thou wilt put thy hand in and not find it filled with gold: give therefore to every one who cometh to thee by the handful, and fear nothing; but rely upon Him who created thee; for this will not be through thine own strength or power, but through the strength of God, and his power.

On hearing these words of the Afrite, Bedreddin Hassan said, What is this event, and what manner of kindness is this? And he went with his candle to the bath, where he found the humpback mounted on his horse; and he joined himself to the party, in the same garb in which he had arrived, and with the same comely appearance; being attired with a tarboosh[2] and turban, and a farajiah[3] interwoven with gold. He proceeded with the pompous train, and every time that the singing-women stopped for the people to give them money, he put his hand into his pocket, and found it filled with gold, and took it by the handful and threw it into the tambourine, for the singing-women and tire-women, filling the tambourine with pieces of gold: and the singing-women were amazed, and the people wondered at his beauty and loveliness. Thus he continued to do until they arrived at the house of the Vizier, when the chamberlains drove back the people, and prevented their entrance; but the singing-women and tire-women said, By Allah, we will not enter unless this youth enter with us, for he hath overwhelmed us with his favours,

[1] A bench of stone placed in front of a house.

[2] A close red cap of woollen cloth. [3] A loose robe with long sleeves.

and the bride shall not be displayed unless he be present:—and upon this they entered with him into the saloon of the festivity, and seated him, in spite of the humpbacked bridegroom. All the ladies of the Emirs and Viziers and Chamberlains were arranged in two rows, each lady holding a large lighted candle, and having her head-veil drawn across the lower part of her face: thus they stood in two rows, to the right and left, from the foot of the couch of the bride to the upper end of the leewan that adjoined the chamber from which the bride was to come forth. And when the ladies beheld Bedreddin Hassan and his beauty and loveliness, his face shining like the crescent of the moon, the hearts of all of them inclined to him, and the female singers said to all the women who were present, Know that this charming youth hath given us nothing but red gold; therefore fail not to serve him properly, and obey him in whatever he shall say. The women crowded round him to gaze at his charms, and their minds were overpowered by astonishment at his beauty, and each of them wished that she might be in his bosom for a year or a month or an hour: they removed the veils from their faces, and their hearts were perplexed, and they said, Joy to the person to whom this youth belongeth, or to the person over whom he is lord! Then they imprecated evil upon the humpbacked groom and him who was the cause of his marriage to that lovely maiden; and every time that they prayed for blessings upon Bedreddin Hassan they imprecated misfortunes upon the humpback.

The singing-women then beat the tambourines, and the tire-women approached with the daughter of the Vizier in the midst of them. They had perfumed her with sweet scents and essences, and clad her, and adorned her hair and neck with various ornaments, decking her with garments such as were worn by the ancient monarchs of Persia. Among these was a loose gown embroidered with red gold, presenting the forms of wild beasts and birds, hanging down over her other clothes; and round her neck was a necklace worth thousands, composed of jewels such as neither a King of Arabia Felix nor a Cæsar ever collected: she was like the moon shining in its fourteenth night, and when she approached she resembled a Houri. Extolled be the perfection of Him who created her so splendid a being! The women encompassed her, and appeared like stars; she, in the midst of them, being as the moon when the clouds have withdrawn from before it. Meanwhile Bedreddin Hassan remained sitting, with the company gazing at him; and as the bride approached with a dignified and graceful gait, the humpbacked groom rose to her, to kiss her; but she turned aside from him, and went and stood before Hassan, the son of her uncle. The company laughed at this; and when they beheld her turn towards Bedreddin Hassan, and saw him put his hand into his pocket and take out handfuls of gold and throw it into the tambourine of the singing-women, they were delighted, and said, We wish that this bride were thine:—and he smiled. All this time the humpbacked groom was alone, looking like an ape; and every time that they lighted his candle it went out again, and he was confounded, and remained sitting in the dark, full of secret indig-

nation, with all the company surrounding him, while the lighted candles presented an appearance of beauty that was most admirable, so that every person of reflection was amazed at their splendour. But as to the bride, she raised her hands towards heaven, and said, O Allah, make this to be my husband, and relieve me from this humpbacked groom!—The tire-women then proceeded to display the bride in different dresses, to the seventh suit, before Bedreddin Hassan of Balsora, the humpbacked groom remaining alone; and when they had finished this ceremony they gave permission to the company to depart: so all who were present at the festivity, both women and children, went out, excepting Bedreddin Hassan and the humpbacked groom; after which the tire-women conducted the bride to an inner chamber, to take off her ornaments and outer robes, and to prepare her for the bridegroom's visit.

Upon this, the humpbacked groom approached Bedreddin Hassan, and said to him, O my master, thou hast made us happy by thy company this night, and overwhelmed us with thy favours; but now wherefore dost thou not arise and go to thy house without thy being ejected? He answered, in the name of Allah;—and arose, and went out from the door; but the Afrite met him, and said unto him, Stay, O Bedreddin; and when the humpback retires into the private closet, enter thou and seat thyself in the bride-chamber; and when the bride cometh, say to her, I am thy husband; and the King had not recourse to this stratagem from any other motive than his fearing for thee the effect of the eye;[1] and this whom thou hast seen is one of our grooms:—then approach her, and uncover her face, and fear no evil from any one.

While Bedreddin was thus conversing with the Afrite, lo, the groom entered the closet, and seated himself; and immediately the Afrite rose before him, from the trough of water that was in the closet, in the form of a mouse, and cried Zeek!—What brought thee here? said the humpback. The mouse then increased in size, and became like a cat; and then increased, and became a dog, and cried, Owh! Owh! At the sight of this the groom was terrified, and exclaimed, Get away, thou unlucky! The dog, however, still increased and swelled until it became an ass, and brayed in his face, crying, Hak! Hak!—upon which the groom, in terror, cried out, Come to my aid, O people of the house! But lo, the ass increased, and became like a buffalo, and, stopping up the place before him, spoke with the speech of a son of Adam, and said, Wo be to thee, O humpback! O filthiest of grooms!—Upon this the groom was seized with a colic, and seated himself upon the slabs, and his teeth knocked together. The Afrite then said to him, Hath the earth become narrow to thee, that thou wouldst marry none but my mistress? But the groom was silent. Return me an answer, said the Afrite, or I will make thine abode to be in the dust!—By Allah, then answered the groom, I am not in

[1] It is not unusual, on occasions of great festivity, to present some disagreeable object as a foil, in order to divert the envious eye, and obviate its evil effect.

fault; for they compelled me, and I knew not that she had a lover among the buffaloes; but now I repent before Allah and before thee. Then the Afrite said, I swear by Allah that if thou depart now from this place, or utter a word before the sun hath risen, I will slay thee; and when the sun hath risen go thy way, and never return to this house. And he seized the humpbacked groom, and, placing his head upside down upon the slabs, and his feet upwards, said to him, Remain here, and I will watch thee until sunrise.—Thus did it happen to the humpback.

Now, as to Bedreddin Hassan of Balsora, he left the humpback and the Afrite contending together, and, entering the house, seated himself in the bride-chamber; and lo, the bride approached accompanied by an old woman, who stopped at the door of the chamber, and said, O Abu Shihab, arise, and take thy bride; and I commend thee to the care of Allah. Then the old woman went away, and the bride, whose name was the Lady of Beauty, advanced to the upper end of the chamber. Her heart was broken, and she said within herself, By Allah, I will not suffer him to caress me though my spirit depart from me! But when she had proceeded to the upper end of the chamber, she beheld Bedreddin, and said, My beloved, until this hour art thou remaining? I had said within myself, perhaps thou and the humpbacked groom are to share me between you. — What, said he, should give the groom access to thee, and wherefore should he be my partner in the possession of thee?—Who, then, she asked, is my husband? Thou or he?—O my mistress, answered Bedreddin, we did not this for any other purpose than to make a jest of him, and that we might laugh at him; for when the tire-women and the singing-women and thy family beheld thine admirable beauty, they feared for us the effect of the eye, and thy father hired him for ten pieces of gold, in order that he might divert from us the eye; and now he hath departed. When the Lady of Beauty heard these words of Bedreddin she smiled, and uttered a gentle laugh, and said, By Allah, thou hast extinguished my fire! Take me then, I conjure thee, and press me to thy bosom.—And they embraced each other.

Not long after this, the Afrite said to the Fairy, Arise and place thyself beneath the youth, and let us convey him back, lest the morning overtake us; for the time is near. So she advanced towards him, and, placing herself beneath his skirt, as he lay asleep, took him up, and flew away with him in the state in which she found him, clad only in his shirt, and pursued her flight with the Afrite by her side. But God gave permission to some angels to cast at the Afrite a shooting-star of fire, and he was burnt. The Fairy, however, escaped unhurt, and deposited Bedreddin in the place over which the shooting-star had burnt the Afrite. She would not pass beyond it, fearing for his safety; and as destiny had appointed, this place was Damascus: so she placed him by one of the gates of this city, and flew away.

When daylight therefore came, and the gates were opened, the people, coming forth, beheld a beautiful youth clad in his shirt, and

with a cotton skull-cap without a turban. In consequence of his having been so long wakeful, he was now immersed in sleep; and when the people saw him, some said, Would that he had waited till he had put on his clothes!—another said, Objects of pity are the children of men of condition! Probably, this youth hath just come forth from his drinking place, on account of some business, and intoxication hath overcome him, and he hath wandered from the place to which he would go until he arrived at the gate of the city, and, finding it locked, hath slept here.—They had expressed various opinions respecting him, and were wondering at his case, when Bedreddin awoke. Perceiving that he was at the gate of a city, and surrounded by men, he was astonished, and said, Where am I, O good people; and what is the cause of your assembling around me, and what hath befallen me among you? They answered, We saw thee at the call to morning prayer lying at this gate asleep; and we know nothing more of thy case. Where wast thou sleeping this last night?—By Allah, O people, he replied, I was sleeping this last night in Cairo. On hearing this, one of them said, Dost thou eat hashish?[1] another said, Thou art mad. How couldst thou be passing the night in Cairo, and be sleeping in the morning at the city of Damascus?—He said to them, By Allah, O good people, I will tell you no falsehood: I was last night in the land of Egypt, and the day before I was at Balsora. One of them said, This is a wonderful thing! Another said, This youth is mad. And they clapped their hands at him, and, conversing together, said, Alas! for his youth! By Allah, there is no denying his madness.—They then said to him, Return to thy reason. But he replied, I was yesterday a bridegroom in the land of Egypt.—Probably thou hast dreamt, said they, and hast seen this of which thou speakest in thy sleep. And Hassan was confounded, and said, By Allah, this was not a dream: and where is the humpbacked groom who was sitting with us, and the purse of gold that I had? And where are my clothes and my drawers?—He then arose and entered the city, and proceeded through its great thoroughfare-streets and market-streets; and the people crowded round him and paraded him: so he entered the shop of a cook. Now this cook was a robber, whom God had caused to repent of his unlawful actions, and he had opened a cook's shop; and all the people of Damascus feared him on account of his boldness; therefore, when they saw that the youth had entered this shop, they left him, being afraid.

When the cook beheld Bedreddin Hassan, and observed his beauty and comeliness, love for him entered his heart, and he said to him, Whence art thou, O young man? Relate to me thy story; for thou art become dearer to me than my soul.—So he related to him all that had happened, from beginning to end; and the cook said to him, O my master Bedreddin, know that this is a wonderful event and an extraordinary story; but, O my son, conceal thy case until God dispel thy trouble, and remain with me in this place. and as I

[1] Bhang, the intoxicating drug mentioned before.

have not a son, I will adopt thee as such. Bedreddin replied, Let it be as thou desirest, O uncle. And immediately the cook went out to the mart, and bought for Bedreddin costly clothes, and put them on him: he then went to the Cadi and made a declaration that he was his adopted son: so Bedreddin Hassan became known throughout the city of Damascus as the son of the cook; and he sat with him in the shop to receive the money, and in this situation he remained.

Now to return to the Lady of Beauty.—When daybreak came and she awoke, she found not Bedreddin Hassan remaining with her, and, imagining that he would soon return, she sat a while expecting him; and lo, her father came in to her, troubled at that which had befallen him from the Sultan, and at his having married his daughter by force to one of his servants, the humpbacked groom; and he said within himself, I will kill this girl if she have suffered the wretch to caress her. So he advanced to the bride-chamber, and, stopping at the door, said, O Lady of Beauty! She answered, Well, O my master,—and came forth to him, walking with a vacillating gait, through joy, and kissed the ground before him; and her countenance beamed with increased splendour in consequence of her union with that gazelle. When her father, therefore, saw her in this state, he exclaimed to her, O thou base creature; art thou delighted with this groom? On hearing these words of her father, the Lady of Beauty smiled, and replied, By Allah, it is enough that thou hast done, and that the people laugh at me, and put me on an equality with this groom, who is not, in my estimation, of the value of a paring of one of my fingernails; but as to my husband — by Allah, I never in the course of my life passed a night more delightful than that which I have just passed in his company; therefore jest not with me by mentioning that humpback. When her father heard what she said he was filled with rage; his eyes glared so that little appeared of them but the white, and he said to her, Wo to thee! What are these words that thou sayest? Verily the humpbacked groom hath passed the night with thee!—I conjure thee by Allah, she rejoined, that thou mention him not. May Allah reject him, and reject his father! Continue not then to mock me by mentioning him; for the groom was only hired for ten pieces of gold, and he took his hire and departed; and I came and entered the bride-chamber, and beheld my husband seated, after the singing-women had displayed me before him; and he threw them red gold until he had enriched the poor who were present. I have reclined upon the bosom of my gentle-hearted husband, with the black eyes and the joined eyebrows. — When her father heard this, the light became darkness before his face, and he exclaimed to her, O thou abandoned one! What is this that thou sayest? Where is thy reason? — O my father, she replied, thou hast broken my heart to pieces! Wherefore dost thou pay no attention? This of whom I spake is my husband, and he hath retired to his private closet.

So her father went thither, in a state of astonishment, and, entering the closet, found the humpbacked groom with his head upon the slabs and his feet turned upwards: and the Vizier was confounded at

the sight, and said, Is not this the humpbacked? — and he spoke to him; but the humpback returned no answer, thinking that it was the Afrite who addressed him. The Vizier, therefore, cried out at him with a loud voice, and said to him, Speak, or I will cut off thy head with this sword! Upon which the humpback exclaimed, By Allah, O Sheikh of the Afrites, from the time that thou placedst me here I have not raised my head: I conjure thee therefore that thou show favour to me! The Vizier, on hearing the humpback thus address him, said to him, What sayest thou? I am the father of the bride, and I am not an Afrite. Then said the humpback, My life is not in thy hand, nor art thou able to take my soul: so go thy way before he come to thee who hath treated me in this manner. Ye would not marry me to any but the mistress of buffaloes and the mistress of Afrites! May Allah, then, confound him who married me to her, and confound him who was the cause of it!—Then did the humpbacked groom address the Vizier, the father of the bride, again, saying, Allah confound him who was the cause of this! —Arise, said the Vizier, and depart from this place.—Am I mad, he replied, that I should go with thee without the permission of the Afrite? For he said to me, When the sun shall have risen go thy way.—Hath the sun then risen or not? For I cannot depart from my place until the sun hath risen.—Upon this the Vizier said to him, Who brought thee to this place? He answered, I came hither yesterday, and a dust arose from the midst of the water, and cried out, and increased in bulk until it became of the size of a buffalo, and said to me words that entered my ear. Leave me, therefore, and go. Allah confound the bride and him who married me to her! — The Vizier then approached him, and dragged him forth, and he went out running, doubting whether the sun had risen, and went up to the Sultan, and informed him of that which had happened to him with the Afrite.

But as to the Vizier, the father of the bride, he returned with his reason perplexed respecting the case of his daughter, and said to her, O my daughter, reveal to me thy story. She replied, The elegant person before whom I was displayed remained with me; and if thou believe me not, see, this is his turban, twisted just as it was, upon the chair, and his drawers are under the bed, and in them is something wrapped up: I know not what it is. So, when her father heard this, he entered the bride-chamber, and found the turban of Bedreddin Hassan, the son of his brother; and taking it up, he turned it over, and said, This is such a turban as is worn by Viziers, excepting that it is of the fashion of Mosul. He then observed an amulet sewed in his red cloth cap; and he unsewed it; and he took the drawers, and found the purse containing the thousand pieces of gold, and, opening this, he discovered in it a paper, which when he had read it, he saw to be a copy of the Jew's contract, with the name of Bedreddin Hassan, the son of Noureddin of Cairo; and he found also the thousand pieces of gold. But when he read the paper, he cried aloud and fell down in a swoon; and as soon as he had recovered and understood the case he was astonished, and exclaimed, There is no deity but God, who is

The Vizier Shemseddin recovering from a Swoon.

able to do whatsoever He will! Then said he, O my daughter, knowest thou who hath become thy husband? She answered, No.—He is the son of my brother, said he, and the son of thine uncle; and these thousand pieces of gold are thy dowry. Extolled be the perfection of God! Would that I knew how this event had happened!—Then he opened the amulet that was sewed up, and found in it a paper written by the hand of his brother Noureddin of Cairo, the father of Bedreddin Hassan; and when he beheld the handwriting of his brother he repeated this couplet:—

I behold their footsteps, and melt with desire, and pour forth my tears upon the places they have trodden,
Begging of Him who hath afflicted me by their separation, that he will bless me some day by a reunion.

So saying, he read the paper, and found in it the date of his marriage to the daughter of the Vizier of Balsora, and that of his first introduction to her, and a record of his age at the time of his death, and the date of the birth of his son Bedreddin Hassan; and he wondered, and shook with delight: and comparing what had happened to his brother with the events that had happened to himself, he found that they corresponded exactly: his marriage and the marriage of his brother agreed in date, and their first visits to their respective wives in like manner; as also the birth of Bedreddin, the son of his brother, and the birth of his daughter the Lady of Beauty. He took the two papers, and going up with them to the Sultan, he acquainted him

with all that had happened from the first of the case to the last; and the King was astonished, and ordered that the case should be immediately recorded. The Vizier then remained in expectation of the son of his brother; but he met with no tidings of him: so he said, By Allah, I will do a deed that none hath done before me:—and he took an ink-case and a pen, and wrote an inventory of the furniture of the house, describing the money-chest as having been in such a place, and a certain curtain in such another place, and everything in the house in like manner; and he folded up the paper, and ordered that the furniture should be stored up; and he took the turban with its tarboosh, and also the farajiah and the purse, and kept them himself.

After this, in due time, the daughter of the Vizier gave birth to a son like the moon, resembling his father in beauty and symmetry and splendour and loveliness. They received him from his mother, and blackened the edges of his eyes with kohl, and delivered him to the nurses, and named him Agib. His day was as a month: and his month as a year; and when seven years had passed over him, his grandfather committed him to a schoolmaster, whom he charged to educate him with great care. He continued at the school four years, and used to fight with his schoolfellows, and abuse them, saying to them, Who among you is like me? I am the son of the Vizier of Cairo.—So the boys went together to complain to the monitor of that which they suffered from Agib; and the monitor said to them, I will teach you something to say to him when he cometh, and he shall repent of his coming to the school; and it is this: to-morrow, when he is come, seat yourselves around him, and say one to another, By Allah, none shall play with us at this game excepting him who shall tell us the name of his mother and that of his father: and he who knoweth not the name of his mother and that of his father is illegitimate; therefore he shall not play with us. Accordingly, on the following morning they came to the school, and Agib was there; and the boys surrounded him, and said as the monitor had directed them, and they all agreed to the proposal; and one said, My name is Majid, and my mother is Alawi; and my father is Ezzeddin:—then another said after the same manner, and another, and so on, until the turn came to Agib, and he said to them, My name is Agib, and my mother is the Lady of Beauty, and my father is Shemseddin the Vizier of Cairo:—and they said to him, By Allah, the Vizier is not thy father.—Agib replied, the Vizier is my father indeed:—and upon this the boys laughed at him, and clapped their hands at him, saying, Thou knowest not who is thy father: get away from us, therefore; for none shall play with us excepting him who knoweth the name of his father;—and immediately the boys dispersed from around him, and made a jest of him. In consequence of this treatment his heart became contracted, and he was almost choked with crying: and the monitor said to him, Dost thou really consider as thy father him who is thy grandfather the Vizier, the father of thy mother the Lady of Beauty? Thy father thou knowest not, nor do we know him; for the Sultan married her to the humpbacked groom, and the Genie came and prevented him: so, if thou know not thy father, they will

regard thee among them as illegitimate. Dost thou not see that the son of the woman who is coveted as a wife knoweth his father? The Vizier of Cairo is thy grandfather; and as to thy father, we know him not, nor dost thou: return therefore to thy reason.

Upon this, Agib went immediately to his mother, the Lady of Beauty, and complained to her, and wept; and his weeping prevented his speaking: and when his mother heard his complaint and his crying, her heart was inflamed for him, and she said to him, O my son, what maketh thee weep? Tell me thy story.—So he told her what he had heard from the boys and from the monitor, and said to her, O my mother, who is my father? She answered him, Thy father is the Vizier of Cairo. But he said, He is not my father: tell me not, therefore, what is false; for the Vizier is thy father, not mine: who then is my father? If thou do not tell me truly, I will kill myself with this dagger. — And when his mother heard the mention of his father, she wept at the allusion to the son of her uncle, and remembering the amiable qualities of Bedreddin Hassan of Balsora, and what had happened to herself and him, she recited an ode commencing thus:—

They excited love in my heart, and departed; and far distant hath their abode become!
Reason forsook me when they withdrew, and sleep and patience abandoned me.

And she wept and cried out, and her son did the same; and lo, the Vizier entered. His heart burned within him when he beheld their state, and he said to them, What causeth you to weep? She acquainted him therefore with the treatment that her son had experienced from the other boys of the school: and he, also, wept, and called to mind what had happened to his brother and himself and his daughter, and he knew not the mystery of the case. Then suddenly he arose, and, going up to the council-chamber, presented himself before the King, and related to him the story, begging his permission to travel eastward to the city of Balsora, that he might make inquiries respecting the son of his brother; and requesting also of the Sultan that he would write letters for him to all the countries through which he might pass, that, if he found the son of his brother in any place, he might take him away. And he wept before the Sultan, and the heart of the King was moved with compassion for him, and he wrote for him letters to all the regions and countries; upon which the Vizier rejoiced, and, having offered up a prayer for the Sultan, took leave of him.

He descended immediately and prepared for the journey, and, taking with him all that he required, together with his daughter and her son Agib, travelled the first day and the second and the third, and proceeded until he arrived at the city of Damascus, and beheld it with its trees and streams, celebrated by the poets. He alighted in the open space called Meidan el-Hasba; and when he had pitched his tents, said to his servants, We will take rest here two days. So the servants entered the city to gratify their various desires; one to

sell, another to buy, a third to enter the bath, and a fourth to visit the mosque of the Benie Umiah, which hath not in the world its equal. Agib also entered the city, accompanied by his eunuch, in order to amuse themselves; and the eunuch walked behind Agib, having in his hand a whip that would strike down a camel. And when the people of Damascus beheld Agib, and his elegance of form and perfect beauty, and observed him to be endowed with admirable loveliness, and with kindness of manner, more bland than the northern zephyr, sweeter than limpid water to the thirsty, and more pleasant than health to the diseased, they followed him, running after him in crowds; and some sat waiting in the streets to see him pass. Thus did they until the slave, as destiny had ordained, stopped before the shop of Agib's father, Bedreddin Hassan, in which the cook, who had acknowledged him as his adopted son in the presence of the Cadies and witnesses, had established him; and this cook had died, and left him all his property, together with his shop.

When the slave stopped there on this day, the servants also stopped with him: and Bedreddin Hassan beheld his son, and was charmed with him, observing his extreme beauty; his soul yearned towards him with natural sympathy, and his heart clung to him. He had just prepared a conserve of pomegranate-grains, sweetened with sugar; and the affection divinely inspired increased in him; so he called out in ecstacy, and said, O my master, O thou who hast captivated my heart and soul, and to whom my affections are drawn by sympathy! wilt thou come in to me and refresh my heart and eat of my food? and when he had said this, his eyes overflowed with involuntary tears, and he reflected upon his past experience and his condition at the present time. When Agib heard the address of his father, his heart was in like manner drawn towards him by sympathy, and he looked towards the eunuch, and said to him, Verily my heart is moved with sympathy for this cook: he seemeth to have parted with a son: come in with us, therefore, that we may refresh his heart and eat his offering of hospitality: perhaps God, through our so doing, may accomplish our union with our father. But the eunuch replied, By Allah, O my master, it is not proper. How should we, who are of the family of the Vizier, eat in the shop of a cook? I will, however, drive away the people from thee, lest they see thee; otherwise it will be impossible for thee to enter the shop.—On hearing the reply of the eunuch, Bedreddin was surprised, and, looking towards him, while his tears flowed down his cheeks, said to him, Verily my heart loveth him. Let us hear no more of these words, said the eunuch:—and he desired the youth not to enter: but the father of Agib cast his eyes upon the eunuch, and said, Great sir, wherefore wilt thou not refresh my heart and come in to me? O thou who resemblest black dust, but whose heart is white! O thou who hast been described in such and such terms of praise!—so that the eunuch laughed, and said, What wouldst thou say? Speak, and be brief. And Bedreddin recited this couplet:

Were it not for his accomplishments and admirable faithfulness, he had not been invested with authority in the abode of Kings.
What an excellent guardian for the harem is he! On account of his beauty the angels of heaven wait upon him!

This address pleased the eunuch so much that he took the hand of Agib and entered the cook's shop; and Bedreddin ladled out a saucerful of conserve of pomegranate-grains, prepared with almonds and sugar, and the slave and the youth ate together; Bedreddin saying to them, Ye have delighted me by your company: eat, and may it benefit you! Agib then said to his father, Sit down and eat with us; and perhaps God will unite us to him whom we desire. And Bedreddin said, O my son, hast thou been afflicted in thy tender years by the separation of those whom thou lovest?—Yes, O uncle, answered Agib; my heart is inflamed by the absence of one of those who are dear to me: the friend who hath withdrawn himself from me is my father, and I and my grandfather have come abroad to search for him through the world; and how do I sigh for my union with him!—And he wept bitterly; and his father, moved by his tears, wept with him, reflecting upon his own desolate state, separated from those he loved, deprived of his father, and far removed from his mother; and the eunuch was moved with compassion for him.

They all ate together until they were satisfied; after which, the youth and the slave arose, and quitted the shop of Bedreddin, who felt as if his soul had departed from his body and gone with them. He could not endure their absence for the twinkling of an eye; so he shut up his shop and followed them, though ignorant that the youth was his son, and walked quickly until he came up to them before they had gone out from the great gate; whereupon the eunuch, looking back at him, said, What dost thou want, O cook? Bedreddin answered, When ye departed from me I felt as if my soul had quitted my body, and, having some business in the suburb, I was desirous of accompanying you to transact my business, and, after that, to return. But the eunuch was angry, and said to Agib, Verily this repast was unlucky: respectful treatment hath become incumbent on us; and see, he is following us from place to place. Agib therefore looked round, and, seeing the cook, was enraged, and his face became red; but he said to the eunuch, Suffer him to walk in the public road of the Mahometans; but when we shall have turned from it to our tents, if he do the same, and we know that he is following us, we will drive him back. And he hung down his head and went on, with the eunuch behind him. Bedreddin, however, followed them to the Meidan el-Hasba, and when they had drawn near to the tents they looked back and saw him behind them; and Agib was angry, fearing that the eunuch might inform his grandfather, and lest it should be said that he had entered the cook's shop, and that the cook had followed him. He looked at him till his eyes met the eye of his father, who had become as a body without a soul; and he fancied that his eye bore an expression of deceit, and that he was perhaps a knave; so his anger increased, and he took up a stone and threw it at his

father, and the stone struck him on the forehead, and wounded him, and he fell down in a swoon, the blood flowing over his face. Agib went on with the eunuch to the tents; and Bedreddin Hassan, when he recovered his senses, wiped off the blood, and having cut off a piece of linen from his turban, bound up his head with it, blaming himself, and saying, I wronged the youth when I shut up my shop and followed him, so he thought I was a deceiver. He then returned to his shop, and occupied himself with the sale of his meats; and he yearned with desire for his mother, who was at Balsora.

The Vizier, his uncle, remained at Damascus three days, and then departed to Emaus, and, having entered this town, proceeded thence, inquiring at every place where he halted in his journey, until he had arrived at Mardin and Mosul and Diarbeker. He continued his journey until he arrived at the city of Balsora, and when he had entered it, and taken up his quarters, he went and presented himself before the Sultan, who received him with respect and honour, and inquired the reason of his coming: so he acquainted him with his story, and informed him that the Vizier Noureddin Ali was his brother. The Sultan ejaculated, God have mercy upon him!—and said, O my Lord, he was my Vizier, and I loved him much: he died twelve years ago, and left a son; but we have lost him, and have heard no tidings of him: his mother, however, is with us, for she is the daughter of my old Vizier. On hearing from the King that the mother of his nephew was alive, the Vizier Shemseddin rejoiced and said, I am desirous of having an interview with her. And the King gave him immediate permission to visit her at his brother's house: so he went thither, and kissed the threshold, and entering an open court, found a door over-arched with hard stone, inlaid with various kinds of marble of every colour; and he walked along by the walls of the house, and as he cast his eyes around upon them he observed the name of his brother Noureddin inscribed on them in characters of gold; and he went to the name, and kissed it, and wept. He then advanced to the saloon of his brother's wife, the mother of Bedreddin Hassan of Balsora. During the absence of her son she had given herself up to weeping and wailing night and day; and after she had long suffered from his separation she made for her son a tomb of marble in the midst of the saloon, where she wept for him night and day; sleeping nowhere but by this tomb. And when Shemseddin arrived at her apartment he heard her voice apostrophizing the tomb; and while she was thus occupied he entered and saluted her, and informed her that he was her husband's brother, acquainting her with what had passed, and revealing to her the particulars of the story. He told her that her son Bedreddin Hassan had passed a whole night with his daughter, and disappeared in the morning, and that his daughter had borne him a son, whom he had brought with him; and when she heard this news of her son, and that he was perhaps still living, and beheld her husband's brother, she fell at his feet and kissed them, addressing him with this couplet:—

Divinely is he inspired who acquainteth me with their approach; for he hath brought information most delightful to be heard.
If he would be satisfied with that which is cast off, I would give him a heart rent in pieces at the hour of valediction.

The Vizier then sent to bring Agib; and when he came, his grandmother rose to him, and embraced him, and wept; but Shemseddin said to her, This is not a time for weeping, but rather a time for preparing thyself to accompany us on our return to the land of Egypt: and perhaps God may unite us with thy son, my nephew. She replied, I hear and obey: — and, arising immediately, collected all her property and treasures, and her female slaves, and forthwith prepared herself: after which the Vizier Shemseddin went up again to the Sultan of Balsora, and took leave of him; and the King sent with him presents and rarities for the Sultan of Egypt.

The Vizier departed without delay, accompanied by his brother's wife, and continued his journey until he arrived at the city of Damascus, where he alighted again, and encamped, and said to his attendants, We will remain at Damascus a week, to buy for the Sultan presents and rarities. Agib then said to the eunuch, Boy, I long for a little diversion; arise, therefore, and let us go to the market of Damascus, and see what is going on there, and what hath happened to that cook whose confection we ate and whose head we broke, notwithstanding he had treated us with kindness: we acted ill towards him. The eunuch replied, I hear and obey: — and Agib went forth with him from the tents, the tie of blood exciting him to visit his father; and they entered the city, and proceeded to the shop of the cook, whom they found standing there. It was then near the time of afternoon-prayer; and it happened that he had again just prepared a confection of pomegranate-grains; and when they drew near to him, the heart of Agib yearned towards him when he saw him, and he perceived the scar occasioned by the stone that he had thrown. He said to him, Peace be on thee! Know that my heart is with thee.—And when Bedreddin beheld him, his affections were engrossed by him, and his heart throbbed with emotion towards him, and he hung down his head, desiring to adapt his tongue to speech, and unable to do so; but presently he raised his head, and, looking towards the youth in an humble and abject manner, recited these verses:—

I wished for my beloved; but when I beheld him I was confounded, and possessed neither tongue nor eye.
I hung down my head in honour and reverence, and would have hidden what I felt; but it would not be concealed.
I had prepared a volume of expostulation; but when we met I remembered not a word.

He then said to them, Refresh ye my heart, and eat of my food; for, by Allah, as soon as I beheld thee, my heart yearned towards thee, and I had not followed thee unless I had been deprived of my reason. — By Allah, replied Agib, thou dost indeed love us, and we ate a morsel with thee; but after it thou keptest close behind us and

wouldst have disgraced us: we will not eat again with thee, therefore, but on the condition of thy swearing that thou wilt not follow us; and otherwise we will not come to thee again henceforth; for we are staying at this city a week, in order that my grandfather may procure presents for the king.—I bind myself, said Bedreddin, to do as ye desire. So Agib entered the shop with the eunuch, and Bedreddin placed before them a saucer filled with the confection of pomegranate-grains; upon which Agib said to him, Eat with us; and may God dispel our affliction;—and Bedreddin was delighted, and he ate with them; but he turned not his eyes from the youth; for his heart and all his faculties were captivated by him. Agib, observing this, said to him, Knowest thou not that I told thee thou wast a rude doter? Enough of this: continue not to gaze at my face. Bedreddin, therefore, apologised to him, and began to put morsels into the mouth of Agib, and then did the same to the eunuch. After-

Bedreddin waiting upon his Son and the Eunuch.

wards he poured the water upon their hands, and when they had washed he loosed a napkin of silk from his waist and wiped them with it. He next sprinkled rose-water upon them from a bottle that was in his shop, and went out, and returned with two cups of sherbet prepared with rose-water infused with musk, and, placing these before them, he said, Complete your kindness. So Agib took a cup and drank; and Bedreddin handed the other to the eunuch; and both drank until their stomachs were full, and gratified their appetites to a degree beyond their usual habit.

They then departed, and hastened back to the tents, and Agib went in to his grandmother, the mother of his father Bedreddin Hassan; and she kissed him, and said, Where hast thou been? He answered, In the city. And she arose, and brought him a saucer of confection

of pomegranate-grains, which happened to be somewhat deficient in sweetness; and she said to the eunuch, Sit down with thy master The eunuch said within himself, By Allah, we have no appetite. He, however, seated himself, and Agib did the same, though satiated with what he had eaten and drunk, and dipped a morsel of bread in the confection, and ate it; but it seemed to him insipid, on account of his being thus cloyed, and he loathed it, and said, What is this nasty dish?—O my child, said his grandmother, dost thou find fault with my cookery? It was I who prepared it; and excepting thy father, Bedreddin Hassan, there is none who can cook it as well as myself.—By Allah, O my mistress, replied Agib, this thy dish is not well prepared: we have just now seen in the city a cook who had prepared a confection of pomegranate-grains, but its odour was such as to dilate the heart, and the confection itself such as to excite appetite in one already satiated; as to thine, in comparison with his, it is good for nothing.

His grandmother, on hearing this, fell into a violent rage, and turning towards the eunuch, said to him, Wo to thee! Hast thou corrupted my child? Thou hast taken him into the shops of the cooks!—The eunuch feared, and denied, saying, We did not enter the shop, but only passed by it:—but Agib said, By Allah, we entered and ate, and what we ate was better than this mess of thine. And upon this his grandmother arose, and informed her husband's brother, and incensed him against the eunuch. The slave was therefore brought before the Vizier, and he said to him, Wherefore didst thou take my child into the cook's shop? The eunuch, fearing, said again, We did not enter.—Nay, said Agib, we did enter, and ate of a confection of pomegranate-grains, until we were satiated, and the cook gave us to drink sherbet with ice and sugar. The Vizier's anger with the eunuch now increased, and he asked him again; but still he denied. Then said the Vizier, If thine assertion be true, sit down and eat before us. The eunuch therefore advanced and would have eaten; but he could not; and he threw down the morsel that was in his hand, and said, O my master, I am satiated since yesterday. And by this the Vizier knew that he had eaten in the shop of the cook: so he ordered the female slaves to throw him down upon the ground, and they did so, and he gave him a severe beating, while the slave cried for mercy, but still saying, I am satiated since yesterday! The Vizier then interrupted the beating, and said to him, Declare the truth. And at length the eunuch said, Know that we did enter the shop of the cook while he was cooking pomegranate-grains, and he ladled out for us some of the confection, and, by Allah, I never in my life ate any like it, or any more detestable than this which is before us.

The mother of Bedreddin, enraged at this, said, Thou shalt go to this cook and bring us a saucerful of his confection, and show it to thy master, that he may say which of the two is the better and the more delicious.—Very well, replied the eunuch; and immediately she gave him a saucer, and half a piece of gold; and he went to the shop, and said to the cook, We have laid a wager respecting thy con-

fection at the tent of our master; for there is a mess of pomegranate-grains cooked by the family; give us, therefore for this half piece of gold, and apply thyself to prepare it perfectly; for we have received an excruciating beating on account of thy cookery. Laughing at these words, Bedridden replied, By Allah, none excelleth in the preparation of this confection excepting myself and my mother, and she is now in a distant country. And he ladled out as much as filled the saucer, and perfected it by the addition of some musk and rose-water. The eunuch then hastened back with it to the family; and the mother of Hassan took it, and tasting its delicious savour, immediately knew who had prepared it, and shrieked, and fell down in a swoon. The Vizier was amazed at the event; and they sprinkled some rose-water upon her, and when she recovered she said, If my son be yet in the world, no one but he cooked this confection: he is my son Bedreddin Hassan without doubt: for none but he can prepare this, excepting myself, and it was I who taught him to do it.

When the Vizier heard these words, he rejoiced exceedingly, and exclaimed, O how I long to behold my brother's son! Will fortune, indeed, unite us with him? But I look not for our union from any but God, whose name be exalted!—And he instantly arose, and called out to his male attendants, saying, Let twenty men of you go to the shop of the cook, and demolish it, and bind his hands behind him with his turban, and drag him hither by force, but without any injury to his person. They replied, Well. The Vizier then rode immediately to the palace, and, presenting himself before the Viceroy of Damascus, showed him the contents of the letters which he had brought from the Sultan; and the Viceroy, after kissing them, put them to his head, and said, Who is thine offender? He answered, A man who is by trade a cook. And instantly the Viceroy ordered his chamberlains to repair to his shop; and they went thither; but found it demolished, and everything that had been in it broken; for when the Vizier went to the palace, his servants did as he had commanded them. They were then waiting his return from the palace: and Bedreddin was saying within himself, What can they have discovered in the confection, that such an event as this should have befallen me? And when the Vizier returned from the Viceroy, and had received his permission to take his offender and to depart with him, he entered the encampment, and called for the cook. They brought him, therefore, with his hands bound behind him with his turban; and when he saw his uncle he wept bitterly, and said, O my master, what crime have ye found in me? The Vizier said to him, Art thou he who cooked the confection of pomegranate-grains? He answered, Yes: and have ye found in it anything that requires one's head to be struck off? This, replied the Vizier, is the smallest part of thy recompense.—Wilt thou not, said Bedreddin, acquaint me with my crime? The Vizier answered, Yea, immediately. And forthwith he called out to the young men, saying, Bring the camels!

They then took Bedreddin, and put him in a chest, and having locked him up in it, commenced their journey, and continued on their

way till the approach of night, when they halted, and ate, and, taking out Bedreddin, fed him; after which they put him again into the chest, and in like manner proceeded to another station. Here also they took him out; and the Vizier said to him, Art thou he who cooked the confection of pomegranate-grains? He answered, Yes, O my master. And the Vizier said, Shackle his feet. And they did so, and restored him to the chest. They then continued their journey to Cairo; and when they arrived at the quarter called Redaniah, the Vizier commanded them to take out Bedreddin again from the chest, and to bring a carpenter, to whom he said, Make for this man a cross. —What, said Bedreddin, dost thou mean to do with it? The Vizier answered, I will crucify thee upon it, and nail thee to it, and then parade thee about the city.—Wherefore, demanded Bedreddin, wilt thou treat me thus? The Vizier replied, For thy faulty preparation of the confection of pomegranate-grains, because thou madest it deficient in pepper. Because of its deficiency in pepper, exclaimed Bedreddin, wilt thou do all this to me? Art thou not satisfied with having thus imprisoned me, and fed me every day with only one meal?—The Vizier answered, For its deficiency in pepper, thy recompense shall be nothing less than death. And Bedreddin was amazed, and bewailed his lot, and remained a while absorbed in reflection. The Vizier, therefore, said to him, Of what art thou thinking? He answered, Of imbecile minds, such as thine: for if thou wert a man of sense thou wouldst not have treated me in this manner on account of the deficiency of pepper.—It is incumbent on us, replied the Vizier, to punish thee, that thou mayest not do the like again: — to which Bedreddin rejoined, The least of the things thou hast done to me were a sufficient punishment. The Vizier, however, said, Thy death is unavoidable.—All this conversation took place while the carpenter was preparing the cross; and Bedreddin was looking on.

Thus they both continued until the approach of night, when Bedreddin's uncle took him and put him again into the chest, saying, To-morrow shall be thy crucifixion. He then waited until he perceived that he was asleep; upon which he remounted, and with the chest borne before him, entered the city, and repaired to his house: and when he had arrived there he said to his daughter, the Lady of Beauty, Praise be to God who hath restored to thee the son of thine uncle! Arise, and furnish the house as it was on the night of the bridal display. She therefore ordered her female slaves to do so; and they arose, and lighted the candles; and the Vizier brought out the paper upon which he had written his inventory of the furniture of the house, and read it, and ordered them to put everything in its place, so that the beholder would not doubt that this was the very night of the bridal display. He directed them to put Bedreddin's turban in the place where its owner had deposited it, and in like manner the trousers, and the purse which was beneath the mattrass, and ordered his daughter to adorn herself as she was on the bridal night, and to enter the bride-chamber; saying to her, When the son of thine uncle comes into thy chamber, say to him, Thou hast loitered since thou withdrewest from me this night; — and request him to return and

converse with thee till day.—Having thus arranged everything, the Vizier took out Bedreddin from the chest, removed the shackles from his feet, and stripped him of his outer clothes, leaving him in his shirt.

All this was done while he was asleep, unconscious of what was passing; and when he awoke, and found himself in an illuminated vestibule, he said within himself, Am I bewildered by dreams, or am I awake? Then arising, he advanced a little way to an inner door, and looked, and lo, he was in the house in which the bride had been displayed, and he beheld the bride-chamber and the couch, and his turban and clothes. Confounded at the sight of these things, he took

Bedreddin's perplexity.

one step forwards and another backwards, thinking, Am I asleep or awake? And he began to wipe his forehead, and exclaimed in his astonishment, By Allah, this is the dwelling of the bride who was here displayed before me: and yet I was just now in a chest. And while he was addressing himself, behold, the Lady of Beauty lifted up the corner of the musquito-curtain, and said, O my master, wilt thou not come in? for thou hast loitered since thou withdrewest from me this night. When he heard these words he looked at her face and laughed, and said, Verily, these appearances are bewildering illusions of a dream! Then entering, he sighed: and as he reflected

upon what had happened to him, he was perplexed at his situation, and his case seemed involved in obscurity. Looking at his turban and trousers, and the purse containing the thousand pieces of gold, he exclaimed, Allah is all-knowing!—but it seemeth to me that I am bewildered by dreams! And he was confounded in the excess of his astonishment. Upon this, therefore, the Lady of Beauty said to him, Wherefore do I behold thee thus astonished and perplexed? Thou wast not so in the commencement of the night. And he laughed, and asked her, How many years have I been absent from thee?—Allah preserve thee! she exclaimed. The name of Allah encompass thee! Thou hast only withdrawn to yonder apartment. What hath passed in thy mind?—On hearing this he smiled, and replied, Thou hast spoken truth; but when I withdrew from thee, sleep overcame me: and I dreamt that I was a cook in Damascus, and that I lived there twelve years; and I thought that a youth of the sons of the great came to me, accompanied by a eunuch.—And he proceeded to relate what had happened to him in consequence of this youth's visit; then drawing his hand over his forehead. he felt the scar occasioned by the blow, and exclaimed, By Allah, O my mistress, it seemeth as though it were true; for he struck me with a stone upon my forehead, and cut it open; it seemeth, therefore, as though this had really happened when I was awake: but probably this dream occurred when we were both asleep. I imagined in my dream that I was transported to Damascus, without tarboosh or turban or trousers, and that I followed the occupation of a cook.—And again, for a while, he remained utterly confounded. He then said, By Allah, I imagined that I made a confection of pomegranate-grains containing but little pepper. Verily I must have been asleep, and in my sleep have seen all this.—I conjure thee by Allah, said the Lady of Beauty, tell me what more thou sawest? And he related to her the whole; and added, If I had not awaked, they would have crucified me upon a wooden cross. —On account of what? said she. He answered, On account of the deficiency of pepper in the confection of pomegranate-grains; and I imagined that they demolished my shop, and broke all my vessels, and put me in a chest, and brought the carpenter to make a cross of wood; for they intended to crucify me upon it. Praise be to God, therefore, who caused all this to occur to me in sleep, and caused it not to happen to me when I was awake!—The Lady of Beauty, laughing at his words, pressed him to her bosom, and he in like manner embraced her. Then reflecting again, he said, By Allah, it seems as if it had happened when I was awake; and I knew not the reason, nor the truth of the case. —And he composed himself to sleep, perplexed with his case, and sometimes saying, I saw it in my sleep:—and at other times, I experienced it awake.

Thus he continued until the morning, when his uncle, the Vizier Shemseddin came in to him and saluted him; and Bedreddin, as soon as he beheld him, exclaimed, I conjure thee by Allah, tell me art not thou he who gave orders to bind my hands behind me, and to nail up my shop, on account of the confection of pomegranate-grains, because it was deficient in pepper? The Vizier answered

Know, O my son, that the truth hath appeared, and what was hidden hath been manifested. Thou art the son of my brother; and I did not this but to know if thou wert he who visited my daughter on that night. I was not convinced of this until I saw that thou knewest the house, and thy turban and trousers and gold, and the two papers; namely, the one which thou wrotest, and that which thy father, my brother, wrote; for I had never seen thee before, and therefore knew thee not; and as to thy mother, I have brought her with me from Balsora. — Having thus said, he threw himself upon him, and wept; and Bedreddin, full of astonishment at his uncle's words, embraced him, and in like manner wept from excess of joy. The Vizier then said to him, O my son, the cause of all this was what passed between me and thy father. And he related to him the circumstances of their case, and the cause of his father's departure to Balsora; after which he sent for Agib: and when the father of the youth saw him, he exclaimed, This is he who threw the stone at me. —This, said the Vizier, is thy son. And Bedreddin cast himself upon him, and recited the following verses:—

Long have I wept on account of our disunion; the tears overflowing from my eyelids;
And I vowed that if Providence should bring us together, I would never again mention our separation.
Joy hath overcome me to such a degree, that by its excess it hath made me weep.
O eye, thou hast become so accustomed to tears, that thou weepest from happiness as from grief.

And when he had uttered these words, his mother, beholding him, threw herself upon him, and repeated this couplet:—

Fortune made a vow to torment me incessantly; but thine oath hath proved false, O Fortune! therefore expiate it.
Happiness hath arrived, and the beloved is come to my relief; repair then to the messenger of festivity, and hasten.

She afterwards related to him everything that had happened to her; and he also acquainted her with all that he had suffered; and they offered up thanks to God for their union. The Vizier then went up to the Sultan, and informed him of these occurrences; and the King was astonished, and ordered that a statement of them should be inserted in the records, to be preserved to future ages. And the Vizier resided with his brother's son, and his own daughter and her son, and with the wife of his brother; and all of them passed their lives in the enjoyment of the utmost happiness until they were visited by the terminator of delights, and the separator of companions.

Such, O Prince of the Faithful, said Giafar, were the events that happened to the Vizier Shemseddin and his brother Noureddin. — By Allah, exclaimed the Caliph Haroun Alrashid, this story is wonderful! And he gave one of his own concubines to the young man who had killed his wife, and appointed him a regular maintenance; and the young man became one of his companions at the table.

CHAPTER V.

Commencing with part of the Twenty-fourth Night, and ending with part of the Thirty-second.

THE STORY OF THE HUMPBACK.

THERE was in ancient times, in the city of Balsora, a tailor who enjoyed an ample income, and was fond of sport and merriment. He was in the habit of going out occasionally with his wife, that they might amuse themselves with strange and diverting scenes; and one day they went forth in the afternoon, and, returning home in the evening, met a humpbacked man, whose aspect was such as to excite laughter in the angry, and to dispel anxiety and grief: so they approached him to enjoy the pleasure of gazing at him, and invited him to return with them to their house, and to join with them in a carousal that night.

He assented to their proposal; and after he had gone with them to the house, the tailor went out to the market; night having then approached. He bought some fried fish, and bread and limes and sweetmeat, and, returning with them, placed the fish before the humpback, and they sat down to eat; and the tailor's wife took a large piece of fish, and crammed the humpback with it, and closing his mouth with her hand, said, By Allah, thou shalt not swallow it but by gulping it at once, and I will not give thee time to chew it. He therefore swallowed it; but it contained a large and sharp bone, which stuck across in his throat, his destiny having so determined, and he expired. The tailor exclaimed, There is no strength nor power but in God, the High, the Great! Alas, that this poor creature should not have died but in this manner by our hands!—Wherefore this idling? exclaimed the woman.—And what can I do? asked her husband.—Arise, she answered, and take him in thy bosom, and cover him with a silk napkin: I will go out first, and do thou follow me, this very night, and say, This is my son, and this is his mother; and we are going to convey him to the physician, that he may give him some medicine.

No sooner had the tailor heard these words than he arose, and took the humpback in his bosom. His wife accompanying him, exclaimed, O my child! may Allah preserve thee! Where is the part in which thou feelest pain; and where hath this small-pox attacked

The Humpback Amusing the Tailor. (Page 156.)

thee?—So every one who saw them said, they are conveying a child smitten with the small-pox. Thus they proceeded, inquiring as they went, for the abode of the physician; and the people directed them to the house of a physician who was a Jew; and they knocked at the door, and there came down to them a black slave girl, who opened the door, and beheld a man carrying (as she imagined) a child, and attended by its mother; and she said, What is your business?—We have a child here, answered the tailor's wife, and we want the physician to see him: take, then, this quarter of a piece of gold, and give it to thy master, and let him come down and see my son; for he is ill. The girl, therefore, went up; and the tailor's wife, entering the vestibule, said to her husband, Leave the humpback here, and let us take ourselves away. And the tailor, accordingly, set him up against the wall, and went out with his wife.

The slave girl, meanwhile, went in to the Jew, and said to him, Below in the house is a sick person, with a woman and a man: and they have given me a quarter of a piece of gold for thee, that thou mayest prescribe for them what may suit his case. And when the Jew saw the quarter of a piece of gold, he rejoiced, and, arising in haste, went down in the dark; and, in doing so, his foot struck against the lifeless humpback. O Ezra! he exclaimed—O heavens and the ten commandments! O Aaron, and Joshua son of Nun! it seemeth that I have stumbled against this sick person, and he hath fallen down the stairs and died! And how shall I go forth with one killed from my house? O Ezra's ass!—He then raised him, and took him up from the court of the house to his wife, and acquainted her with the accident.—And why sittest thou here idle? said she; for if thou remain thus until daybreak our lives will be lost: let me and thee, then, take him up to the terrace, and throw him into the house of our neighbour the Mahometan; for he is the steward of the Sultan's kitchen, and often do the cats come to his house, and eat of the food which they find there; as do the mice too: and if he remain there for a night, the dogs will come down to him from the terraces and eat him up entirely. So the Jew and his wife went up, carrying the humpback, and let him down by his hands and feet to the pavement; placing him against the wall; which having done they descended.

Not long had the humpback been thus deposited when the steward returned to his house, and opened the door, and, going up with a lighted candle in his hand, found a son of Adam standing in the corner next the kitchen; upon which he exclaimed, What is this? By Allah, the thief that hath stolen our goods is none other than a son of Adam, who taketh what he findeth of flesh or grease, even though I keep it concealed from the cats and the dogs; and if I killed all the cats and the dogs of the quarter it would be of no use! for he cometh down from the terraces!—And so saying he took up a great mallet and struck him with it, and then, drawing close to him, gave him a second blow with it upon the chest, when the humpback fell down, and he found that he was dead; whereupon he grieved, and said, There is no strength nor power but in God! And he feared for himself,

and exclaimed, Curse upon the grease and the flesh, and upon this night, in which the destiny of this man hath been accomplished by my hand! Then looking upon him, and perceiving that he was a humpback, he said, Is it not enough that thou art humpbacked, but must thou also be a robber, and steal the flesh and the grease? O Protector, cover me with thy gracious shelter!—And he lifted him upon his shoulders, and descended, and went forth from his house, towards the close of the night, and stopped not until he had conveyed him to the commencement of the market-street, where he placed him upon his feet by the side of a shop at the entrance of a lane, and there left him and retired.

Soon after, there came a Christian, the Sultan's broker, who, in a state of intoxication, had come forth to visit the bath; and he advanced, staggering, until he drew near to the humpback, when he turned his eyes, and beheld one standing by him. Now some persons had snatched off his turban early in the night, and when he saw the humpback standing there, he concluded that he intended to do the same: so he clenched his fist, and struck him on the neck. Down fell the humpback upon the ground, and the Christian called out to the watchman of the market, while still, in the excess of his intoxication, he continued beating the humpback, and attempting to throttle him. As he was thus employed, the watchman came, and finding the Christian kneeling upon the Mahometan and beating him, said, Arise, and quit him! He arose, therefore, and the watchman, approaching the humpback, saw that he was dead, and exclaimed, How

The Humpback Dead.

is it that the Christian dareth to kill the Mahometan? Then seizing the Christian, he bound his hands behind him, and took him to the house of the Judge; the Christian saying within himself, O heavens, O Virgin! how have I killed this man? And how quickly did he die from a blow of the hand!—Intoxication had departed, and reflection had come.

The humpback and the Christian passed the remainder of the night in the house of the Judge, and the Judge ordered the executioner to proclaim the Christian's crime, and set up a gallows, and stationed him beneath it. The executioner then came, and threw the rope round his neck, and was about to hang him, when the Sultan's

steward pushed through the crowd, seeing the Christian standing beneath the gallows, and the people made way for him, and he said to the executioner, Do it not; for it was I who killed him.—Wherefore didst thou kill him? said the Judge. He answered, I went into my house last night, and saw that he had descended from the terrace and stolen my goods; so I struck him with a mallet upon his chest, and he died, and I carried him out, and conveyed him to the market-street, where I set him up in such a place, at the entrance of such a lane. Is it not enough for me to have killed a Mahometan, that a Christian should be killed on my account? Hang, then, none but me.—The Judge, therefore, when he heard these words, liberated the Christian broker, and said to the executioner, Hang this man, on the ground of his confession. And he took off the rope from the neck of the Christian and put it round the neck of the steward, and having stationed him beneath the gallows, was about to hang him, when the Jewish physician pushed through the crowd, and called out to the executioner, saying to him, Do it not; for none killed him but I; and the case was this: he came to my house to be cured of a disease, and as I descended to him I struck against him with my foot, and he died: kill not the steward, therefore: but kill me. So the Judge gave orders to hang the Jewish physician; and the executioner took off the rope from the steward's neck, and put it round the neck of the Jew. But, lo, the tailor came, and, forcing his way among the people, said to the executioner, Do it not; for none killed him but I; and it happened thus: I was out amusing myself during the day, and as I was returning at the commencement of the night I met this humpback in a state of intoxication, with a tambourine, and singing merrily; and I stopped to divert myself by looking at him, and took him to my house. I then bought some fish, and we sat down to eat, and my wife took a piece of fish and a morsel of bread, and crammed them into his mouth, and he was choked, and instantly died. Then I and my wife took him to the house of the Jew, and the girl came down and opened the door, and while she went up to her master, I set up the humpback by the stairs, and went away with my wife: so, when the Jew came down and stumbled against him, he thought that he had killed him.—And he said to the Jew, Is this true? He answered, Yes. The tailor, then, looking towards the Judge, said to him, Liberate the Jew, and hang me. And when the Judge heard this, he was astonished at the case of the humpback, and said, Verily this is an event that should be recorded in books! And he said to the executioner, Liberate the Jew, and hang the tailor on account of his own confession. So the executioner led him forward, saying, Dost thou put forward this and take back that, and shall we not hang one? And he put the rope around the neck of the tailor.

Now, the humpback was the Sultan's buffoon, and the Sultan could not bear him to be out of his sight; and when the humpback had got drunk, and been absent that night and the next day until noon, the King inquired respecting him of some of his attendants: and they answered him, O our Lord, the Judge hath taken him forth dead,

and gave orders to hang the person who killed him, and there came a second and a third person, each saying, None killed him but I—and describing to the Judge the cause of his killing him. When the King, therefore, heard this, he called out to the chamberlain, and said to him, Go down to the Judge, and bring them all hither before me. So the chamberlain went down, and found that the executioner had almost put to death the tailor, and he called out to him, saying, Do it not—and informed the Judge that the case had been reported to the King. And he took him, and the humpback borne with him, and the tailor and the Jew and the Christian and the steward, and went up with them all to the King; and when the Judge came into the presence of the King, he kissed the ground, and related to him all that had happened. And the King was astonished, and was moved with merriment, at hearing this tale; and he commanded that it should be written in letters of gold. He then said to those who were present, have ye ever heard anything like the story of this humpback? And upon this the Christian advanced, and, said, O King of the age, if thou permit me, I will relate to thee an event that hath occurred to me more wonderful and strange and exciting than the story of the humpback.—Tell us then thy story, said the King. And the Christian related as follows:—

THE STORY TOLD BY THE CHRISTIAN BROKER.

Know, O King of the age, that I came to this country with merchandise, and destiny stayed me among your people. I was born in Cairo, and am one of its Copts, and there I was brought up. My father was a broker; and when I had attained to manhood, he died, and I succeeded to his business; and as I was sitting one day, lo, a young man of most handsome aspect, and clad in a dress of the richest description, came to me, riding upon an ass, and when he saw me, saluted me; whereupon I rose to him, to pay him honour, and he produced a handkerchief containing some sesame, and said, What is the value of an ardebb[1] of this? I answered him, A hundred pieces of silver.[2] And he said to me, Take the carriers and the measures, and repair to the Khan of Jawali, near the Victory-gate: there wilt thou find me. And he left me and went his way, after having given me the handkerchief with the sample of the sesame. So I went about to the purchasers; and the price of each ardebb amounted to a hundred and twenty pieces of silver; and I took with me four carriers, and went to him. I found him waiting my arrival; and when he saw me he rose and opened a magazine, and we measured its contents, and the whole amounted to fifty ardebbs. The young man then said, Thou shalt have, for every ardebb, ten pieces of silver as brokerage; and do thou receive the price and keep it in thy care; the whole sum will be five thousand; and thy share of it, five hundred;

[1] A measure of about five bushels.
[2] Those are dirhems, or drachms, equal to about sixpence.

so there will remain for me four thousand and five hundred; and when I shall have finished the sale of the goods contained in my storerooms, I will come to thee and receive it. I replied, It shall be as thou desirest. And I kissed his hand, and left him. Thus there accrued to me, on that day, a thousand pieces of silver, besides my brokerage.

He was absent from me a month, at the expiration of which he came and said to me, Where is the money? I answered, Here it is, ready. And he said, Keep it until I come to thee to receive it. And I remained expecting him: but he was absent from me another month; after which he came again, and said Where is the money? Whereupon I arose and saluted him, and said to him, Wilt thou eat something with us? He, however, declined, and said, Keep the money until I shall have gone and returned to receive it from thee. He then departed; and I arose, and prepared for him the money, and sat expecting him; but again he absented himself from me for a month, and then came and said, After this day I will receive it from thee. And he departed, and I made ready the money for him as before, and sat waiting his return.

At the close of the year he returned, clad in a dress richer than the former: and I swore to him that he should alight to be my guest. —On the condition, he replied, that thou expend nothing of my money that is in thy possession. I said, Well:—and, having seated him, prepared what was requisite of meats and drinks and other provisions, and placed them before him, saying, In the name of Allah! And he drew near to the table, and put forth his left hand, and thus ate with me: so I was surprised at him; and when we had finished he washed his hand, and I gave him a napkin with which to wipe it. We then sat down to converse, and I said, O my master, dispel a trouble from my mind. Wherefore didst thou eat with thy left hand? Probably something paineth thee in thy right hand?—On hearing these words, he stretched forth his arm from his sleeve, and behold, it was maimed—an arm without a hand! And I wondered at this; but he said to me, Wonder not: nor say in thy heart that I ate with thee with my left hand from a motive of self-conceit; for rather to be wondered at is the cause of the cutting off of my right hand. And what, said I, was the cause of it? He answered thus:—

Know that I am from Bagdad: my father was one of the chief people of that city: and when I had attained the age of manhood, I heard the wanderers and travellers and merchants conversing respecting the land of Egypt, and their words remained in my heart until my father died, when I took large sums of money, and prepared merchandise consisting of the stuffs of Bagdad and of Mosul, and similar precious goods, and, having packed them up, journeyed from Bagdad; and God decreed me safety until I entered this your city.

I entered Cairo, continued the young man, and deposited the stuffs in the Khan of Mesrour, and, having unbound my packages, and put them in the magazines, gave to the servant some money to buy for us something to eat, after which I slept a little; and when I arose, I went

to the street between the palaces. I then returned, and passed the night; and in the morning following, I opened a bale of stuff, and said within myself, I will arise and go through some of the market-streets, and see the state of the mart. So I took some stuff, and made some of my servants carry it, and proceeded until I arrived at the Bezestein of Chaharkass, where the brokers came to me, having heard of my arrival, and took from me the stuff, and cried it about for sale; but the price bidden amounted not to the prime cost. And upon this the sheikh of the brokers said to me, O my master, I know a plan by which thou mayest profit; and it is this: that thou do as other merchants, and sell thy merchandise upon credit for a certain period, em-

Money-Changer and Scrivener, &c.

ploying a scrivener and a witness and a money-changer, and receive a portion of the profits every Thursday and Monday; so shalt thou make of every piece of silver two; and besides that, thou wilt be able to enjoy the amusements afforded by Egypt and its Nile.

Thus did I until one day I went to the bath and returned to the Khan, and entering my lodging, took for my breakfast a cup of wine, and then slept; and when I awoke I ate a fowl, and perfumed myself with essence, and repaired to the shop of a merchant named Bedreddin the Gardener, who, when he saw me, welcomed me, and conversed with me a while in his shop; and as we were thus engaged, lo, a female came and seated herself by my side? She wore a head-kerchief inclined on one side, and the odours of sweet perfumes were diffused from her, and she captivated my reason by her beauty and loveliness, as she raised her izar and I beheld her black eyes. She saluted Bedreddin, and he returned her salutation, and stood conversing with her; and when I heard her speech, love for her took entire possession of my heart. She then said to Bedreddin, Hast thou

a piece of stuff woven with pure gold thread? And he produced to her a piece; and she said, May I take it and go, and then send thee the price? But he answered, It is impossible, O my mistress: for this is the owner of the stuff, and I owe him a portion of the profit. Wo to thee! said she; it is my custom to take of thee each piece of stuff for a considerable sum of money, giving thee a gain beyond thy wish, and then to send thee the price.—Yes, he rejoined, but I am in absolute want of the price this day. And upon this she took the piece and threw it back to him upon his breast, saying, Verily your class knows not how to respect any person's rank! And she arose, and turned away. I felt then as if my soul went with her, and, rising upon my feet, I said to her, O my mistress kindly bestow a look upon me, and retrace thine honored steps. And she returned, and smiled and said, For thy sake I return. And she sat opposite me upon the seat of the shop; and I said to Bedreddin, what is the price that thou hast agreed to give for this piece. He answered, Eleven hundred pieces of silver. And I said to him, Thy profit shall be a hundred pieces of silver: give me then a paper, and I will write for thee the price upon it. I then took the piece of stuff from him, and wrote him the paper with my own hand, and gave the piece of stuff to the lady, saying to her, Take it and go; and if thou wilt, bring the price to me in the market; or, if thou wilt, it shall be my present to thee. She replied, God recompense thee, and bless thee with my property, and make thee my husband; and may God accept this prayer! —O my mistress, said I, let this piece of stuff be thine, and another like it, and permit me to see thy face. And upon this she raised her veil; and when I beheld her face, the sight drew from me a thousand sighs, and my heart was entangled by her love, so that I no longer remained master of my reason. She then lowered the veil again, and took the piece of stuff, saying, O my master, leave me not desolate! So she departed, and I followed in the direction of her steps through the market-street; and lo, a slave-girl came to me, and said, O my master, answer the summons of my mistress. Wondering at this, I said, No one here knoweth me.—How soon, she rejoined, hast thou forgotten her! My mistress is she who was to-day at the shop of the merchant Bedreddin.— So I went with her until we arrived at the money-changers; and when her mistress, who was there, beheld me, she drew me to her side, and said, O my beloved, thou hast wounded my heart, and love of thee hath taken possession of it; and from the time that I first saw thee, neither rest nor food nor drink hath been pleasant to me. I replied, And more than that do I feel; and the state in which I am needs no complaint to testify it. Then shall I visit thee, O my beloved, she asked, or wilt thou come to me? For our marriage must be a secret.—I am a stranger, I answered, and have no place of reception but the Khan; therefore, if thou wilt kindly permit me to go to thine abode the pleasure will be perfect.—Well, she replied: but to-night is the eve of Friday, and let nothing be done till to-morrow, when, after thou hast joined in the prayers, do thou mount thine ass, and inquire for the Habbaniah:[1]

[1] A name of a street in Cairo.

and when thou hast arrived there, ask for the house called the mansion of Barakat the chief, known by the surname of Abou-Shaman; for there do I reside; and delay not; for I shall be anxiously expecting thee.

On hearing this I rejoiced exceedingly, and we parted; and I returned to the Khan in which I lodged. I passed the whole night sleepless, and was scarcely sure that the day-break had appeared when I arose and changed my clothes, and having perfumed myself with essences and sweet scents, took with me fifty pieces of gold in a handkerchief, and walked from the Khan of Mesrour to the Gate of Zawili, where I mounted an ass, and said to its owner, Go with me to the Habbaniah. And in less than the twinkling of an eye he set off, and soon he stopped at a by-street called Darb El-Munakiri, when I said to him, Enter the street and inquire for the Mansion of the Chief. He was absent but a little while, and, returning, said, Alight. —Walk on before me, said I, to the house. And he went on until he had led me to the house; whereupon I said to him, To-morrow come to me hither to convey me back.—In the name of Allah, he replied; and I handed him a quarter of a piece of gold, and he took it and departed. I then knocked at the door, and, having entered, I seated myself: and scarcely had I done so when the lady approached me. She wore a crown set with pearls and jewels; and her hands and feet were stained with henna; and her bosom ornamented with gold. As soon as she beheld me she smiled in my face and embraced me, saying, Is it true that thou hast come to me, or is this a dream?—I am thy slave, I answered; and she said, Thou art welcome. Verily, from the time when I first saw thee, neither sleep hath been sweet to me nor hath food been pleasant!—In such case have *I* been, I replied; —and we sat down to converse; but I hung down my head towards the ground, in bashfulness; and not long had I thus remained when a repast was placed before me, consisting of the most exquisite dishes, as fricandoes and hashes and stuffed fowls. I ate with her until we were satisfied; when they brought the basin and ewer, and I washed my hands: after which we perfumed ourselves with rosewater infused with musk, and sat down again to converse; expressing to each other our mutual passion: and her love took such possession of me that all the wealth I possessed seemed worthless in comparison. In this manner we continued to enjoy ourselves until, night approaching, the female slaves brought supper and wine, a complete service, and we drank until midnight. Never in my life had I passed such a night. And when morning came, I arose, and, having thrown to her the handkerchief containing the pieces of gold, I took leave of her and went out; but as I did so she wept, and said, O my master, when shall I see again this lovely face? I answered her, I will be with thee at the commencement of the night. And when I went forth, I found the owner of the ass, who had brought me the day before, waiting for me at the door; and I mounted, and returned with him to the Khan of Mesrour, where I alighted and gave to him half a piece of gold, saying to him, Come hither at sunset.

Thus I continued to do for a long time, until I passed the night

and awoke possessing not a piece of silver nor one of gold; and I said within myself, this is of the work of the Devil!

With this reflection I walked forth into the street, and proceeded thence to the Gate of Zawili, where I found the people crowding together, so that the gate was stopped up by their number; and, as destiny willed, I saw there a trooper, and unintentionally pressing against him, my hand came in contact with his pocket, and I felt it, and found that it contained a purse: and I caught hold of the purse, and took it from his pocket. But the trooper felt that his pocket was lightened, and putting his hand into it, found nothing; upon which he looked aside at me, and raised his hand with the mace, and struck me upon my head. I fell to the ground, and the people surrounded us and seized the bridle of the trooper's horse, saying, On account of the crowd dost thou strike this young man such a blow? But he called out to them, and said, This is a robber! On hearing this I feared. The people around me said, This is a comely young man, and hath taken nothing. While some, however, believed this, others disbelieved; and after many words, the people dragged me along, desiring to liberate me; but, as it was predestined, there came at this moment the Judge and other magistrates entering the gate, and seeing the people surrounding me and the trooper, the Judge said, What is the news? The trooper answered, By Allah, O Emir, this is a robber: I had in my pocket a blue purse containing twenty pieces of gold; and he took it while I was pressed by the crowd. O young man, said the Judge, tell the truth, Didst thou steal this purse?—And I hung down my head towards the ground, saying within myself, If I answer that I did not steal it, it will be useless, for he hath produced it from my clothes; and if I say I stole it, I fall into trouble. I then raised my head, and said, Yes, I took it. And when the Judge heard these words, he wondered, and called witnesses, who presented themselves, and gave their testimony to my confession.—All this took place at the Gate of Zawili.—The Judge then ordered the executioner to cut off my hand: and he cut off my right hand; but the heart of the trooper was moved with compassion for me, and he interceded for me that I should not be killed: so the Judge left me and departed. The people, however, continued around me, and gave me to drink a cup of wine; and the trooper gave me the purse, saying, Thou art a comely youth, and it is not fit that thou shouldst be a thief; so I took it from him.

The trooper then left me and departed, after having given me the purse, and I went my way; but first I wrapped my hand in a piece of rag, and put it in my bosom. My condition thus altered, and my countenance pallid in consequence of my sufferings, I walked to the mansion, and, in a disordered state of mind, threw myself upon the bed. My wife, seeing my complexion thus changed, said to me, What hath pained thee, and wherefore do I see thee thus altered? I answered her, My head acheth, and I am not well. And on hearing this she was vexed, and became ill on my account, and said, Burn not my heart, O my master! sit up and raise thy head, and tell me what hath happened to thee this day; for I read a tale in thy face.—Abstain from

speaking to me, I replied. And she wept, and said, It seemeth that thou art tired of us; for I see thee to be conducting thyself in a manner contrary to thy usual habit. Then she wept again, and continued addressing me, though I made her no reply, until the approach of night, when I fell asleep in the place where I was sitting; upon which she discovered that my right arm was without a hand, and, searching me, saw the purse containing the gold.

Grief, such as none else experienceth, overcame her at the sight; and she suffered incessant torment on my account until the morning, when I awoke, and found that she had prepared for me a dish composed of four boiled fowls, which she had placed before me. She then gave me to drink a cup of wine; and I ate and drank, and put down the purse and was about to depart: but she said, Whither wouldst thou go? I answered, To such a place, to dispel somewhat of the anxiety which oppresseth my heart. Go not, said she; but rather sit down again. So I sat down, and she said to me, Hath thy love of me become so excessive that thou hast expended all thy wealth upon me, and lost thy hand? I take thee, then, as witness against me, and God also is witness, that I will never desert thee; and thou shalt see the truth of my words.—Immediately, therefore, she sent for witnesses, who came; and she said to them, Write my contract of marriage to this young man, and bear witness that I have received the dowry. And they did as she desired them; after which she said, Bear witness that all my property which is in this chest, and all my memlooks and female slaves, belong to this young man. Accordingly, they declared themselves witnesses of her declaration, and I accepted the property, and they departed after they had received their fees.

Thus we remained less than a month, during which time she became more and more infirm and disordered; and she endured no more than fifty days before she was numbered among the people of the other world. So I prepared her funeral, and deposited her body in the earth, and having caused recitations of the Koran to be performed for her, and given a considerable sum of money in alms for her sake, returned from the tomb. I found that she had possessed abundant wealth, and houses and lands, and among her property were the store-rooms of sesame of which I sold to thee the contents of one; and I was not prevented from settling with thee during this period but by my being busied in selling the remainder, the price of which I have not yet entirely received. Now I desire of thee that thou wilt not oppose me in that which I am about to say to thee; since I have eaten of thy food: I give the price of the sesame, which is in thy hands.—This which I have told thee was the cause of my eating with my left hand.

I replied, Thou hast treated me with kindness and generosity: and he then said, Thou must travel with me to my country; for I have bought merchandise of Cairo and Alexandria. Wilt thou accompany me?—I answered, Yes:—and promised him that I would be ready by the first day of the following month. So I sold all that I possessed, and having bought merchandise with the produce, travelled with the young man to this thy country, where he sold his merchandise and

bought other in its stead, after which he returned to the land of Egypt; but it was my lot to remain here, and to experience that which hath befallen me this night during my absence from my native country. Now is not this, O King of the age, more wonderful than the story of the humpback?

The King replied, Ye must be hanged, all of you!—And upon this, the Sultan's steward advanced towards the King, and said, If thou permit me, I will relate to thee a story that I happened to hear just before I found this humpback: and if it be more wonderful than the events relating to him, wilt thou grant us our lives?—The King answered, Tell thy story:—and he began thus:—

THE STORY TOLD BY THE SULTAN'S STEWARD.

I WAS last night with a party who celebrated a recitation of the Koran, for which purpose they had assembled the professors of religion and law; and when these reciters had accomplished their task, the servants spread a repast comprising among other dishes a zirbaja.[1] We approached, therefore, to eat of the zirbaja; but one of the company drew back, and refused to partake of it: we conjured him; yet he swore that he would not eat of it: and we pressed him again; but he said, Press me not; for I have suffered enough from eating of this dish. And when we had finished, we said to him, By Allah, tell us the reason of thine abstaining from eating of the zirbaja. He replied, Because I cannot eat of it unless I wash my hands forty times with kali, and forty times with cyperus, and forty times with soap: altogether, a hundred and twenty times. And upon this, the giver of the entertainment ordered his servants, and they brought water and the other things which this man required: so he washed his hands as he had described, and advanced, though with disgust, and, having seated himself, stretched forth his hand as one in fear, and put it into the zirbaja, and began to eat, while we regarded him with the utmost wonder. His hand trembled, and when he put it forth, we saw that his thumb was cut off, and he ate with his four fingers: we therefore said to him, We conjure thee by Allah to tell us how was thy thumb maimed: was it thus created by God, or hath some accident happened to it?—O my brothers, he answered, not only have I lost this thumb, but also the thumb of the other hand; and each of my feet is in like manner deprived of the great toe: but see ye:—and, so saying, he uncovered the stump of the thumb of his other hand, and we found it like the right; and so also his feet, destitute of the great toes. At the sight of this our wonder increased, and we said to him, We are impatient to hear thy story, and thine account of the cause of the amputation of thy thumbs and great toes, and the reason of thy washing thy hands a hundred and twenty times. So he said:—

Know that my father was a great merchant, the chief of the mer-

[1] A kind of spoon-meat.

chants of the city of Bagdad in the time of the Caliph Haroun Alrashid; but he was ardently addicted to the drinking of wine, and hearing the lute; and when he died, he left nothing. I buried him, and caused recitations of the Koran to be performed for him, and, after I had mourned for him days and nights, I opened his shop, and found that he had left in it but few goods, and that his debts were many: however, I induced his creditors to wait, and calmed their minds, and betook myself to selling and buying from week to week, and so paying the creditors.

Thus I continued to do for a considerable period, until I had discharged all the debts and increased my capital; and as I was sitting one day, I beheld a young lady, than whom my eye had never beheld any more beautiful, decked with magnificent ornaments and apparel, riding on a mule, with a slave before her and a slave behind her, and she stopped the mule at the entrance of the market-street, and entered, followed by a eunuch, who said to her, O my mistress, enter, but inform no one who thou art, lest thou open the fire of indignation upon us. The eunuch then further cautioned her; and when she looked at the shops of the merchants, she found none more handsome than mine; so, when she arrived before me, with the eunuch following her, she sat down upon the seat of my shop, and saluted me; and I never heard speech more charming than hers, or words more sweet. She then drew aside the veil from her face, and I directed at her a glance which drew from me a sigh; my heart was captivated by her love, and I continued repeatedly gazing at her face. She said to me, O youth, hast thou any handsome stuffs?—O my mistress, I answered, thy slave is a poor man; but wait until the other merchants open their shops, and then I will bring thee what thou desirest. So I conversed with her, drowned in the sea of her love, and bewildered by my passion for her, until the merchants had opened their shops, when I arose, and procured all that she wanted, and the price of these stuffs was five thousand pieces of silver: and she handed them all to the eunuch, who took them; after which, they both went out from the market-street, and the slaves brought to her the mule, and she mounted, without telling me whence she was, and I was ashamed to mention the subject to her: consequently, I became answerable for the price to the merchants, incurring a debt of five thousand pieces of silver.

I remained in a state of perplexity, and her absence was prolonged more than a month. Meanwhile the merchants demanded of me their money; and so pressed me that I offered my possessions for sale, and was on the brink of ruin; but as I was sitting absorbed in reflection, suddenly she alighted at the gate of the market-street, and came in to me. As soon as I beheld her, my solicitude ceased, and I forgot the trouble which I had suffered. She approached, and addressed me with her agreeable conversation, and said, Produce the scales, and weigh thy money: — and she gave me the price of the goods which she had taken, with a surplus; after which, she amused herself by talking with me, and I almost died with joy and happiness. She then said to me, Hast thou a wife? I answered, No: for

I am not acquainted with any woman:—and wept. So she asked me, What causeth thee to weep? And I answered, A thought that hath come into my mind:—and, taking some pieces of gold, gave them to the eunuch, requesting him to grant me his mediation in the affair; upon which he laughed, and said, She is in love with thee more than thou art with her, and hath no want of the stuffs, but hath done this only from her love of thee: propose to her, therefore, what thou wilt; for she will not oppose thee in that which thou wilt say. Now she observed me giving the pieces of gold to the eunuch, and returned, and resumed her seat; and I said to her, Show favour to thy slave, and pardon me for that which I am about to say. I then acquainted her with the feelings of my heart, and my declaration pleased her, and she consented to my proposal, saying, This eunuch will come with my letter; and do thou what he shall tell thee:—and she arose, and departed.

I went to the merchants, and delivered to them their money, and all profited excepting myself; for when she left me I mourned for the interruption of our intercourse, and I slept not during the whole of the next night: but a few days after, her eunuch came to me, and I received him with honour, and asked him respecting his mistress. He answered, She is sick:—and I said to him, Disclose to me her history. He replied, The Lady Zobeide, the wife of Haroun Alrashid, brought up this damsel, and she is one of our slaves: she had desired of her mistress to be allowed the liberty of going and returning at pleasure, and the latter gave her permission: she continued, therefore, to do so until she became a chief confidant; after which she spoke of thee to her mistress, and begged that she would marry her to thee: but her mistress said, I will not do it until I see this young man, and if he have a desire for thee, I will marry thee to him. We therefore wish to introduce thee immediately into the palace: and if thou enter without any one's having knowledge of thy presence, thou wilt succeed in accomplishing thy marriage with her: but if thy plot be discovered, thy head will be struck off. What, then, sayest thou?—I answered, Good: I will go with thee, and await the event that shall befall me there. Having secretly obtained admission into the palace, I went with the damsel to the audience chamber, and beheld twenty other female slaves, high-bosomed virgins, and among them was the lady Zobeide, who was scarcely able to walk from the weight of the robes and ornaments with which she was decked. As she approached, the female slaves dispersed from around her, and I advanced to her, and kissed the ground before her. She made a sign to me to sit down, so I seated myself before her; and she began to ask me questions respecting my condition and lineage; to all of which I gave such answers that she was pleased, and said, By Allah, the care which we have bestowed on the education of this damsel hath not been in vain. She then said to me, Know that this damsel is esteemed by us as though she were really our child, and she is a trust committed to thy care by God. Upon this, therefore, I again kissed the ground before her, well pleased to marry the damsel; after which she commanded me to remain with them ten days. Accordingly, I continued with them during

this period: but I knew nothing meanwhile of the damsel certain; of the maids only bringing me my dinner and supper, as my servants. After this, however, the lady Zobeide asked permission of her husband, the Prince of the Faithful, to marry her maid, and he granted her request, and ordered that ten thousand pieces of gold should be given to her.

The lady Zobeide, therefore, sent for the Cadi and witnesses, and they wrote my contract of marriage to the damsel; and the maids then prepared sweetmeats and exquisite dishes, and distributed them in all the apartments. Thus they continued to do for a period of ten more days; and after the twenty days had passed, they conducted the damsel into the bath, preparatively to my being introduced to her as her husband. They then brought to me a repast comprising a basin of zirbaja sweetened with sugar, perfumed with rose-water infused with musk, and containing different kinds of fricandoed fowls and a variety of other ingredients, such as astonished the mind; and, by Allah, when this repast was brought, I instantly commenced upon the zirbaja, and ate of it as much as satisfied me, and wiped my hand, but forgot to wash it. I remained sitting until it became dark; when the maids lighted the candles, and the singing girls approached with the tambourines, and they continued to display the bride, and to give presents of gold, until she had perambulated the whole of the palace; after which, they brought her to me, and disrobed her: and as soon as I was left alone with her, I threw my arms around her neck, scarcely believing in our union: but as I did so, she perceived the smell of the zirbaja from my hand, and immediately uttered a loud cry: whereupon the female slaves ran in to her from every quarter.

I was violently agitated, not knowing what was the matter; and the slaves who had come in said to her, What hath happened to thee, O our sister?—Take away from me, she exclaimed to them, this madman, whom I imagined to be a man of sense!—What indication of my insanity hath appeared to thee? I asked. Thou madman, said she, how didst thou dare to eat the zirbaja and not wash thy hand? And she called to the maids, who bound my hands behind me, and she took a sharp razor, and cut off both my thumbs and both my great toes, as ye see, O companions; and I swooned away. She then sprinkled upon my wounds some powder, by means of which the blood was staunched; and I said, I will not eat of a zirbaja as long as I live unless I wash my hands forty times with kali, and forty times with cyperus, and forty times with soap; and she exacted of me an oath that I would not eat of this dish unless I washed my hands as I have described to you. Therefore, when this zirbaja was brought, my colour changed, and I said within myself, This was the cause of the cutting off of my thumbs and great toes; so, when ye compelled me, I said, I must fulfil the oath which I have sworn.

I then said to him (continued the Sultan's steward), And what happened to thee after that? He answered, When I had thus sworn to her, she was appeased, and I was admitted into her favour; and I purchased a handsome and spacious house, and removed thither all the riches that she possessed, and all that she had treasured up, and

her dresses and rarities. This was the cause of the amputation of my thumbs and great toes. So we ate (said the Sultan's steward), and departed; and after this, the accident with the humpback happened to me; this is all my story; and peace be on thee.

The King said, This is not more pleasant than the story of the humpback: nay, the story of the humpback is more pleasant than this; and ye must all of you be crucified. The Jew, however, then came forward, and, having kissed the ground, said, O King of the age, I will relate to thee a story more wonderful than that of the humpback: and the King said, Relate thy story. So he commenced thus:—

THE STORY TOLD BY THE JEWISH PHYSICIAN.

The most wonderful of the events that happened to me in my younger days was this:—I was residing in Damascus, where I learnt

Portrait of the Jew.

and practised my art; and while I was thus occupied, one day there came to me a mamlouk from the house of the governor of the city; so I went forth with him, and accompanied him to the abode of the governor. I entered, and beheld at the upper end of the saloon, a sofa of alabaster overlaid with plates of gold, upon which was reclining a sick man: he was young; and a person more comely had not been seen in his age. Seating myself at his head, I ejaculated a prayer for his restoration; and he made a sign to me with his eye. I then said to him, O my master, stretch forth to me thy hand:—whereupon he put forth to me his left hand; and I was surprised at this, and said within myself, What self-conceit! I felt his pulse, however, and wrote a prescription for him, and continued to visit him for a period of ten days, until he recovered his strength; when he entered the bath, and washed himself, and came forth: and the governor conferred upon me a handsome dress of honour, and appointed me superintendant of the hospital of Damascus. But when I went with him into the bath, which they had cleared of all other visitors for us alone, and the servants had brought the clothes, and taken away those which he had pulled off within, I perceived that his right hand had been cruelly amputated; at the sight of which I wondered, and grieved for him; and looking at his skin, I observed upon him marks of beating with sticks, which caused me to wonder more. The young man then turned towards me, and said, O doctor of the age, wonder not at my case; for I will relate to thee my story when we have gone out from the bath:—and when we had gone forth, and arrived at the house, and had eaten some food, and rested, he said to me, Hast thou a desire to divert thyself in the supper-room? I answered, Yes:—and immediately he ordered the slaves to take up thither the furniture, and to roast a lamb and bring us some fruit. So the slaves did as he commanded them: they brought the fruit, and when we had eaten, I said to him, Relate to me thy story:—and he replied, O doctor of the age, listen to the relation of the events which have befallen me.

Know that I am of the children of Mosul. My paternal grandfather died leaving ten male children, one of whom was my father; he was the eldest of them; and they all grew up and married; and my father was blest with me; but none of his nine brothers was blessed with children. So I grew up among my uncles, who delighted in me exceedingly; and when I had attained to manhood, I was one day with my father in the chief mosque of Mosul. The day was Friday; and we performed the congregational prayers; and all the people went out, excepting my father and my uncles, who sat conversing together respecting the wonders of various countries, until they mentioned Egypt; when one of my uncles said, The travellers assert that there is not on the face of the earth a more agreeable country than Egypt with its Nile:—and my father added, He who hath not seen Cairo, hath not seen the world: its soil is gold; its Nile is a wonder; its women are like the black-eyed virgins of Paradise; its houses are palaces; and its air is temperate; its odour surpassing that of aloes-wood, and cheering the heart: and how can Cairo be otherwise when

it is the metropolis of the world? Did ye see its gardens in the evening (he continued), with the shade obliquely extending over them, ye would behold a wonder, and yield with ecstasy to their attractions.

When I heard these descriptions of Egypt, my mind became wholly engaged by reflections upon that country; and after they had departed to their homes, I passed the night sleepless from my excessive longing towards it, and neither food nor drink was pleasant to me. A few days after, my uncles prepared to journey thither, and I wept before my father that I might go with them, so that he prepared a stock of merchandise for me, and I departed in their company; but he said to them, Suffer him not to enter Egypt, but leave him at Damascus, that he may there sell his merchandise.

I took leave of my father, and we set forth from Mosul, and continued our journey until we arrived at Aleppo, where we remained some days; after which we proceeded thence until we came to Damascus; and we beheld it to be a city with trees and rivers and fruits and birds, as though it were a paradise, containing fruits of every kind. We took lodgings in one of the Khans, and my uncles remained there until they had sold and bought; and they also sold my merchandise, gaining, for every piece of silver, five, so that I rejoiced at my profit. My uncles then left me, and repaired to Egypt, and I remained, and took up my abode in a handsome mansion, such as the tongue cannot describe; the monthly rent of which was two pieces of gold.

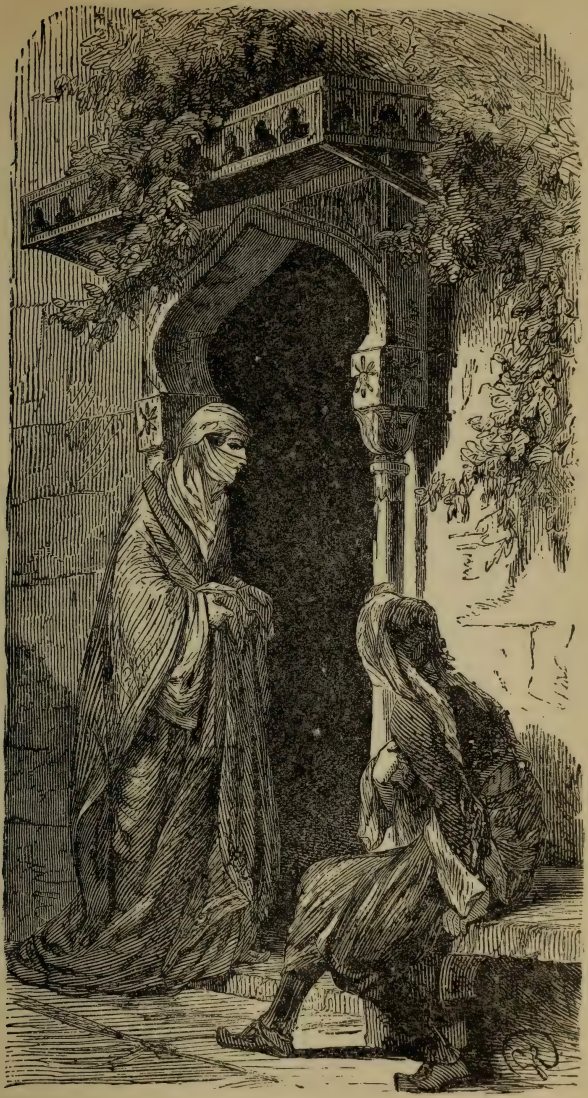
Here I indulged myself with eating and drinking, squandering away the money that was in my possession; and as I was sitting one day at the door of the mansion a damsel approached me, attired in clothing of the richest description, such as I had never seen surpassed in costliness, and I invited her to come in; whereupon without hesitation she entered; and I was delighted at her compliance and closed the door upon us both. She then uncovered her face, and took off her izar, and I found her to be so surprisingly beautiful that love for her took possession of my heart: so I went and brought a repast consisting of the most delicious viands and fruit, and everything else that was requisite for her entertainment, and we ate and sported together; after which we drank till we were intoxicated, and fell asleep, and so we remained until the morning, when she arose and departed.

She continued thus to visit me every three days, and on the occasion of her fourth visit she was accompanied by a female wrapped in an izar, and they entered, and seated themselves. I was rejoiced, and I lighted the candles, and welcomed them with joy and exultation. They then took off their outer garments, and when the new damsel uncovered her face, I perceived that she was like the full moon: I had never beheld a person more beautiful. I arose immediately, and placed before them the food and drink, and we ate and drank, while I continued caressing the new damsel, and filling the wine-cup for her, and drinking with her; but the first lady was affected with a secret jealousy. By Allah, she said, verily this girl is beautiful? Is

she not more charming than I?—Yea, indeed, I answered.—Soon after this, I fell asleep, and when I awoke in the morning, I found my hand defiled with blood, and, opening my eyes, perceived that the sun had risen; so I attempted to rouse the damsel, my new companion, whereupon her head rolled from her body. The other damsel was gone, and I concluded, therefore, that she had done this from her jealousy; and after reflecting a while, I arose, and took off my clothes, and dug a hole in the house, in which I deposited the murdered damsel, afterwards covering her remains with earth, and replacing the marble pavement as it was before. I then dressed myself again, and taking the remainder of my money, went forth, and repaired to the owner of the house, and paid him a year's rent, saying to him, I am about to journey to my uncles, in Egypt.

So I departed to Egypt, and remained in Cairo three years, squandering away my money until scarcely any of it remained; but meanwhile I sent every year the rent of the mansion at Damascus to its owner: and after the three years my heart became contracted, for nothing remained in my possession but the rent for the year.

I therefore journeyed back to Damascus, and alighted at the house. The owner was rejoiced to see me, and I entered it, and cleansed it of the blood of the murdered damsel, and removing a cushion, I found, beneath this, the necklace that she had worn that night. I took it up and examined it, and wept a while. After this I remained in the house two days, and on the third day I entered the bath, and changed my clothes. I now had no money left; and I went one day to the market, where (the Devil suggesting it to me, in order to accomplish the purpose of destiny) I handed the necklace of jewels to a broker; and he rose to me, and seated me by his side: then having waited until the market was replenished, he took it and announced it for sale secretly, without my knowledge. The price bidden for it amounted to two thousand pieces of gold; but he came to me and said, This necklace is of brass, of the counterfeit manufacture of the Franks, and its price hath amounted to a thousand pieces of silver. I answered him, Yes: we had made it for a woman, merely to laugh at her, and my wife has inherited it, and we desire to sell it: go, therefore, and receive the thousand pieces of silver. Now when the broker heard this, he perceived that the affair was suspicious, and went and gave the necklace to the chief of the market, who took it to the judge, and said to him, This necklace was stolen from me, and we have found the thief, clad in the dress of the sons of the merchants. And before I knew what had happened, the officers had surrounded me, and they took me to the judge, who questioned me respecting the necklace. I told him, therefore, the same story that I had told to the broker; but he laughed, and said, This is not the truth:—and instantly his people stripped me of my outer clothing, and beat me with sticks all over my body, until through the torture that I suffered from the blows, I said, I stole it; reflecting that it was better I should say I stole it, than confess that its owner was murdered in my abode; for then they would kill me to avenge her: and as soon as I had said so, they cut off my hand, and scalded the stump with boiling oil,



I invited her to come in. (Page 175.)

and I swooned away. They then gave me to drink some wine, by swallowing which I recovered my senses; and I took my amputated hand, and returned to the mansion.

On the third day, suddenly the owner of the house came to me, with some officers of the police, and the chief of the market, and accused me again of stealing the necklace. So I went out to them and said, What is the news?—whereupon, without granting me a moment's delay, they bound my arms behind me, and put a chain round my neck, saying to me, The necklace which was in thy possession hath proved to be the property of the governor of Damascus, its Vizier and its Ruler: it hath been lost from the governor's house for a period of three years, and with it was his daughter. When we arrived at the governor's abode, and they had placed me before him, and he beheld me, he said, Is this he who stole the necklace and went out to sell it? Verily ye have cut off his hand wrongfully.—And the governor, looking towards me, said to me, O my son, tell me thy story and speak truth. How did this necklace come into thy possession?—So I replied, O my lord, I will tell thee the truth:—and I related to him all that had happened to me with the first damsel, and how she had brought to me the second, and murdered her from jealousy: on hearing which, he shook his head and covered his face with his handkerchief, and wept. Then looking towards me, he said, Know, O my son, that the elder damsel was my daughter: I kept her closely: and when she had attained a fit age for marriage, I sent her to the son of her uncle in Cáiro; but he died, and she returned to me, having learnt habits of profligacy from the inhabitants of that city; so she visited thee four times; and on the fourth occasion she brought to thee her younger sister. They were sisters by the same mother, and much attached to each other; and when the event which thou hast related occurred to the elder, she imparted her secret to her sister, who asked my permission to go out with her; after which the elder returned alone: and when I questioned her respecting her sister, I found her weeping for her, and she answered, I know no tidings of her;—but she afterwards informed her mother secretly of the murder which she had committed; and her mother privately related the affair to me; and she continued to weep for her incessantly, saying, By Allah, I will not cease to weep for her until I die. Thy account, O my son, is true; for I knew the affair before thou toldest it me. See then, O my son, what hath happened: and now I request of thee that thou wilt not oppose me in that which I am about to say; and it is this:—I desire to marry thee to my youngest daughter: for she is not of the same mother as they were: she is a virgin, and I will receive from thee no dowry, but will assign to you both an allowance; and thou shalt be to me as an own son.—I replied, Let it be as thou desirest, O my master. How could I expect to attain unto such happiness?—The governor then sent immediately a courier to bring the property which my father had left me (for he had died since my departure from him), and now I am living in the utmost affluence.

I wondered, said the Jew, at his history; and after I had remained

with him three days, he gave me a large sum of money; and I left him to set forth on a journey; and, arriving in this your country, my residence here pleased me, and I experienced this which hath happened to me with the humpback.

The King, when he had heard this story, said, This is not more wonderful than the story of the humpback, and ye must all of you be hanged, and especially the tailor, who is the source of all the mischief. But he afterwards added, O tailor, if thou tell me a story more wonderful than that of the humpback, I will forgive you your offences. So the tailor advanced, and said:—

THE STORY TOLD BY THE TAILOR.

Know, C King of the age, that what hath happened to me is more wonderful than the events which have happened to all the others. Before I met the humpback, I was, early in the morning, at an entertainment given to certain tradesmen of my acquaintance, consisting of tailors and linen-drapers and carpenters and others; and when the sun had risen, the repast was brought for us to eat; and lo, the master of the house came in to us, accompanied by a strange and handsome young man, of the inhabitants of Bagdad. He was attired in clothes of the handsomest description, and was a most comely person, excepting that he was lame; and as soon as he had entered and saluted us, we rose to him; but when he was about to seat himself, he observed among us a man who was a barber, whereupon he refused to sit down, and desired to depart from us. We and the master of the house, however, prevented him, and urged him to seat himself; and the host conjured him, saying What is the reason of thy entering and then immediately departing?—By Allah, O my master, replied he, offer me no opposition; for the cause of my departure is this barber, who is sitting with you. And when the host heard this, he was exceedingly surprised, and said, How is it that the heart of this young man, who is from Bagdad, is troubled by the presence of this barber? We then looked towards him and said, Relate to us the cause of thy displeasure against this barber; and the young man replied, O company, a surprising adventure happened to me with this barber in Bagdad, my city, and he was the cause of my lameness and of the breaking of my leg; and I have sworn that I will not sit in any place where he is present, nor dwell in any town where he resides: I quitted Bagdad and took up my abode in this city, and I will not pass the next night without departing from it.—Upon this, we said to him, We conjure thee by Allah to relate to us thy adventure with him:—and the countenance of the barber turned pale when he heard us make this request. The young man then said:—

Know, O good people, that my father was one of the chief merchants of Bagdad; and God, whose name be exalted, blessed him with no son but myself; and when I grew up, and had attained to manhood, my father was admitted to the mercy of God, leaving me

wealth, and servants and other dependents; whereupon I began to attire myself in clothes of the handsomest description, and to feed upon the most delicious meats. Now God, whose perfection be extolled, made me to be a hater of women; and so I continued, until, one day, I was walking through the streets of Bagdad, when a party of them stopped my way; I therefore fled from them, and, entering a by-street which was not a thoroughfare, I reclined upon a stone

Young Man sitting on a Stone Bench.

bench at its further extremity. Here I had been seated but a short time when, lo, a window opposite the place where I sat was opened, and there looked out from it a damsel like the full moon, such as I had never in my life beheld. She had some flowers which she was watering, beneath the window; and she looked to the right and left and then shut the window, and disappeared from before me. Fire had been shot into my heart, and my mind was absorbed by her; my hatred of women was turned into love, and I continued sitting in the same place, until sunset, in a state of distraction from the violence of my passion, when lo, the Cadi of the city came riding along, with slaves before him and servants behind him, and alighted, and entered the house from which the damsel had looked out: so I knew that he must be her father.

I then returned to my house, sorrowful; and fell upon my bed, full of anxious thoughts; and my female slaves came in to me, and

seated themselves around me, not knowing what was the matter with me: and I acquainted them not with my case, nor returned any answers to their questions: and my disorder increased. The neighbours, therefore, came to cheer me with their visits; and among those who visited me was an old woman, who, as soon as she saw me, discovered my state; whereupon she seated herself at my head, and addressing me in a kind manner, said, O my son, tell me what hath happened to thee? So I related to her my story, and she said, O my son, this is the daughter of the Cadi of Bagdad, and she is kept in close confinement: the place where thou sawest her is her apartment, and her father occupies a large saloon below, leaving her alone; and often do I visit her; thou canst obtain an interview with her only through me: so brace up thy nerves.

After some days the old woman came, and said, O my son, I desire of thee a reward for good tidings. My soul returned to my body at these words, and I replied, Thou shalt receive from me everything that thou canst wish. She then said, I went yesterday to the damsel, and when she beheld me with broken heart and weeping eye, she said to me, O my aunt, wherefore do I see thee with contracted heart? —and when she had thus said, I wept and answered, O my daughter and mistress, I come to thee from visiting a youth who loveth thee, and he is at the point of death on thy account.—And upon this, her countenance became pale, and she said, Is this on my account?—Yea, by Allah, I answered; and what dost thou order me to do?—Go to him, said she; convey to him my salutation, and tell him that my love is greater than his; and on Friday next, before the congregational prayers, let him come hither: I will give orders to open the door to him, and to bring him up to me, and I will have a short interview with him, and he shall return before my father comes back from the prayers.

When I heard these words of the old woman the anguish which I had suffered ceased; and I remained thus until the Friday, when the old woman came in to me, and asked me respecting my state: so I informed her that I was happy and well. I then dressed and perfumed myself, and sat waiting for the people to go to prayers, that I might repair to the damsel; but the old woman said to me, Thou hast yet more than ample time, and if thou go to the bath and shave, especially for the sake of obliterating the traces of thy disorder, it will be more becoming. It is a judicious piece of advice, replied I; but I will shave my head first, and then go into the bath.

So I sent for a barber to shave my head, saying to the boy, Go to the market, and bring me a barber, one who is a man of sense, little inclined to impertinence, that he may not make my head ache by his chattering. And the boy went, and brought this sheikh, who, on entering, saluted me; and when I had returned his salutation, he said to me, May God dispel thy grief and thine anxiety, and misfortunes and sorrows! I responded, May God accept thy prayer! He then said, Be cheerful, O my master; for health hath returned to thee. Dost thou desire to be shaved or to be bled?—for it hath been handed down, on the authority of Ibn Abbas, that the Prophet said, Whoso

The Tailor and the Barber. (Page 182.)

shorteneth his hair on Friday, God will avert from him seventy diseases; — and it hath been handed down also, on the same authority, that the Prophet said, Whoso is cupped on Friday will not be secure from the loss of sight and from frequent disease. Abstain, said I, from this useless discourse, and come immediately, shave my head, for I am weak. And he arose and, stretching forth his hand, took out a handkerchief and opened it; and lo, there was in it an astrolabe, consisting of seven plates: and he took it, and went into the middle of the court, where he raised his head towards the sun, and looked for a considerable time; after which he said to me, Know that there have passed, of this our day,—which is Friday, and which is the tenth of the month Saffar of the year 263[1] of the flight of the Prophet,—upon whom be the most excellent of blessings and peace! —and the ascendant star of which, according to the required rules of the science of computation, is the planet Mars,—seven degrees and six minutes; and it happeneth that Mercury hath come in conjunction with that planet; and this indicateth that the shaving of hair is now a most excellent operation; and it hath indicated to me, also, that thou desirest to confer a benefit upon a person: and fortunate is he!—but after that, there is an announcement that presenteth itself to me respecting a matter which I will not mention to thee.

When I heard this, I said to him, Verily thou art killing me this day, and there is no escape for me.—O my master, he replied, I am he whom the people call The Silent, on account of the paucity of my speech, by which I am distinguished above my brothers: for my eldest brother is named Bacbouc; and the second Heddar; and the third, Bacbac; and the fourth is named Alcouz; and the fifth, Anaschar; and the sixth is named Shacabac; and the seventh brother is named The Silent, and he is myself.

I perceived now that I could not avoid his importunity, and said within myself, The time of prayer is almost come, and I desire to go before the people come out from the service; if I delay a little longer, I know not how to gain admission to her. I therefore said to him, Be quick, and cease from this chattering and impertinence: for I desire to repair to an entertainment with my friends. But when he heard the mention of the entertainment, he exclaimed, The day is a blessed day for me! I yesterday conjured a party of my intimate friends to come and feast with me, and forgot to prepare for them anything to eat; and now I have remembered it. Alas for the disgrace that I shall experience from them!—So I said to him, Be in no anxiety on this account, since thou hast been told that I am going to-day to an entertainment; for all the food and drink that is in my house shall be thine if thou use expedition in my affair, and quickly finish shaving my head. May God recompense thee with every blessing! he replied: describe to me what thou hast for my guests, that I may know it.—I have, said I, five dishes of meat, and ten fowls fricandoed, and a roasted lamb.—Cause them to be brought before me, he said, that I may see them. So I had them brought to

[1] November 2nd, A. D. 876.

him, and he exclaimed, Divinely art thou gifted! How generous is thy soul! But the incense and perfumes are wanting.—I brought him, therefore, a box containing perfumes and aloes-wood and ambergris and musk, worth fifty pieces of gold. The time had now become contracted, like my own heart; so I said to him, Receive this, and shave the whole of my head, by the existence of Mahomet, God favour and preserve him! But he replied, By Allah, I will not take it until I see all that it contains. I therefore ordered the boy, and he opened the box to him; whereupon the barber threw down the astrolabe from his hand, and, seating himself upon the ground, turned over the perfumes and incense and aloes-wood in the box until my soul almost quitted my body.

Upon seeing this I exclaimed, There is no strength nor power but in God, the High, the Great! Go thou to thy companions, and delight thy heart with them, and leave me to repair to mine, and to remain with them this day, for they are waiting my arrival. — But he said, I will not leave thee to go alone. — The place to which I am going, said I, none can enter except myself.—I suppose then, he rejoined, that thou hast an appointment to-day with some female: otherwise, thou wouldst take me with thee; for I am more deserving than all other men, and will assist thee to attain what thou desirest. I fear that thou art going to visit some strange woman, and that thy life will be lost; for in this city of Bagdad no one can do anything of this kind, especially on such a day as this: seeing that the Judge of Bagdad is a terrible, sharp sword. — Wo to thee, O wicked old man! I exclaimed, what are these words with which thou addressest me?—And upon this, he kept a long silence.

The time of the prayer was near, when he had finished shaving my head; so I said to him, Go with this food and drink to thy friends, and I will wait for thee until thou return, and thou shalt accompany me.—And he took the food and drink and other things which I had given him, but intrusted them to a porter to convey them to his abode, and concealed himself in one of the by-streets. I then immediately arose. The mueddins on the minarets had chanted the Selam of Friday; and I put on my clothes, and went forth alone, and, arriving at the by-street, stopped at the door of the house where I had seen the damsel: and lo, the barber was behind me, and I knew it not. I found the door open, and entered; and immediately the master of the house returned from the prayers, and entered the saloon and closed the door; and I said within myself, How did this devil discover me?

Now it happened just at this time, for the fulfilment of God's purpose to rend the veil of protection before me, that a female slave belonging to the master of the house committed some offence, in consequence of which he beat her, and she cried out; whereupon a male slave came in to him to liberate her; but he beat him also, and he likewise cried out; and the barber concluded that he was beating me; so he cried, and rent his clothes, and sprinkled dust upon his head, shrieking, and calling for assistance. He was surrounded by people, and said to them, My master hath been killed in the house of

the Cadi! Then running to my house, crying out all the while, and with a crowd behind him, he gave the news to my family; and I knew not what he had done when they approached, crying, Alas for our master!—The barber all the while being before them, with his

The Barber rending his Clothes.

clothes rent, and a number of the people of the city with them. They continued shrieking, the barber shrieking at their head, and all of them exclaiming, Alas for our slain!—Thus they advanced to the house in which I was confined; and when the Cadi heard of this occurrence, the event troubled him, and he arose, and opened the door, and seeing a great crowd, he was confounded, and said, O people, what is the news? The servants replied, Thou hast killed our master.—O people, rejoined he, what hath your master done unto me that I should kill him; and wherefore do I see this barber before you?—Thou hast just now beaten him with sticks, said the barber; and I heard his cries.—What hath he done that I should kill him? repeated the Cadi. And whence, he added, came he; and whither would he go?—Be not an old man of malevolence, exclaimed the barber: for I know the story, and the reason of his entering thy house, and the truth of the whole affair: thy daughter is in love with him, and he is in love with her; and thou hast discovered that

he had entered thy house, and hast ordered thy young men, and they have beaten him. By Allah, none shall decide between us and thee excepting the Caliph; or thou shalt bring forth to us our master, that his family may take him; and oblige me not to enter and take him forth from you: haste then thyself to produce him.

Upon this, the Cadi was withheld from speaking, and became utterly abashed before the people; but presently he said to the barber, If thou speak truth, enter thyself, and bring him forth. So the barber advanced, and entered the house; and when I saw him do so, I sought for a way to escape; but I found no place of refuge excepting a large chest which I observed in the same apartment in which I then was: I therefore entered this, and shut down the lid, and held in my breath. Immediately after, the barber ran into the saloon, and, without looking in any other direction than that in which I had concealed myself, came thither; then turning his eyes to the right and the left, and seeing nothing but the chest, he raised it upon his head; whereupon my reason forsook me. He quickly descended with it; and I, being now certain that he would not quit me, opened the chest, and threw myself upon the ground. My leg was hurt by the fall; and when I came to the door of the house, I found a multitude of people. I had never seen such a crowd as was there collected on that day; so I began to scatter gold among them, to divert them; and while they were busied in picking it up, I ran through the by-streets of Bagdad, followed by this barber; and wherever I entered, he entered after me crying, They would have plunged me into affliction on account of my master! And I desired for death to liberate me from him; but found it not; and in the excess of my rage I ran from him, and, entering a shop in the midst of the market, implored the protection of its owner: and he drove away the barber from me.

I then seated myself in a magazine belonging to him, and said within myself, I cannot now rid myself of this barber; but he will be with me night and day, and I cannot endure the sight of his face. So I immediately summoned witnesses, and wrote a document dividing my property among my family, and appointing a guardian over them, and ordered him to sell the house and all the immovable possessions, charging him with the care of the old and young, and set forth at once on a journey in order to escape from this rascal. I then arrived in your country, where I took up my abode, and have remained a considerable time; and when ye invited me, and I came unto you, I saw this vile rascal among you, seated at the upper end of the room. How, then, can my heart be at ease, or my sitting in your company be pleasant to me, with this fellow, who hath brought these events upon me, and been the cause of the hurting of my leg?

The young man still persevered in his refusal to remain with us; and when we had heard the story, we said to the barber, Is this true which this young man hath said of thee?—By Allah, he answered, it was through my intelligence that I acted thus towards him; and had I not done so, he had perished; myself only was the cause of his escape; and it was through the goodness of God, by my means that he was afflicted by the hurting of his leg instead of being pun-

Portrait of the Barber.

ished by the loss of his life. Were I a person of many words I had not done him this kindness; and now I will relate to you an event that happened to me, that ye may believe me to be a man of few words, and less of an impertinent than my brothers; and it was this:—

THE BARBER'S STORY OF HIMSELF.

I WAS living in Bagdad, in the reign of the Prince of the Faithful Mountasir Billah, who loved the poor and indigent, and associated with the learned and virtuous; and it happened, one day, that he was incensed against ten persons, in consequence of which he ordered the chief magistrate of Bagdad to bring them to him in a boat. I saw them, and I said within myself, these persons have assembled for nothing but an entertainment, and, I suppose, will pass their day in

this boat eating and drinking; and none shall be their companion but myself:—so I embarked, and mixed myself among them; and when they had landed on the opposite bank, the guards of the Judge came with chains, and put them upon their necks, and put a chain upon my neck also.—Now this, O people, is it not a proof of my generosity, and of my paucity of speech? For I determined not to speak.—They took us, therefore, altogether, in chains, and placed us before Mountasir Billah, the Prince of the Faithful: whereupon he gave orders to strike off the heads of the ten: and the executioner struck off the heads of the ten, and I remained. The Caliph then turning his eyes, and beholding me, said to the executioner, Wherefore dost thou not strike off the heads of all the ten? He answered, I have beheaded every one of the ten.—I do not think, rejoined the Caliph, that thou hast beheaded more than nine: and this who is before me is the tenth. But the executioner replied, By thy beneficence, they are ten.—Count them, said the Caliph. And they counted them; and lo, they were ten. The Caliph then looked towards me, and said, What hath induced thee to be silent on this occasion; and how hast thou become included among the men of blood? And when I heard the address of the Prince of the Faithful, I said to him, Know, O Prince of the Faithful, that I am the sheikh El Samit, or the Silent; I possess, of science, a large stock; and as to the gravity of my understanding, and the quickness of my apprehension, and the paucity of my speech, they are unbounded: my trade is that of a barber; and yesterday, early in the morning, I saw these ten men proceeding to the boat; whereupon I mixed myself with them, and embarked with them, thinking that they had met together for an entertainment; but soon it appeared that they were criminals; and the guards came to them, and put chains upon their necks, and upon my neck also they put a chain; and from the excess of my generosity I was silent, and spoke not: my speech was not heard on that occasion, on account of the excess of my generosity; and they proceeded with us until they stationed us before thee, and thou gavest the order to strike off the heads of the ten, and I remained before the executioner, and acquainted you not with my case. Was not this great generosity which compelled me to accompany them to slaughter? But throughout my life I have acted in this excellent manner.

When the Caliph heard my words, and knew that I was of a very generous character, and of few words, and not inclined to impertinence, as this young man, whom I delivered from horrors, asserteth, he said, Hast thou brothers? I answered, Yes: six.—And are thy six brothers, said he, like thyself, distinguished by science and knowledge, and paucity of speech? I answered, they lived not so as to be like me: thou hast disparaged me by thy supposition, O Prince of the Faithful, and it is not proper that thou shouldst compare my brothers to me; for through the abundance of their speech, and the smallness of their generous qualities, each of them experienced a defect: the first was lame; the second deprived of many of his teeth; the third blind; the fourth one-eyed; the fifth cropped of his ears; and the sixth had both his lips cut off: and think not, O Prince

of the Faithful, that I am a man of many words: nay, I must prove to thee that I am of a more generous character than they; and each of them met with a particular adventure, in consequence of which he experienced a defect: if thou please, I will relate their stories to thee.

THE BARBER'S STORY OF HIS FIRST BROTHER.

Know, O Prince of the Faithful, that the first (who was named Bacbouc) was the lame one. He practised the art of a tailor in Bagdad, and used to sew in a shop which he hired of a man possessing great wealth, who lived over the shop, and who had, in the lower part of his house, a mill. And as my lame brother was sitting in his shop one day, sewing, he raised his head, and saw a woman like the rising full moon, at a projecting window of the house, looking at the people passing by; and as soon as he beheld her, his heart was entangled by her love.

On the next day he seated himself again in his place, looking towards the woman; and she saw him, and, perceiving that he had become enslaved by her love, laughed in his face, and he, in like manner, laughed in her face. She then disappeared from before him, and sent to him her slave-girl, with a wrapper containing a piece of red flowered silk; and the girl coming to him, said to him, My mistress saluteth thee, and desireth thee to cut out for her, with the hand of skill, a shirt of this piece, and to sew it beautifully. So he answered, I hear and obey: and he cut out for her the shirt, and finished the sewing of it on that day; and on the following day the slave-girl came to him again, and said to him, My mistress saluteth thee, and saith to thee, How didst thou pass last night? — for she tasted not sleep from her passion for thee. — She then placed before him a piece of yellow satin, and said to him, My mistress desireth thee to cut out for her, of this piece, two pairs of trousers, and to make them this day. He replied, I hear and obey. Salute her with abundant salutations, and say to her, Thy slave is submissive to thine order, and command him whatsoever thou wilt.

On the following day, the master of the house came to my brother, bringing some linen, and said to him, Cut out and make this into shirts for me. He replied, I hear and obey: — and ceased not from his work until he had cut out twenty shirts by the time of nightfall, without having tasted food. The man then said to him, How much is thy hire for this?—but my brother answered not: and the damsel made a sign to him that he should receive nothing, though he was absolutely in want of a single copper coin. For three days he continued scarcely eating or drinking anything, in his diligence to accomplish his work, and when he had finished it, he went to deliver the shirts.

Now the young woman had acquainted her husband with the state of my brother's mind, but my brother knew not this; and she planned with her husband to employ him in sewing without remuneration, and moreover to amuse themselves by laughing at him; so, when he

had finished all the work that they gave him, they contrived a plot against him, and married him to their slave-girl; and on the night when he desired to introduce himself to her, they said to him, Pass this night in the mill, and to-morrow thou shalt enjoy happiness. My brother, therefore, thinking that their intention was good, passed the night in the mill alone. Meanwhile, the husband of the young woman went to the miller, and instigated him by signs to make my brother turn the mill. The miller accordingly went in to him at midnight, and began to exclaim, Verily this bull is lazy, while there is a great quantity of wheat, and the owners of the flour are demanding it; I will therefore yoke him in the mill, that he may finish the grinding of the flour: — and so saying, he yoked my brother, and thus he kept him until near morning, when the owner of the house came, and saw him yoked in the mill, and the miller flogging him with the whip; and he left him, and retired. After this, the slave-girl to whom he had been contracted in marriage came to him early in the morning, and, having unbound him from the mill, said to him, Both I and my mistress have been distressed by this which hath befallen thee, and we have participated in the burden of thy sorrow. But he had no tongue wherewith to answer her, by reason of the severity of the flogging. He then returned to his house, and lo, the slave-girl came to him. She had conspired with her mistress to play him this trick, and said to him, Verily, my mistress is longing for thee, and she hath gone up to look at thy face from the window. And my brother had scarcely heard these words when she looked out at him from the window, and, weeping, said, Wherefore hast thou cut short the intercourse between us and thee? But he returned her no answer; so she swore to him that all that had happened to him in the mill was not with her consent: and when my brother beheld her beauty and loveliness, the troubles that had befallen him became effaced from his memory, and he accepted her excuse, and rejoiced at the sight of her. He saluted her, therefore, and conversed with her, and then sat a while at his work: after which the slave-girl came to him, and said, My mistress saluteth thee, and informeth thee that her husband hath determined to pass this next night in the house of one of his intimate friends; wherefore, when he hath gone thither, do thou come to her. Accordingly, at the approach of evening, the slave-girl came to him, and taking him by the hand returned with him to her mistress, who said to him, Verily, O my master, I have been longing for thee.—Hasten thee, said he, to give me a kiss, first of all. And his words were not finished when the young woman's husband came in from his neighbour's house, and, seizing my brother, exclaimed to him, By Allah, I will not loose thee but in the presence of the chief magistrate of the police. My brother humbled himself before him; but without listening to him, he took him to the house of the judge, who flogged him with whips, and mounted him upon a camel, and conveyed him through the streets of the city, the people crying out, This is the recompense of him who breaketh into the harem of others—and he fell from the camel, and his leg broke: so he became lame. The judge then banished him from the city; and

he went forth, not knowing whither to turn his steps: but I, though enraged, overtook him, and brought him back: and I have taken upon myself to provide him with meat and drink unto the present day.

The Caliph laughed at my story, and exclaimed, Thou hast spoken well:—but I replied, I will not accept this honour until thou hast listened to me while I relate to thee what happened to the rest of my brothers; and think me not a man of many words.

THE BARBER'S STORY OF HIS SECOND BROTHER.

So I said, Know, O Prince of the Faithful, that my second brother, whose name was Heddar, was going one day to transact some business, when an old woman met him, and said to him, O man, stop a little, that I may propose to thee a thing which, if it please thee, thou shalt do for me. My brother, therefore, stopped: and she said to him, I will guide thee to a thing, and rightly direct thee to it, on the condition that thy words be not many. So he said, Communicate what thou hast to tell me:—and she proceeded thus:—What sayest thou of a handsome house, with running water, and fruit and wine, and a beautiful face to behold and a smooth cheek to kiss, and an elegant form to embrace: and to enjoy all these pleasures without interruption? Now if thou wilt act agreeably with the condition that I have imposed upon thee, thou wilt see prosperity.

The old woman then went her way, my brother following her, eager to enjoy the pleasures which she had described to him, until they had entered a spacious house, when she went up with him to an upper story, and my brother perceived that he was in a beautiful palace in which he beheld four damsels, than whom none more lovely had ever been seen, singing with voices that would charm a heart as insensible as stone. All the four damsels then arose, and the old woman directed them to divest my brother of his outer clothes, and to sprinkle some rose-water upon his face; and when they had done so, the most beautiful one among them said to him, May Allah exalt thee to honour! Thou hast entered my abode, and if thou have patience to submit to my requisitions, thou wilt attain thy wish.—O my mistress, he replied, I am thy slave, and under thy authority.—Know then, said she, that I am devotedly fond of frolic, and he who complieth with my demands will obtain my favour. Then she ordered the other damsels to sing; and they sang so that their hearers were in an ecstacy: after which the chief lady said to one of the other damsels, Take thy master and do what is required, and bring him back to me immediately.

Accordingly, she took him away, ignorant of that which she was about to do; and the old woman came to him, and said, Be patient; for there remaineth but little to do. He then turned towards the damsel, and the old woman said to him, Be patient: thou hast almost succeeded, and there remaineth but one thing, which is, to shave

thy beard. — How, said he, shall I do that which will disgrace me among the public? The old woman answered, she desireth this only to make thee like a beardless youth, that there may be nothing on thy face to prick her; for her heart is affected with a violent love for thee. Be patient, therefore, and thou shalt attain thy desire.—So my brother patiently submitted to the damsel's directions; his beard was shaven, and he was shorn also of his eyebrows and mustaches, and his face was painted red, before the damsel took him back to the chief lady, who, when she saw him, was at first frightened at him, and then laughed until she fell backwards, and exclaimed, O my master, thou hast gained me by these proofs of thine amiable manners! The old woman then said, It is her custom, when she is under the influence of wine, to suffer no one to come near her until she hath taken off her outer clothes: thou, being prepared in the like manner, must run after her, and she will run before thee as though she were flying from thee: but cease not to follow her from place to place until thou overtake her. He arose, therefore, and did so; the lady ran before, and as he followed her, she passed from chamber to chamber, and he still ran after her. At last he heard her utter a slight sound as she ran before him, and, continuing his pursuit, he suddenly found himself in the midst of the street.

This street was in the market of the leathersellers, who were then crying skins for sale; and when the people there collected saw him in this condition, almost naked, with shaven beard and eyebrows and mustaches, and with his face painted red, they shouted at him, and raised a loud laugh, and some of them beat him with the skins until he became insensible. They then placed him upon an ass, and conducted him to the judge, who exclaimed, What is this?—They answered, This descended upon us from the house of the Vizier, in this condition. And the judge inflicted upon him a hundred lashes, and banished him from the city: but I went out after him, and brought him back privately into the city, and allotted him a maintenance. Had it not been for my generous disposition, I had not borne with such a person.

THE BARBER'S STORY OF HIS THIRD BROTHER.

As to my third brother (the blind man, Bacbac), who was also surnamed Kuffeh, or empty-head, fate and destiny impelled him one day to a large house, and he knocked at the door, hoping that its master would answer him, and that he might beg of him a trifle. The owner called out, Who is at the door?—but my brother answered not; and then heard him call with a loud voice, Who is this? Still, however he returned him no answer; and he heard the sounds of his footsteps approaching until he came to the door and opened it, when he said to him, What dost thou desire? My brother answered, Something for the sake of God, whose name be exalted!—Art thou blind? said the man; and my brother answered, Yes.—Then give me thy hand, rejoined the master of the house;—so my brother stretched

forth to him his hand, and the man took him into the house, and led him up from staircase to staircase until he had ascended to the highest platform of the roof; my brother thinking that he was going to give him some food or money: and when he had arrived at this highest terrace of his house, the owner said, What dost thou desire, O blind man?—I desire something, he answered again, for the sake of God, whose name be exalted!—The man of the house answered, I have nothing to give thee.—Then take me down stairs, said my brother. The man replied, the way is before thee. So my brother made his way to the stairs, and continued descending until there remained between him and the door twenty steps, when his foot slipped and he fell, and rolling down, broke his head.

He went forth, not knowing whither to direct his steps, and presently there met him two blind men, his companions, who said to him, What hath happened to thee this day? My brother, therefore, related to them the event that had just befallen him; and then said to them, O my brothers, I desire to take a portion of the money now in our possession, to expend it upon myself.—Now the owner of the house which he had just before entered had followed him to acquaint himself with his proceedings, and without my brother's knowledge he walked behind him until the latter entered his abode; when he went in after him, still unknown. My brother then sat waiting for his companions; and when they came in to him, he said to them, Shut the door, and search the room, lest any stranger have followed us. When the intruder, therefore, heard what he said, he arose, and clung to a rope that was attached to the ceiling; and the blind men went feeling about the whole of the chamber, and finding no one, returned and seated themselves by my brother, and

The Blind Men exploring the Apartment.

brought forth their money, and counted it; and lo, it was more than ten thousand pieces of silver. Having done this, they laid it in a corner of the room, and each of them took of the surplus of that sum as much as he wanted, and they buried the ten thousand pieces of silver in the earth; after which they placed before themselves some food, and sat eating; but my brother heard the sound of a stranger by his side, and said to his friends, Is there a stranger among us? Then stretching forth his hand, it grasped the hand of the intruder; whereupon he cried out to his companions, saying, Here is a stranger!—and they fell upon him with blows until they were tired, when they shouted out, O Believers! a thief hath come in upon us, and desireth to take our property!—and immediately a number of persons collected around them.

Upon this, the stranger whom they accused of being a thief shut his eyes, feigning to be blind like themselves, so that no one who saw him doubted him to be so: and shouted, O Believers! I demand protection of Allah and the Sultan! I demand protection of Allah and the Judge! I demand protection of Allah and the Emir! for I have important information to give to the Emir!—and before they could collect their thoughts, the officers of the Judge surrounded them and took them all, including my brother, and conducted them before their master. The Judge said, What is your story?—and the stranger, opening his eyes, replied, Hear my words, O Judge; we four pretend that we are blind, and, intruding among other people, enter their houses, and see their women, and employ stratagems to corrupt them, and to obtain money from them. We have acquired, by this means, vast gain, amounting to ten thousand pieces of silver; and I said to my companions, Give me my due, two thousand and five hundred, and they arose against me and beat me, and took my property.

So the Judge immediately gave orders to flog them; and the first of them who suffered was my brother. They continued beating them until they almost died. Then addressing himself to the Judge, the informer said, Send with me some person to bring thee the property; for these men will not open their eyes, fearing to be disgraced before the spectators. And the Judge sent with him a man, who brought him the money; and he took it, and gave to the informer out of it, two thousand and five hundred pieces of silver, according to the share which he claimed, in spite of the others (retaining the rest), and banished from the city my brother and the two other men; but I went forth, O Prince of the Faithful, and, having overtaken my brother, asked him respecting his sufferings; and he acquainted me with that which I have related unto thee. I then brought him back secretly into the city, and allotted him a supply of food and drink as long as he lived.

The Caliph laughed at my story, and said, Give him a present, and let him go:—but I replied, I will receive nothing until I have declared to the Prince of the Faithful what happened to the rest of my brothers, and made it manifest to him that I am a man of few words:—whereupon the Caliph said, Crack our ears, then, with thy ridicu-

lous stories, and continue to us thy disclosure of vices and misdeeds. So I proceeded thus:—

THE BARBER'S STORY OF HIS FOURTH BROTHER.

My fourth brother, O Prince of the Faithful, was the one-eyed (named Alcous): he was a butcher in Bagdad, and both sold meat and reared lambs; and the great and the rich had recourse to him to purchase of him their meat, so that he amassed great wealth, and became possessor of cattle and houses. Thus he continued to prosper for a long time; and as he was in his shop one day, there accosted him an old man with a long beard, who handed to him some money, saying, Give me some meat for it. So he took the money, and gave him the meat; and when the old man had gone away, my brother looked at the money which he had paid him, and seeing that it was of a brilliant whiteness, put it aside by itself. This old man continued to repair to him during a period of five months, and my brother always threw his money into a chest by itself; after which period he desired to take it out for the purpose of buying some sheep; but, on opening the chest, he found all the contents converted into white paper, clipped round; and he slapped his face, and cried out; whereupon a number of people collected around him, and he related to them his story, at which they were astonished.

He then went again, as usual, into his shop, and, having killed a ram, and hung it up within the shop, he cut off some of the meat and suspended it outside, saying within himself, Perhaps now this old man will come again, and if so, I will seize him:—and very soon after, the old man approached with his money, upon which my brother arose, and, laying hold upon him began to cry out, O Believers! come to my aid, and hear what this scoundrel hath done unto me! But when the old man heard his words, he said to him, Which will be more agreeable to thee—that thou abstain from disgracing me, or that I disgrace thee before the public?—For what wilt thou disgrace me? said my brother. The old man answered, For thy selling human flesh for mutton. Thou liest, thou accursed! exclaimed my brother. None is accursed, rejoined the old man, but he who hath a man suspended in his shop. My brother said, If it be as thou hast asserted, my property and blood shall be lawful to thee:—and immediately the old man exclaimed, O ye people here assembled! verily this butcher slaughtereth human beings, and selleth their flesh for mutton; and if ye desire to know the truth of my assertion, enter his shop! So the people rushed upon his shop, and beheld the ram converted into a man, hung up; and they laid hold upon my brother, crying out against him, Thou infidel! Thou scoundrel!—and those who had been his dearest friends turned upon him and beat him; and the old man gave him a blow upon his eye, and knocked it out. The people then carried the carcase, and took with them my brother, to the chief magistrate of the police; and the old man said to him, O Emir, this man slaughtereth human beings, and selleth their flesh

for mutton; and we have therefore brought him to thee: arise, then, and perform the requisition of God, whose might and glory be extolled! Upon this, the magistrate thrust back my brother from him, and refusing to listen to what he would have said, ordered that five hundred blows of a staff should be inflicted upon him, and took all his property. Had it not been for the great amount of his wealth, he had put him to death. He then banished him from the city; when I took him, and brought him back secretly into Bagdad, and apportioned him a daily allowance of food and drink.

THE BARBER'S STORY OF HIS FIFTH BROTHER.

My fifth brother, Alraschar, was cropped of his ears, O Prince of the Faithful. He was a pauper, who begged alms by night, and subsisted upon what he thus acquired by day; and our father was a very old man, and he fell sick and died, leaving to us seven hundred pieces of silver, of which each of us took his portion; namely, a hundred pieces. Now, my fifth brother, when he had received his share, was perplexed, not knowing what to do with it; but while he was in this state, it occurred to his mind to buy with it all kinds of articles of glass, and to sell them and make profit: so he bought glass with his hundred pieces of silver, and put it in a large tray, and sat upon an elevated place, to sell it, leaning his back against a wall. And as he sat, he meditated and said within himself, Verily, my whole stock consisteth of this glass: I will sell it for two hundred pieces of silver; and with the two hundred I will buy other glass, which I will sell for four hundred; and thus I will continue buying and selling until I have acquired great wealth. Then with this I will purchase all kinds of merchandise and essences and jewels, and so obtain vast gain. After that, I will buy a handsome house, and mamlouks, and horses, and gilded saddles; and I will eat and drink; and I will not leave in the city a single female singer but I will have her brought to my house that I may hear her songs.—All this he calculated with the tray of glass lying before him.—Then, said he, I will send all the female betrothers to seek in marriage for me the daughters of Kings and Viziers, and I will demand as my wife the daughter of the chief Vizier; for I have heard that she is endowed with perfect beauty and surprising loveliness; and I will give as her dowry a thousand pieces of gold. Then I will pay a visit to the Vizier, who is the father of the maiden, with mamlouks behind me and before me, and on my right hand and on my left; and when he seeth me, he will rise to me in humility, and seat me in his own place; and he himself will sit down below me, because I am his son-in-law. I will then order one of the servants to bring a purse containing the pieces of gold which compose the dowry; and he will place it before the Vizier; and I will add to it another purse, that he may know my manly spirit and excessive generosity, and that the world is contemptible in my eye: and when he addresseth me with ten words, I will answer him with two. And I will return to my house; and

when any person cometh to me from the house of the Vizier, I will clothe him with a rich dress: but if any come with a present, I will return it: I will certainly not accept it. Then, on the night of the bridal display, I will attire myself in the most magnificent of my dresses, and sit upon a mattress covered with silk; and when my wife cometh to me like the full moon, decked with her ornaments and apparel, I will command her to stand before me as stand the timid and the abject. Then her mother will say to me, O my master, this is thy handmaid: have compassion upon her, and be gracious to her:—and she will order her to fill a cup with wine, and to put it to my mouth. So her daughter will say, O my lord, I conjure thee by the requisitions of God, that thou reject not the cup from thy slave; for verily I am thy slave. But I will make her no reply: and she will urge me to take it, and will say, It must be drunk:—and will put it to my mouth: and upon this, I will shake my hand in her face, and spurn her with my foot, and do thus.—So saying, he kicked the tray of glass, which, being upon a place elevated above the ground, fell, and all that was in it broke: there escaped nothing: and he cried out and said, All this is the result of my pride! And he slapped his face, and tore his clothes; the passengers gazing at him, while he wept, and exclaimed, Ah! O my grief!

The people were now repairing to perform the Friday-prayers; and some merely cast their eyes at him, while others noticed him not: but while he was in this state, deprived of his whole property, and weeping without intermission, a female approached him, on her way to attend the Friday-prayers: she was of admirable loveliness; the odour of musk was diffused from her; under her was a mule with a stuffed saddle covered with gold-embroidered silk; and with her was a number of servants; and when she saw the broken glass, and my brother's state and his tears, she was moved with pity for him, and asked respecting his case. She was answered, He had a tray of glass, by the sale of which to obtain his subsistence, and it is broken, and he is afflicted as thou seest:—and upon this, she called to one of the servants, saying, Give what thou hast with thee to this poor man. So he gave him a purse, and he took it, and when he had opened it, he found in it five hundred pieces of gold, whereupon he almost died from excessive joy, and offered up prayers for his benefactress.

He returned to his house a rich man, and sat reflecting, and lo, a person knocked at the door; he arose, therefore, and opened it: and beheld an old woman whom he knew not, and she said to him, O my son, know that the time of prayer hath almost expired, and I am not prepared by ablution; wherefore I beg that thou wilt admit me into thy house, that I may perform it. He replied, I hear and obey;—and, retiring within, gave her permission to enter; his mind still wandering from joy on account of the gold; and when she had finished the ablution, she approached the spot where he was sitting, and there performed the prayers of two rekahs. She then offered up a supplication for my brother; and he thanked her, and offered her two pieces of gold; but when she saw this, she exclaimed, Ex-

tolled be God's perfection! Verily I wonder at the person who fell in love with thee in thy beggarly condition! Take back thy money from me, and if thou want it not, return it to her who gave it thee when thy glass broke.—O my mother, said he, how can I contrive to obtain access to her? She answered, O my son, she hath an affection for thee; but she is the wife of an affluent man: take then with thee all thy money, and when thou art with her be not deficient in courteousness and agreeable words; so shalt thou obtain of her favours and her wealth whatever thou shalt desire. My brother, therefore, took all the gold, and arose and went with the old woman, hardly believing what she had told him: and she proceeded, and my brother behind her, until they arrived at a great door, at which she knocked; whereupon a Greek damsel came and opened the door, and the old woman entered, ordering my brother to do the same. He did so, and found himself in a large house, where he beheld a great furnished chamber, with curtains hung in it; and, seating himself there, he put down the gold before him, and placed his turban on his knees; and scarcely had he done so, when there came to him a damsel, the like of whom had never been seen, attired in most

The Second Misfortune of the Barber's Fifth Brother.

magnificent apparel. My brother stood up at her approach; and when she beheld him, she laughed in his face, and rejoiced at his visit: then going to the door, she locked it; after which she returned to my brother, and took his hand, and both of them went together into a private chamber, carpeted with various kinds of silk, where my brother sat down, and she seated herself by his side, and toyed with him for a considerable time. She then arose, saying, to him, Move not from this place until I return to thee:—and was absent from him for a short period; and as my brother was waiting for her, there came in to him a black slave, of gigantic stature, with a drawn sword, the brightness of which dazzled the sight; and he exclaimed to my brother, Wo to thee! Who brought thee to this place? Thou vilest of men! Thou misbegotten wretch, and nursling of impurity!—My brother was unable to make any reply; his tongue was instantly tied; and the slave laid hold upon him, and stripped him, and struck him more than eighty blows with the flat of his sword, until he fell sprawling upon the floor, when he retired from him, concluding that he was dead, and uttered a great cry, so that the earth trembled, and the place resounded at his voice, saying, Where is Meliha?—upon which a girl came to him, holding a handsome tray containing salt; and with this she forthwith stuffed the flesh wounds with which my brother's skin was gashed until they gaped open; but he moved not, fearing the slave would discover that he was alive, and kill him. The girl then went away, and the slave uttered another cry, like the first, whereupon the old woman came to my brother, and, dragging him by the feet to a deep and dark vault, threw him into it upon a heap of slain. In this place he remained for two whole days; and God (whose perfection be extolled!) made the salt to be the means of preserving his life, by stanching the flow of blood from his veins; so when he found that he had strength sufficient to move, he arose, and, opening a shutter in the wall, emerged from the place of the slain.

When his health returned, and his strength was completely renewed, he took a piece of rag, and made of it a purse, which he filled with pieces of glass; he then tied it to his waist, and disguised himself so that no one would know him, in the dress of a foreigner; and, taking a sword, placed it within his clothes; and as soon as he saw the old woman, he said to her, in the dialect of a foreigner, Old woman hast thou a pair of scales fit for weighing nine hundred pieces of gold? The old woman answered, I have a young son, a money-changer, and he hath all kinds of scales: therefore accompany me to him before he go forth from his abode, that he may weigh for thee thy gold. So my brother said, Walk on before me:—and she went, and my brother followed her until she arrived at the door, and knocked? upon which the girl came out, and laughed in his face; and the old woman said to her, I have brought you to-day some fat meat. The girl then took my brother's hand, and conducted him into the house (the same which he had entered before), and after she had sat with him a short time, she arose, saying to him, Quit not this place until I return to thee:—and she retired; and my brother

had remained not long after when the slave came to him with the drawn sword, and said to him, Rise, thou unlucky! So my brother arose, and, as the slave walked before him, he put his hand to the sword which was concealed beneath his clothes, and struck the slave with it, and cut off his head; after which he did in like manner to the slave-girl and the old woman. He then went to search for the chief damsel, and when she saw him, her reason fled, and she implored his pardon, whereupon he granted her his pardon, and said to her, What occasioned thy falling into the hands of this black? She answered, I was a slave to one of the merchants; and this old woman used to visit me; and one day she said to me, We are celebrating a festivity, the like of which no one hath seen, and I have a desire that thou shouldst witness it. I replied, I hear and obey:—and arose, and clad myself in the best of my attire, and taking with me a purse containing a hundred pieces of gold, proceeded with her until she entered this house, when suddenly this black took me, and I have continued with him in this state three years, through the stratagem of the old witch.—My brother then said to her, Is there any property of his in the house?—Abundance, she answered; and if thou canst remove it, do so:—and upon this he arose and went with her, when she opened to him chests filled with purses: at the sight of which he was confounded; and she said to him, Go now and leave me here, and bring some person to remove the property. So he went out, and, having hired ten men, returned: but on his arrival at the door, he found it open, and saw neither the damsel nor the purses; he found, however, some little money remaining, and the stuffs. He discovered, therefore, that she had eluded him: and he took the money that remained, and, opening the closets, took all the stuffs which they contained, leaving nothing in the house.

He passed the next night full of happiness; but when the morning came, he found at the door twenty soldiers, and on his going forth to them, they laid hold upon him, saying, The Judge summoneth thee. So they took him, and conducted him to the Judge, who, when he saw him, said to him, Whence obtainedst thou these stuffs?—Grant me indemnity, said my brother: and the Judge gave him the handkerchief of indemnity: and my brother related to him all that had befallen him with the old woman from first to last, and the flight of the damsel; adding,—and of that which I have taken, take thou what thou wilt; but leave me wherewith to procure my food. The judge thereupon demanded the whole of the money and the stuffs: but fearing the Sultan might become acquainted with the matter, he retained a portion only, and gave the rest to my brother, saying to him, Quit this city, or I will hang thee. My brother replied, I hear and obey:—and went forth to one of the surrounding cities. Some robbers, however, came upon him, and stripped and beat him, and cut off his ears: and I, having heard of his situation, went forth to him, taking to him some clothes; and brought him back privily into the city, and supplied him with daily food and drink.

THE BARBER'S STORY OF HIS SIXTH BROTHER.

My sixth brother (Shaçabac), O Prince of the Faithful, had his lips cut off. He was in a state of extreme poverty, possessing nothing of the goods of this perishable world; and he went forth one day to seek for something with which to stay his departing spirit, and on his way he beheld a handsome house, with a wide and lofty vestibule, at the door of which were servants, commanding and forbidding; whereupon he inquired of one of the persons standing there, who answered, This house belongeth to a man of the sons of the Barmecides. My brother, therefore, advanced to the doorkeepers, and begged them to give him something; and they said, Enter the door of the house, and thou wilt obtain what thou desirest of its master. So he entered the vestibule, and proceeded through it a while until he arrived at a mansion of the utmost beauty and elegance, having a garden in the midst of it, unsurpassed in beauty by anything that had ever been seen: its floors were paved with marble, and its curtains were hanging around. He knew not in which direction to go; but advanced to the upper extremity; and there he beheld a man of handsome countenance and beard, who, on seeing my brother, rose to him, and welcomed him, inquiring respecting his circumstances. He accordingly informed him that he was in want; and when the master of the house heard his words, he manifested excessive grief, and, taking hold of his own clothes, rent them, and exclaimed, Am I in the city, and thou in it hungry? It is a thing I cannot endure! —Then promising him every kind of happiness, he said, Thou must stay and partake of my salt. But my brother replied, O my master, I have not patience to wait; for I am in a state of extreme hunger.

Upon this, the master of the house called out, Boy, bring the basin and ewer!—and he said, O my guest, advance, and wash thy hands. He then performed the same motions as if he were washing his hands; and called to his attendants to bring the table; whereupon they began to come and go as though they were preparing it; after which the master of the house took my brother, and sat down with him at this imaginary table, and proceeded to move his hands and lips as if he were eating; saying to my brother, Eat, and be not ashamed, for thou art hungry, and I know how thou art suffering from the violence of thy hunger. My brother, therefore, made the same motions, as if he also were eating, while his host said to him, Eat, and observe this bread and its whiteness. To this, my brother at first made no reply; but observed in his own mind, Verily this is a man who loveth to jest with others:—so he said to him, O my master, in my life I have never seen bread more beautifully white than this, or any of sweeter taste. On which the host rejoined, This was made by a female slave of mine whom I purchased for five hundred pieces of gold. He then called out, Boy, bring to us the dish the like of which is not found among the viands of Kings!—and, addressing my brother, he said, Eat, O my guest, for thou art hungry, vehemently so, and in absolute want of food. So my brother began to twist about

his mouth, and to chew, as in eating. The master of the house now proceeded to demand different kinds of viands, one after another; and, though nothing was brought, he continued ordering my brother to eat. Next he called out, Boy, place before us the chickens stuffed with pistachio-nuts:—and said to his guest, Eat that of which thou hast never tasted the like. O my master, replied my brother, verily this dish hath not its equal in sweetness of flavour:—and the host, thereupon began to put his hand to my brother's mouth as though he were feeding him with morsels; and proceeded to enumerate to him the various kinds of viands, and to describe their several excellences; while his hunger so increased that he longed for a cake of barley-bread.

The man of the house next said to his attendants, Bring us the wine:—and, as before, they made the same motions with their hands in the air as if they were doing what he commanded; after which he pretended to hand to my brother a cup, saying, Take this cup, for it will delight thee:—and his guest replied, O my master, this is of thy bounty:—and he acted with his hand as though he were drinking it.—Hath it pleased thee? said the host.—O my master, answered my brother, I have never seen anything more delicious than this wine. —Drink, then, rejoined the master of the house, and may it be attended with benefit and health:—and he himself pretended to drink, and to hand a second cup to my brother, who, after he had affected to drink it, feigned himself intoxicated, and, taking his host unawares, raised his hand until the whiteness of his arm-pit appeared, and struck him such a slap upon his neck that the chamber rang at the blow; and this he followed by a second blow; whereupon the man exclaimed, What is this, thou vilest of the creation?—O my master, answered my brother, I am thy slave whom thou hast graciously admitted into thine abode, and thou hast fed him with thy provisions, and treated him with old wine, and he hath become intoxicated, and committed an outrage upon thee; but thou art of too exalted dignity to be angry with him for his ignorance.

When the master of the house heard these words of my brother, he uttered a loud laugh, and said to him, Verily for a long time have I made game of men, and jested with all persons accustomed to joking and rudeness, but I have not seen among them any who could endure this trick, nor any who had sagacity to conform to all my actions, excepting thee: now, therefore, I pardon thee: and be thou my companion in reality, and never relinquish me. He then gave orders to bring a number of the dishes above mentioned, and he and my brother ate together to satisfaction; after which they removed to the drinking-chamber, where female slaves like so many moons sang all kinds of melodies, and played on all kinds of musical instruments. There they drank until intoxication overcame them: the master of the house treated my brother as a familiar friend, became greatly attached to him, and clad him with a costly dress; and on the following morning they resumed their feasting and drinking. Thus they continued to live for a period of twenty years: the man then died, and the Sultan seized upon his property, and took possession of it.

"There," said he, "swallow that!" (Page 204.)

My brother, upon this, went forth from the city, a fugitive; and upon his way, a party of Arabs came upon him. They made him a captive; and the man who captured him tortured him with beating, and said to him, By Allah, purchase thyself of me by wealth, or I will kill thee:—but my brother, weeping, replied, By Allah, I possess nothing, O sheikh of the Arabs; nor do I know the means of obtaining any property: I am thy captive; I have fallen into thy hands, and do with me what thou wilt. And immediately the tyrannical Bedouin drew forth from his girdle a broad-bladed knife (such as, if plunged into the neck of a camel, would cut it across from one jugular vein to the other), and, taking it in his right hand, approached my poor brother, and cut off with it his lips; and having cast him upon a mountain, left him there, and went his way. Some travellers, however, passed by him, and when they discovered him, they gave him food and drink, and acquainted me with his case: so I went forth to him, and conveyed him back into the city, and allotted him a sufficient maintenance.

Now I have come unto thee, O Prince of the Faithful, continued the barber, and feared to return to my house without relating to thee these facts; for to neglect doing so had been an error. Thus thou hast seen that, although having six brothers, I am of a more upright character than they.—But when the Prince of the Faithful had heard my story, and all that I had related to him respecting my brothers, he laughed, and said, Thou hast spoken truth, O Samit (O silent man); thou art a person of few words, and devoid of impertinence; now, however, depart from this city, and take up thine abode in another. So he banished me from Bagdad; and I journeyed through various countries, and traversed many regions, until I heard of his death, and of the succession of another Caliph, when, returning to my city, I met with this young man, unto whom I did the best of deeds, and who, had it not been for me, had been slain: yet he hath accused me of that which is not in my character; for all that he hath related of me, with respect to impertinence, and loquacity, and dulness, and want of taste, is false, O people.

CONTINUATION OF THE STORY TOLD BY THE TAILOR.

The tailor then proceeded thus:—When we heard the story of the barber, and were convinced of his impertinence and loquacity, and that the young man had been treated unjustly by him, we seized hold upon him, and put him in confinement, and, seating ourselves to keep watch over him, ate and drank; and the feast was finished in the most agreeable manner. We remained sitting together until the call to afternoon-prayers, when I went forth, and returned to my house; but my wife looked angrily at me, and said, Thou hast been all the day enjoying thy pleasure while I have been sitting at home sorrowful; now if thou go not forth with me, and amuse me for the remainder of the day, thy refusal will be the cause of my separation from thee. So I took her, and went out with her, and we amused our-

selves until nightfall, when, returning home, we met this humpback, full of drink, and repeating verses; upon which I invited him to come home with us, and he consented. I then went forth to buy some fried fish, and having bought it and returned, we sat down to eat; and my wife took a morsel of bread and a piece of fish, and put them into his mouth, and choked him, so that he died; whereupon I took him up, and contrived to throw him into the house of this physician, and he contrived to throw him into the house of the steward, and the steward contrived to throw him in the way of the broker.—This is the story of what happened to me yesterday. Is it not more wonderful than that of the humpback?

CONTINUATION OF THE STORY OF THE HUMPBACK.

When the King had heard this story, he ordered certain of his chamberlains to go with the tailor, and to bring the barber. The chamberlains and the tailor soon came back, after having gone to the place of confinement and brought the barber, whom they placed before the King; and when the King beheld him, he saw him to be an old man, past his ninetieth year, of dark countenance, and white beard and eyebrows, with small ears, and long nose, and a haughty aspect. The King laughed at the sight of him, and said to him, O silent man, I desire that thou relate to me somewhat of thy stories. —O King of the age, replied the barber, what is the occasion of the presence of this Christian and this Jew and this Mahometan, and this humpback lying dead among you; and what is the reason of this assembly? The King therefore said, Explain to the barber the case of this humpback, and what happened to him yesterday evening, and explain to him also what the Christian hath related, and the Jew, and the steward, and the tailor. So they repeated to him the stories of all these persons.

The barber, thereupon, shook his head, saying, By Allah, this is a wonderful thing! Uncover this humpback, that I may examine him.—And they did so. He then seated himself at his head, and taking it up, placed it upon his lap, and looked at his face, and laughed so violently that he fell backwards, exclaiming, For every death there is a cause: and the death of this humpback is most wonderful: it is worthy of being registered in the records, that posterity may be instructed by this event!—The King, astonished at his words, said, O Samit, explain to us the reason of thy saying this. —O King, replied the barber, by thy beneficence, life is yet in the humpback! He then drew forth from his bosom a pot containing some ointment, and with this he anointed the neck of the humpback; after which he covered it up until it perspired; when he took forth an iron forceps, and put it down his throat, and extracted the piece of fish with its bone, and all the people saw them. The humpback now sprang upon his feet, and sneezed, and, recovering his consciousness, drew his hands over his face, and exclaimed, There is no deity but God! Mahomet is God's Apostle! God favour and preserve him!

The Barber extracting the bone from the throat of the Humpback.

—and all who were present were astonished at the sight, and the King laughed until he became insensible; as did also the other spectators. The King exclaimed, By Allah, this accident is wonderful! I have never witnessed anything more strange! and added, O Believers! O assembly of soldiers! have ye ever in the course of your lives seen any one die and after that come to life? But had not God blessed him with this barber, the humpback had been to-day numbered among the people of the other world: for the barber hath been the means of restoring him to life. They replied, This is indeed a wonderful thing! The King then rewarded them all; and joy and happiness was their portion unto the end of their days.

CHAPTER VI.

Commencing with part of the Thirty-second Night, and ending with part of the Thirty-sixth.

THE STORY OF NOUREDDIN AND ENIS ELJELIS.

THERE was, in Balsora, a certain king who loved the poor and indigent, and regarded his subjects with benevolence! he bestowed of his wealth upon him who believed in Mahomet. The name of this King was Mohammed the son of Suleiman Zeini; and he had two Viziers, one of whom was named Mowein the son of Saouy; and the other Fadladdin the son of Khacan.

Now the King Mohammed the son of Suleiman Zeini was sitting one day upon his throne, surrounded by the officers of his court, and he called to his Vizier Fadladdin the son of Khacan, and said to him, I desire a female slave unsurpassed in beauty by any in her age, of perfect loveliness, and exquisite symmetry, and endowed with all praiseworthy qualities.—Such as this, replied his courtiers, is not to be found for less than ten thousand pieces of gold. And the Sultan thereupon called out to the treasurer, saying, Carry ten thousand pieces of gold to the house of Fadladdin the son of Khacan. So the treasurer did as he commanded, and the Vizier departed, after the Sultan had ordered him to repair every day to the market, and to commission the brokers to procure what he had described, and had commanded also that no female slave of a greater price than one thousand pieces of gold should be sold without having been shown to the Vizier.

The brokers, therefore, sold no female slave, without showing her to him, and he complied with the King's command, and thus he continued to do for a considerable time, no slave pleasing him; but on a certain day one of the brokers came to the mansion of the Vizier Fadladdin, and found that he had mounted to repair to the palace of the King. He said, O my master, the female slave for the procuring of whom the noble mandate was issued hath arrived. The Vizier replied, Bring her hither to me. So the man returned, and, after a short absence, came again, accompanied by a damsel of elegant stature, high-bosomed, with black eyelashes, and smooth cheek, and slender waist, and large hips, clad in the handsomest apparel; the moisture of her lips was sweeter than sirop; her figure put to shame

the branches of the Oriental willow; and her speech was more soft than the zephyr passing over the flowers of the garden.

When the Vizier beheld her, she pleased him extremely, and he looked towards the broker, and said to him, What is the price of this damsel? The broker answered, The price bidden for her hath amounted to ten thousand pieces of gold. The Vizier then said, Bring to me her master;—and the broker immediately brought him; and lo, he was a foreigner, who had lived so long that time had reduced him to bones and skin.

And the Vizier said to him, Art thou content to receive for this damsel ten thousand pieces of gold from the Sultan Mohammed the son of Suleiman Zeini? The foreigner answered, As she is for the Sultan, it is incumbent on me to give her as a present to him, without price. So the Vizier, upon this, ordered that the money should be brought, and then weighed the pieces of gold for the foreigner. The Vizier took her into his palace, and gave her a private apartment to herself, allotting her every day what she required of food and drink and other supplies, and she continued a while in this state of enjoyment.

Now the Vizier Fadladdin had a son like the shining full moon, with brilliant countenance, and red cheek, marked with a mole like a globule of ambergris, and with grey down. The youth knew not of this damsel, and his father had charged her, saying, Know that I have purchased thee for the King Mohammed the son of Suleiman Zeini, and that I have a son who hath not left a girl in the quarter without making love to her; therefore keep thyself concealed from him, and beware of showing him thy face, or suffering him to hear thy voice. The damsel replied, I hear and obey:—and he left her and departed. And it happened as fate had ordained, that she went one day into the bath which was in the house, and, after certain of the female slaves hath bathed her, she attired herself in rich apparel, and her beauty and loveliness increased in consequence. She then went in to the Vizier's wife, and kissed her hand, and she said to her, May it be favourable, O Enis Eljelis! How didst thou find this bath? —O my mistress, she answered, I wanted nothing but thy presence there. And upon this, the mistress of the house said to the female slaves, Arise, and let us go into the bath. And they complied with her command, and went accompanied by their mistress, who first charged two young slave-girls to keep the door of the private apartment in which was the fair Eljelis, saying to them, Suffer no one to go in to the damsel:—and they replied, We hear and obey. But while Enis was sitting in her chamber, lo, the Vizier's son, whose name was Noureddin Ali, came in, and asked after his mother and the family. The two girls answered, They are gone into the bath. Now the fair Enis heard the speech of Noureddin Ali as she sat in her chamber, and she said within herself, I wonder what this youth is like, of whom the Vizier hath told me that he hath not left a girl in the quarter without making love to her; by Allah, I have a desire to see him! She then rose upon her feet, fresh as she was from the bath, and approaching the door of the chamber, looked at

Noureddin Ali, and beheld him to be a youth like the full moon. The sight of him occasioned her a thousand sighs; and a look from the youth, at her, affected him also in the same manner. Each was caught in the snare of the other's love, and the youth approached the two slave-girls, and cried out at them; whereupon they fled from before him, and stopped at a distance, looking to see what he would do. He then advanced to the door of the chamber, and, opening it, went in, and said to the damsel, Art thou she whom my father hath purchased for me? She answered, Yes. And upon this, the youth, who was in a state of intoxication, went up to her, and embraced her,

Noureddin embracing the Slave.

while she in like manner, threw her arms around his neck, and kissed him. But the two slave-girls, having seen their young master enter the chamber of the damsel, cried out: Our master Noureddin Ali came to us and beat us, and we fled from him, and he went into the chamber of Enis Eljelis, and when we cried out to thee he fled. The mistress of the house then went to the fair Eljelis, and said to her, What is the news?—O my mistress, she answered, as I was sit-

ting here, a youth of handsome person came in to me, and said to me, Art thou she whom my father hath purchased for me?—and I answered, Yes.—By Allah, O my mistress, I believed that what he said was true; and he came up to me and embraced me, and kissed me three times, and left me overcome by his love.

Upon this the mistress of the house wept and slapped her face, and her female slaves did the like, fearing for Noureddin Ali, lest his father should slay him; and while they were in this state, lo, the Vizier came in, and inquired what had happened. His wife said to him, Swear that thou wilt listen to that which I shall say. He replied, Well. So she told him what his son had done; and he mourned, and rent his clothes, and slapped his face, and plucked his beard. His wife then said to him, Kill not thyself, I will give thee, of my own property, ten thousand pieces of gold, her price. And upon this, the heart of the Vizier was quieted, and his mind was relieved.

Such was the case of the Vizier.—Now, as to Noureddin, he feared the result of his conduct, and so passed each day in the gardens, not returning to his mother until towards the close of the night: he then slept in her apartment, and arose before morning without being seen by any one else. Thus he continued to do for the space of a month, not seeing the face of his father; and at length his mother said to his father, O my master, wilt thou lose the damsel and lose the child? For if it long continue thus with the youth, he will flee his country.—And what is to be done? said he. She answered, Sit up this night, and when he cometh, lay hold upon him, and be reconciled to him, and give him the damsel; for she loveth him, and he loveth her; and I will give thee her price. So the Vizier sat up the whole night, and when his son came, he laid hold upon him, and said, O my son, if I knew that thou wouldst act equitably to Enis Eljelis, I would give her to thee.—O my father, replied the youth, wherefore should I not act equitably towards her? And his father said, I charge thee, O my son, that thou take not a wife to share her place, and that thou do her no injury, nor sell her. He replied, O my father, I swear to thee that I will neither take a wife to share her place, nor sell her:—and he promised him by oaths to act as he had said, and took up his abode with the damsel, and remained with her a year; and God (whose name be exalted!) caused the King to forget the affair of the female slave; but the matter became known to Mowein the son of Saouy; yet he could not speak of it on account of the high estimation in which the other Vizier was held by the Sultan.

After this year had expired, the Vizier Fadladdin the son of Khacan died, and Noureddin Ali for a long time remained in a state of violent grief for the loss of his father: but as he was sitting one day in his father's house, a person knocked at the door, and he rose up and opened it, and lo, there was a man who was one of his father's intimate companions, and he kissed the hand of Noureddin, and said to him, O my master, he who hath left a son like thee hath not died. This is the destination of the lord of the first and the last among

mankind. O my master, cheer up thy heart, and give over mourning.—And upon this, Noureddin Ali arose, and went to the guest-chamber, and removed thither all that he required, and his companions came together to him, and he took again his slave. Ten of the sons of the merchants became his associates, and he gave entertainment after entertainment, and began to be lavish with presents.

He ceased not to give entertainments to his companions from the commencement of day, one after another, until he had passed in this manner a whole year; after which, as he was sitting with them, a person knocked at the door: so Noureddin arose, and one of his companions followed him without his knowledge; and when he opened the door, he beheld his steward, and said to him, What is the news?—O my master, answered the steward, that which I feared on thy account hath happened to thee.—How is that? asked Noureddin. The steward, answered, Know that there remaineth not of thy property in my hands anything equivalent to a piece of silver; or less than a piece of silver; and these are the accounts of thy expenses, and of thy original property. When Noureddin Ali heard these words, he hung down his head towards the ground, and exclaimed, There is no strength nor power but in God! And the man who had followed him secretly to pry into his case, as soon as he heard what the steward told him, returned to his companions, and said to them, See what ye will do; for Noureddin Ali hath become a bankrupt. So when Noureddin returned to them, grief appeared to them in his countenance, and immediately each of them asked leave of him deceitfully, and went his way, until all had departed.

So Noureddin Ali remained alone; and he called his slave-girl, and said to her, O Enis Eljelis, seest thou not what hath befallen me? And he related to her what the steward had told him. She replied, O my master, for some nights past, I have been anxious to speak to thee of this affair; but I heard thee reciting the two verses of poetry,

When fortune is liberal to thee, be thou liberal to all others before she escape from thee:
For liberality will not annihilate thy wealth when she is favourable: nor avarice preserve it when she deserteth thee.

And when I heard thee repeat them, I was silent, and would not make any remark to thee.—O Enis Eljelis, he rejoined, thou knowest that I have not expended my wealth but on my companions; and I do not think that they will abandon me without relief.—By Allah, said she, they will be of no use to thee. But he said, I will immediately arise and go to them, and knock at the doors of their houses: perhaps I shall obtain from them something which I will employ as a capital wherewith to trade, and I will cease from diversion and sport. And he went round to all the ten; but found that not one of them would open the door, or show himself, or even order him a cake of bread.

He then returned to his slave; his anxiety had increased, and she said to him, O my master, said I not unto thee that they would not

profit thee? — By Allah, he replied, not one of them showed me his face. — O my master, rejoined she, sell off the movables of the house a little at a time, and expend the produce. And he did so until he had sold all that was in the house, and there remained nothing in his possession; and upon this he looked towards the fair Enis, and said to her, What shall we do now? — It is my advice, O my master, she answered, that thou arise immediately, and take me to the market, and sell me: for thou knowest that thy father purchased me for ten thousand pieces of gold, and perhaps God may open to thee a way to obtain a part of this price: and if God have decreed our reunion we shall meet again. But he replied, O Enis Eljelis, it is not easy for me to endure thy separation for one hour.—Nor is the like easy to me, said she; but necessity is imperious. And upon this, he took the fair Eljelis, his tears flowing down his cheeks, and went and delivered her to the broker, saying to him, Know the value of that which thou art to cry for sale.—O my master Noureddin, replied the broker, noble qualities are held in remembrance. Is she not Enis Eljelis, whom thy father purchased of me for ten thousand pieces of gold? — He answered, Yes. And the broker thereupon went to the merchants; but he found that they had not all yet assembled: so he waited till the rest had come, and the market was filled with all varieties of female slaves, Turkish and Greek and Circassian and Georgian and Abyssinian; and when he beheld its crowded state he arose and exclaimed, O merchants! this precious pearl, whose value no money can equal, with what sum will ye open the bidding for her? — And one of the merchants answered, With four thousand and five hundred pieces of gold.

But lo, the Vizier Mowein the son of Saouy was in the market, and, seeing Noureddin Ali standing there, he said within himself, What doth he want here, having nothing left wherewith to purchase female slaves? Then he said to the broker, To what has the bidding for her amounted? The broker answered, Four thousand and five hundred pieces of gold. And as soon as the merchants heard this, not one of them could bid another piece of silver or of gold; but all of them receded, knowing the tyrannical conduct of that Vizier. Mowein the son of Saouy then looked towards the broker, and said to him, Why standest thou still? Take away the slave-girl for me at the price of four thousand and five hundred pieces of gold, and thou wilt have five hundred for thyself.—So the broker went to Noureddin Ali, and said to him, O my master, the slave-girl is lost to thee without price. How so? said Noureddin. The broker answered, We opened the bidding for her at four thousand and five hundred pieces of gold: but this tyrant Mowein the son of Saouy came into the market, and when he beheld the damsel, she pleased him, and he said to me, Ask her owner if he will agree for four thousand pieces of gold, and five hundred for thee:—and I doubt not but he knoweth that the slave belongeth to thee; and if he give thee her price immediately, it will be through the goodness of God; but I know, from his injustice, that he will write thee an order upon one of his agents for the money, and then send to them and desire them to give thee nothing.

When Noureddin, therefore, heard these words of the broker, he said to him, What is to be done? The broker answered, I will give thee a piece of advice, and if thou receive it from me, thou wilt have better fortune.—What is it? asked Noureddin.—That thou come to me immediately, answered the broker, while I am standing in the midst of the market, and take the slave-girl from me and give her a blow with thy hand, and say to her, Wo to thee! I have expiated my oath that I swore, and brought thee to the market, because I swore to thee that thou shouldst be exposed in the market, and that the broker should cry thee for sale.—If thou do this, perhaps the trick will deceive him and the people, and they will believe that thou tookest her not to the market but to expiate the oath.—This, replied Noureddin, is the right counsel. So the broker returned into the midst of the market, and taking hold of the hand of the slave-girl, made a sign to the Vizier Mowein the son of Saouy, saying, O my lord, this is her owner who hath just come. Then Noureddin Ali advanced to the broker, and tore the damsel from him, and struck her with his hand, saying to her, Wo to thee! I have brought thee to the market for the sake of expiating my oath. Go home, and disobey me not again. I want not thy price, that I should sell thee; and if I sold the furniture of the house and everything else of the kind over and over again, their produce would not amount to thy price.—But when Mowein the son of Saouy beheld Noureddin, he said to him, Wo to thee! Hast thou anything left to be sold or bought?—And he would have laid violent hands upon him. The merchants then looked towards Noureddin (and they all loved him), and he said to them, Here am I before you, and ye have all known his tyranny!—By Allah, exclaimed the Vizier, were it not for you, I had killed him? Then all of them made signs, one to another, with the eye, and said, Not one of us will interfere between thee and him. And upon this, Noureddin went up to the Vizier, the son of Saouy (and Noureddin was a man of courage) and he dragged the Vizier from his saddle, and threw him upon the ground. There was at that spot a kneading-place for mud,[1] and the Vizier fell into the midst of it, and Noureddin beat him with his fist, and a blow fell upon his teeth, by which his beard became dyed with his blood. And when Noureddin Ali had ceased from beating the Vizier, he took his slave-girl, and returned to his house.

The Vizier, the son of Saouy, then immediately arose, and his dress, which before was white, was now dyed with three colours, the colour of mud, and the colour of blood, and the colour of ashes; and when he beheld himself in this condition, he took a round mat, and hung it to his neck, and took in his hand two bundles of coarse grass, and went and stood beneath the palace of the Sultan, and cried out, O King of the age! I am oppressed! and he related to the Sultan what had befallen him. Nothing exposed me to all this ill-treatment but my coming to purchase this slave-girl for your Majesty.

[1] In Arab towns mud is kneaded for making mortar.

Now when the Sultan beheld his condition, and had heard his speech, the vein of anger swelled between his eyes, and he looked towards the members of his court who were attending him; whereupon forty swordsmen stood before him, and he said to them, Descend immediately to the house of Ali the son of Fadladdin the son of Khacan, and plunder it, and demolish it, and bring hither him and the slave-girl with their hands bound behind them: drag them along upon their faces, and so bring them before me. They replied, We hear and obey:—and went forth to repair to the house of Noureddin Ali. But there was in the court of the Sultan, a chamberlain named Alameddin Sangiar, who had been one of the mamlouks of Fadladdin the son of Khacan, the father of Noureddin: and when he heard the order of the Sultan, and saw the enemies prepared to slay his master's son, it was insupportable to him; so he mounted his horse, and proceeded to the house of Noureddin Ali, and knocked at the door. Noureddin came forth to him, and, when he saw him, knew him, and would have saluted him; but he said, O my master, this is not a time for salutation, nor for talking. Noureddin said, O Alameddin, what is the news? He replied, Save thyself by flight, thou and the slave-girl: for Mowein the son of Saouy hath set up a snare for you, and if ye fall into his hands he will slay you: the Sultan hath sent to you forty swordsmen, and it is my advice that ye fly before the evil fall upon you. Then Sangiar stretched forth his hand to Noureddin with some pieces of gold, and he counted them, and found them to be forty pieces, and he said, O my master, receive these, and if I had with me more, I would give it thee: but this is not a time for expostulating. And upon this, Noureddin went in to the damsel, and acquainted her with the occurrence, and she was confounded.

The two then went forth immediately from the city, and God let down the veil of his protection upon them, and they proceeded to the bank of the river, where they found a vessel ready to sail: and Noureddin embarked, and the damsel with him, and they set the vessel afloat, and spread the sails, and it shot along like a bird with its pair of wings, carrying them forward with a favourable wind, until they arrived in safety at Bagdad, and the master of the vessel said to them, This is Bagdad, and it is a city of security: winter with its cold hath departed from it, and the spring-quarter hath come with its roses, and its trees are in blossom, and its waters are flowing. And upon this, Noureddin Ali landed with his slave-girl, and gave the master five pieces of gold. They then walked a little way, and destiny cast them among the gardens, and they came to a place which they found swept and sprinkled, with long seats, and pots suspended filled with water, and over it was a covering of trellis-work of canes extending along the whole length of a lane, at the upper end of which was the gate of a garden; but this was shut. And Noureddin said to the damsel, By Allah, this is a pleasant place!—and she replied, O my master, let us sit down a while upon one of these seats. So they mounted and seated themselves there, and they

washed their faces and hands, and enjoyed the current of the zephyr, and slept. — Glory be to him who sleepeth not!

This garden was called the Garden of Delight, and in it was a palace called the Palace of Diversion, and it belonged to the Caliph Haroun Alrashid, who, when his heart was contracted, used to come to this garden, and enter the palace above-mentioned, and there sit. The Palace had eighty latticed windows, and eighty lamps were suspended in it, and in the midst of it was a great candlestick of gold; and when the Caliph entered it, he commanded the female slaves to open the windows, and ordered Ishak the cup-companion to sing with them; so his heart became dilated, and his anxiety ceased. There was a superintendent to the garden, an old man, named the sheikh Ibrahim; and it happened that he went forth once to transact some business, and found there persons diverting themselves with women of suspicious character, whereupon he was violently enraged, and having waited until the Caliph came thither some days after, he acquainted him with this occurrence, and the Caliph said, Whomsoever thou shalt find at the gate of the garden, do with him what thou wilt. Now on this day the sheikh Ibrahim went out to transact an affair of business, and found the two sleeping at the garden-gate, covered with a single izar; and he said, Do not these two persons know that the Caliph hath given me permission to kill every one whom I find here? But I will only give these two a slight beating, that no one may again approach the gate of the garden. He then cut a green palm-stick, and went forth to them, and raised his hand until the whiteness of his arm-pit appeared, and was about to beat them; but he reflected in his mind, and said, O Ibrahim, how shouldst thou beat them when thou knowest not their case? They may be two strangers, or of the children of the road, whom destiny hath cast here. I will therefore uncover their faces, and look at them.—So he lifted up the izar from their faces, and said, These are two handsome persons, and it is not proper that I should beat them. And he covered their faces again, and, approaching the foot of Noureddin Ali, began to rub it gently; whereupon Noureddin opened his eyes, and saw that he was an old man; and he blushed, and drew in his feet, and, sitting up, took the hand of the sheikh Ibrahim and kissed it; and the sheikh said to him, O my son, whence are ye? — O my master, he answered, we are strangers! — and a tear gushed from his eye. The sheikh Ibrahim then said to him, O my son, know that the Prophet (God favour and preserve him!) hath enjoined generosity to the stranger. Wilt thou not arise, O my son, and enter the garden and divert thyself in it, that thy heart may be dilated? — O my master, said Noureddin, to whom doth this garden belong? The sheikh answered, O my son, this garden I inherited from my family. And his design in saying this was only that they might feel themselves at ease, and enter the garden. And when Noureddin heard his words, he thanked him, and arose, together with his slave, and the sheikh Ibrahim preceding them, they entered the garden.

He conducted them into the elevated saloon, and they were charmed with its beauty and the extraordinary elegances which it displayed,

and seated themselves in one of the windows; and Noureddin, reflecting upon his past entertainments, exclaimed, By Allah, this place is most delightful! It hath reminded me of past events, and quenched in me an anguish like the fire of the ghada.[1] The sheikh Ibrahim then brought to them some food, and they ate to satisfaction, and washed their hands, and Noureddin, seating himself again in one of the windows, called to his slave, and she came to him; and they sat gazing at the trees laden with all kinds of fruits; after which, Noureddin looked towards the sheikh, and said to him, O sheikh Ibrahim, hast thou not any beverage? For people drink after eating. So the sheikh brought him some sweet and cold water: but Noureddin said, This is not the beverage I desire.—Dost thou want wine? asked the sheikh.—Yes, answered Noureddin. O my son, said the sheikh, my buttery here is before thee (and it was the store-room furnished for the Prince of the Faithful): enter it then, and take from it what thou wilt; for it containeth more than thou desirest. So Noureddin entered the store-room, and beheld in it vessels of gold and silver and crystal, adorned with a variety of jewels; and he took out such of them as he desired, and poured wine into the vessels of earthenware and bottles of glass; and he and the damsel began to drink, astonished at the beauty of the things which they beheld. Noureddin filled a cup, and looking at the sheikh, said to him, Drink, that thou mayest know how delicious is its flavour. But the sheikh Ibrahim exclaimed, I seek refuge with Allah! Verily for thirteen years I have done nothing of that kind.—And Noureddin, feigning to pay no attention to him, drank the cup, and threw himself upon the ground, pretending that intoxication had overcome him.

Upon this, the beautiful Enis looked towards the sheikh, and said to him, O sheikh Ibrahim, see how this man hath treated me.—O my mistress, said he, what aileth him? She rejoined, Always doth he treat me thus: he drinketh a while, and then sleepeth, and I remain alone, and find no one to keep me company over my cup. If I drink, who will serve me? And if I sing, who will hear me?—The sheikh, moved with tenderness and affection for her by her words, replied, It is not proper that a cup-companion be thus. The damsel then filled a cup, and, looking at the sheikh Ibrahim, said to him, I conjure thee by my life that thou take it and drink it; reject it not, but accept it, and refresh my heart. So he stretched forth his hand, and took the cup, and drank it; and she filled for him a second time, and handed it to him, saying, O my master, this remaineth for thee. He replied, By Allah, I cannot drink it; that which I have drunk is enough for me. But she said, By Allah, it is indispensable:—and he took the cup, and drank it. She then gave him the third; and he took it, and was about to drink it, when, lo, Noureddin raised himself, and said to him, O sheikh Ibrahim, what is this? Did I not conjure thee a while ago, and thou refusedst, and saidst, Verily, for thirteen years I have not done it? — The sheikh Ibrahim, touched

[1] A very inflammable wood.

with shame, replied, By Allah, I am not in fault; for she pressed me.—At this they both laughed until they became almost senseless: and then drank, and gave him to drink: and they continued thus until the expiration of a third of the night, when the damsel said, O sheikh Ibrahim, with thy permission shall I arise and light one of the candles which are arranged here?—Rise, he answered; but light not more than one candle. But she sprang upon her feet, and beginning with the first candle, proceeded until she had lighted eighty. She then sat down again; and presently Noureddin said, O sheikh Ibrahim, in what favour am I held with thee? Wilt thou not allow me to light one of these lamps?—The sheikh answered, Arise and light one lamp, and be not thou also troublesome. So he arose, and, beginning with the first lamp, lighted all the eighty; and the saloon seemed to dance. And after this, the sheikh Ibrahim, overcome by intoxication, said to them, Ye are more frolicsome than I;—and he sprang upon his feet, and opened all the windows, and sat down again with them, and they continued carousing and reciting verses; and the place rang with their merriment.

Now God, the all-seeing and all-knowing, who hath appointed a cause to every event, had decreed that the Caliph should be sitting that night at one of the windows looking towards the Tigris, by moonlight; and he looked in that direction, and saw the light of lamps and candles reflected in the river, and turning his eyes up towards the palace in the garden, he beheld it beaming with those candles and lamps, and exclaimed, Bring hither to me Giafar the Barmecide! In the twinkling of an eye Giafar stood before the Prince of the Faithful; and the Caliph said to him, O dog of Viziers, dost thou serve me and not acquaint me with what happeneth in the city of Bagdad?—What, asked Giafar, is the occasion of these words?—The Caliph answered, If the city of Bagdad were not taken from me, the Palace of Diversion were not enlivened with the light of the lamps and candles, and its windows were not opened. Wo to thee! Who could do these things unless the office of Caliph were taken from me?—Who, said Giafar (the muscles of his side quivering from fear), informed thee that the lamps and candles were lighted in the Palace of Diversion, and that its windows were opened?—The Caliph replied, Advance hither to me, and look. So Giafar approached the Caliph, and, looking towards the garden, beheld the palace as it were a flame of fire, its light surpassing that of the moon.

The Caliph then said, We must go and see who hath done this thing. And Giafar was silent, and was perplexed in his mind not knowing what to do. So the Caliph rose upon his feet, and Giafar arose and preceded him, and Mesrour the eunuch went with them. The three walked on reflecting, and, departing from the palace, proceeded through the streets, in the attire of merchants, until they arrived at the gate of the garden above mentioned; and the Caliph, approaching it, found it open; and he was surprised, and said, See, O Giafar, how the sheikh Ibrahim hath left the gate open until this hour, which is not his usual custom. They then entered, and came to the end of the garden, where they stopped beneath the palace·

and the Caliph looked around and, seeing a tall walnut-tree, he said, O Giafar, I would climb this tree: for its branches are near to the windows. And accordingly he ascended the tree, and climbed from branch to branch until he came to that which was opposite to one of the windows, and there he sat, and, looking in through this window of the palace, beheld a damsel and a young man, like two moons (extolled be the perfection of Him who created them!); and he saw the sheikh Ibraham sitting with a cup in his hand, and saying, O mistress of beauties, drinking unaccompanied by merry sounds is not pleasant.

When the Caliph witnessed this conduct of the sheikh Ibrahim, the vein of anger swelled between his eyes, and he descended, and said, O Giafar, I have never seen anything of the miraculous performances of the just such as I have beheld this night; ascend, therefore, thyself also, into this tree, and look, lest the blessings of the just escape thee.—On hearing the words of the Prince of the Faithful, Giafar was perplexed at his situation; and he climbed up into the tree, and looked, and saw Noureddin and the sheikh Ibrahim and the damsel, and the sheikh Ibrahim had the cup in his hand. The Caliph then looked towards him, and said, Who can have brought these persons hither, and admitted them into my palace? But the like of this young man and this damsel, in beauty and loveliness and symmetry of form, mine eye hath never beheld.—Giafar, now conceiving a hope that the Caliph might be propitiated, replied, Thou hast spoken truly, O Prince of the Faithful. And the Caliph said, O Giafar, climb up with us upon this branch which is opposite them, that we may amuse ourselves by observing them. So they both climbed up into the tree, and looking at them, heard the sheikh Ibrahim say, O my mistress, I have relinquished decorum by the drinking of wine; but the pleasure of this is not complete without the melodious sounds of stringed instruments.—O sheikh Ibrahim, replied the fair Enis, by Allah, if we had any musical instrument, our happiness were perfect. And when the sheikh Ibrahim heard her words, he rose upon his feet.—The Caliph said to Giafar, What can he be going to do? Giafar replied, I know not.—And the sheikh Ibrahim went away, and returned with a lute; and the Caliph, looking attentively at it, saw that it was the lute of Ishak the cup-companion; and said, By Allah, if this damsel sing not well, I will crucify you all: but if she sing well, I will pardon them, and crucify thee. So Giafar said, O Allah, let her not sing well!—Why? asked the Caliph.—That thou mayest crucify all of us, answered Giafar: and then we shall cheer one another by conversation. And the Caliph laughed: and the damsel took the lute, and tuned its strings, and played upon it in a manner that would melt iron, and inspire an idiot with intellect: after which she sang with such sweetness that the Caliph exclaimed, O Giafar, never in my life have I heard so enchanting a voice as this.—Perhaps, said Giafar, the anger of the Caliph hath departed from him?—Yea, he answered; it hath departed. He then descended with Giafar from the tree, and, looking towards him, said, I am desirous of going up to them, to sit with them, and to hear the damsel sing before me.

—O Prince of the Faithful, replied Giafar, if thou go up to them, probably they will be troubled by thy presence; and as to the sheikh Ibrahim, he will assuredly die of fear.—The Caliph therefore said, O Giafar, thou must acquaint me with some stratagem by means of which I may learn the truth of the affair without their knowing that I have discovered them. And he and Giafar walked towards the Tigris, reflecting upon this matter: and lo, a fisherman stood beneath the windows of the palace, and he threw his net, hoping to catch something by means of which to obtain his subsistence. The Caliph called to the fisherman, whose name was Kerim, and ordered him to exchange clothes with him.

The fisherman then went his way, and the Caliph took the basket of fish, and, having put upon it a little grass, advanced to the door of the palace, and knocked. The sheikh Ibrahim arose therefore, and said, Who is at the door? He answered, I, O sheikh Ibrahim. The sheikh said, Who art thou?—and the Caliph answered, I am Kerim the fisherman; I heard that there were guests with thee, and have therefore brought thee some fish: for it is excellent. Now Noureddin and the damsel were both fond of fish, and when they heard the mention of it they rejoiced exceedingly, and said, O my master, open to him, and let him come in to us with the fish which he hath brought. So the sheikh Ibrahim opened the door, and the Caliph, in his fisherman's disguise, entered, and began by salutation; and the sheikh Ibrahim said to him, Welcome to the robber, the thief, the gambler! Come hither, and show us the fish which thou hast brought.—He therefore showed it to them, and lo, it was alive, and moving; and the damsel exclaimed, By Allah, O my master, this fish is excellent! I wish it were fried!—By Allah, said the sheikh Ibrahim, thou hast spoken truth. Then addressing the Caliph, he said, O fisherman, I wish thou hadst brought this fish fried. Arise, and fry it for us, and bring it.—On the head be thy commands, replied the Caliph; I will fry it and bring it.—Be quick, said they, in doing it.

He then repaired to the hut of the superintendent, and, searching there, found in it everything that he required, the frying-pan, and even the salt and wild marjorum, &c. So he approached the fireplace, and put on the frying-pan, and fried it nicely; and when it was done he put it upon a banana leaf, and having taken from the garden some limes, he went up with the fish, and placed it before them. The young man, therefore, and the damsel, and the sheikh Ibrahim, advanced and ate; and when they had finished, they washed their hands, and Noureddin said, O Enis Eljelis! She replied, Yes.—By my life, said he, sing to us something for the gratification of this fisherman; for he desireth to hear thee. And when she had heard what her master said, she took the lute, and tried it with her fingers, after she had twisted its pegs, and sang to it.

Upon this, the Caliph was affected with violent emotion, and overcome by ecstasy, so that he was no longer master of himself from excessive delight: and he began to exclaim, Allah approve thee! Allah approve thee! Allah approve thee! So Noureddin said to him, O fisherman, have the damsel and her art in striking the chords

Enis Eljelis playing on the Lute

pleased thee?—Yea, by Allah! exclaimed the Caliph. And Noureddin immediately said, She is bestowed upon thee as a present from me, the present of a generous man who will not revoke his gift. And he arose upon his feet, and took a melwatah, and threw it upon the Caliph in the fisherman's disguise, ordering him to depart with the damsel. But she looked towards him, and said, O my master, wilt thou part from me without bidding me farewell? If we must be separated, pause while I take leave of thee.

The Caliph, when he heard this, was distressed at the idea of separating them, and, looking towards the young man, he said to him, O my master, art thou in fear on account of any crime, or art thou in debt to any one? Noureddin therefore acquainted him with the whole of his circumstances from beginning to end; and when the Caliph understood the affair, he said to him, Whither wouldst thou now repair! He answered, God's earth is wide. The Caliph then said to him, I will write for thee a letter which thou shalt convey to the Sultan Mohammed, the son of Suleiman Zeini, and when he shall have read it, he will do thee no injury. — And he took an ink-case and a pen, and wrote (after the phrase, In the name of God, the Compassionate, the Merciful)—To proceed.—This letter is from Haroun Alrashid the son of El Mahdi, to his highness Mohammed the son of Suleiman Zeini, who hath been encompassed by my beneficence, and whom I constituted my viceroy of a portion of my dominions. I acquaint thee that the bearer of this letter is Noureddin the son of Fadladdin the son of Khacan the Vizier, and on his arrival in thy presence thou shalt divest thyself of the regal authority, and seat him in thy place; for I have appointed him to the office to which I formerly appointed thee: so disobey not my commands: and peace be on thee.—He then gave the letter to Noured-

din, who took it and kissed it and put it in his turban, and immediately set forth on his journey.

Giafar, meanwhile, had sent one of the attendants of the garden to the porter of the palace to demand a suit of clothing of him for the Prince of the Faithful; and the man went, and brought the dress, and kissed the ground before the Caliph, who took off and gave to him that with which he was then clad, and put on this suit. The sheikh Ibrahim was sitting on a chair; the Caliph paused to see the result; and the sheikh was astounded, and began to bite the ends of his fingers through his confusion; saying, Am I asleep or awake? The Caliph then looked at him, and said, O sheikh Ibrahim, what is this predicament in which thou art placed? And upon this, the sheikh recovered from his intoxication, and, throwing himself upon the ground, implored forgiveness; and the Caliph pardoned him: after which he gave orders that the damsel should be conveyed to the palace where he resided; and when she had arrived there, he appropriated to her a separate lodging, and appointed persons to wait upon her, and said to her, Know that I have sent thy master as Sultan of Balsora, and, if God please, I will despatch to him a dress of honour, and send thee also to him with it.

As to Noureddin, he continued his journey until he entered Balsora, and went up to the palace of the Sultan, when he uttered a loud cry, whereupon the Sultan desired him to approach; and when he came into the presence of the King, he kissed the ground before him, and produced the letter, and handed it to him. But the Vizier Mowein the son of Saouy exclaimed that it was an imposture, and advised the Sultan to behead him. He was thrown into prison, and there remained for forty days. At the end of this time, the Sultan ordered his execution, and the Vizier ordered him to be led out to the place of blood, before the palace.—O Ali, replied the Vizier, wouldst thou frighten me by these words? I am now going to strike off thy head The people, however, called out against the Vizier, and raised a tumultuous cry against him, and many words passed between them; and while they were in this state, lo, a dust arose, and filled the sky and the open tracts, and when the Sultan beheld it, as he sat in the palace, he said to his attendants, See what is the news. The Vizier said, After thou shalt first have beheaded this man. But the Sultan replied, Wait thou until we see what is the news.

Now this dust was the dust of Giafar, the Vizier of the Caliph, and of his attendants: and the cause of their coming was this. The Caliph had passed thirty days without remembering the affair of Ali the son of Fadladdin, the son of Khacan, and no one mentioned it to him, until he came one night to the private apartment of Enis Eljelis, and heard her lamenting, and lo, the Caliph opened the door, and entered the chamber, and saw her weeping. On beholding the Caliph, she fell at his feet. The Caliph said to her, Who art thou? She answered, I am the present given to thee by Ali the son of Fadladdin the son of Khacan; and I request the fulfilment of the promise which thou gavest me, that thou wouldst send me to him with

the honorary gift; for I have now been here thirty days, and have not tasted sleep. And upon this, the Caliph summoned Giafar the Barmecide, and said to him, For thirty days I have heard no news of Ali the son of Fadladdin the son of Khacan, and I imagine nothing less than that the Sultan hath killed him: but, by my head! by the tombs of my ancestors! if any evil event have happened to him, I will destroy him who hath been the cause of it, though he be the dearest of men in my estimation! I desire, therefore, that thou journey immediately to Balsora, and bring me an account of the conduct of the King Mohammed the son of Suleiman Zeini to Ali the son of Fadladdin the son of Khacan.

So Giafar obeyed his commands, and set forth on his journey, and when he approached, and saw this tumult and crowd, he said, What is the occasion of this crowd? They related to him, therefore, the situation in which they were with regard to Noureddin; and when he heard their words, he hastened to go up to the Sultan, and, having saluted him, acquainted him with the cause of his coming, and told him, that if any evil event had happened to Noureddin Ali, the Caliph would destroy him who was the cause of it. He then arrested the Sultan, and the Vizier Mowein the son of Saouy, and gave orders to liberate Noureddin Ali, and enthroned him as Sultan in the place of the Sultan Mohammed the son of Suleiman Zeini; after which he remained at Balsora three days, the usual period of entertainment; and on the morning of the fourth day, Noureddin Ali said to Giafar, I have a longing desire to see the Prince of the Faithful. So Giafar said to the King Mohammed the Son of Suleiman, Prepare thyself for travelling; for we will perform the morning-prayers, and depart to Bagdad. He replied, I hear and obey:—and they performed the morning-prayers, and mounted all together, with the Vizier Mowein the son of Saouy, who now repented of what he had done. As to Noureddin Ali, he rode by the side of Giafar: and they continued their journey until they arrived at Bagdad, the Abode of Peace.

They then presented themselves before the Caliph, and related to him the case of Noureddin; whereupon the Caliph addressed him, saying, Take this sword, and strike off with it the head of thine enemy. And he took it, and approached Mowein the son of Saouy; but he looked at him, and said to him, I did according to my nature, and do thou according to thine. And Noureddin threw down the sword from his hand, and, looking towards the Caliph, said, O Prince of the Faithful, he hath beguiled me. So the Caliph said, Do thou leave him:—and he said to Mesrour, O Mesrour, advance thou, and strike off his head. Mesrour, therefore, did so: and upon this, the Caliph said to Ali the son of Fadladdin the son of Khacan, Request of me what thou wilt. He replied, O my lord, I have no want of the sovereignty of Balsora, and desire nothing but to have the honour of serving thee.—Most willingly I assent, said the Caliph.—And he summoned the damsel, and when she had come before him, he bestowed favours upon them both; he gave to them one of the palaces of Bagdad, and assigned to them regular allowances, and made Noureddin one of his companions at the table; and he remained with him until death overtook him.

CHAPTER VII.

Commencing with part of the Twenty-sixth Night, and ending with part of the Forty-fourth.

THE STORY OF GANEM THE SON OF AYOUB, THE DISTRACTED SLAVE OF LOVE.

It hath been told me, O happy King, said Sheherazade, that there was, in ancient times, a certain merchant of Damascus, possessed of wealth, who had a son like the moon at the full, of eloquent tongue, called Ganem the son of Ayoub, the Distracted Slave of Love; and this son had a sister, named Fetnah, on account of her excessive beauty and loveliness. Their father died, leaving them large property, among which were a hundred loads of silk and brocade, and bags of musk: and upon these loads was written, This is intended for Bagdad:—it having been his desire to journey to that city.

So, when God (whose name be extolled!) had taken his soul, and some time had elapsed, his son took these loads, and journeyed with them to Bagdad, and he proceeded to sell the stuffs by little and little; and continued to do so for a whole year.

After this, on the first day of the following year, he came to the market, but found its gates shut, and, inquiring the cause of this, he was answered, One of the merchants hath died, and all the rest of them have gone to walk in his funeral-procession. Wilt thou then, added his informant, gain a recompense by walking with them? —He replied, Yes:—and he asked respecting the place of the funeral. So they guided him thither; and he performed the ablution, and walked with the other merchants until they arrived at the place of prayer, where they prayed over the dead. The merchants then walked all together before the corpse to the burial-ground, Ganem following them until the procession arrived at the burial-ground outside the city, and they proceeded among the tombs until they came to that in which the corpse was to be deposited. They found that the family of the deceased had pitched a tent over the tomb, and placed there the candles and lamps; and they buried the dead, and the readers sat reciting the Koran at the tomb. The merchants sat with them; and so also did Ganem the son of Ayoub: but he was overcome by bashfulness, saying within himself, I cannot quit them until I have departed with them. They sat listening to the recitation of

the Koran until the period of nightfall, when the servants placed before them the supper and sweetmeats, and they ate till they were satisfied, and washed their hands, and resumed their seats.

The heart of Ganem was now troubled with reflections upon his merchandise, and he was fearful of the thieves, and said within himself, I am a stranger, and suspected of possessing wealth, and if I pass the night far away from my abode, the thieves will steal the money and the loads. So, fearing for his property, he arose and went forth from among the company, asking their leave to depart on account of some business that he had to transact, and followed the beaten track until he came to the gate of the city; but it was then midnight, and he found the gate of the city shut, and saw no one coming or going, and heard not a sound save the barking of the dogs, and the howling of the wolves: whereupon he exclaimed, There is no strength nor power but in God! I was in fear for my property, and came hither on account of it, and have found the gate shut, and now I have become in fear for my life!—He then returned to seek for himself a place in which to sleep until the morning; and, finding a private burial-place enclosed by four walls, with a palm-tree within it, and a gate-way of hard stone open, he entered it, and desired to sleep; but sleep came not to him.

Tremor and gloom overcame him, thus lying among the tombs, and he rose upon his feet, and opening the door, looked out, and beheld a light gleaming in the distance in the direction of the city-gate. He advanced a few steps, and saw the light approaching in the way which led to the burial-place in which he was taking refuge; whereupon Ganem feared for himself, and hastily closed the door, and climbed up into the palm-tree, and concealed himself in the midst of its branches. The light continued to approach the tomb by little and little until it came very near; and as he looked attentively at it, he perceived three black slaves, two of whom were bearing a chest, the other having in his hand an adze and a lantern. The two men who were bearing the chest then said to him who had the adze, Climb over the wall, and open to us the door, O Bakheet; for we are fatigued with carrying the chest upon our necks; and if thou open to us the door, we will give thee one of the persons whom we take, and we will fry him for thee excellently, so that not a drop of his fat shall be lost. But he replied, I am afraid of a thing which my little sense hath suggested to me: let us throw over the chest behind the door; for it is our deposit. They said to him, if we throw it, it will break.—I am afraid, he rejoined, that there may be, within the tomb, robbers who slay men and steal their property; for when evening overtaketh them they enter these places to divide what they have taken.—O thou of little sense, exclaimed the two others; can they enter here?—They then put down the chest, and climbed up the wall, and descended, and opened the door, while the third slave, Bakheet, stood waiting for them with the light, and a basket containing some plaster; after which they put down the light, and dug a trench of the size of the chest between four tombs; Cafour digging, and Sawab removing the earth in baskets, until they had dug to the depth

of half a fathom, when they put the chest into the trench, and replaced the earth over it, and went forth from the enclosure.

Ganem then descended from the palm-tree, and removed the earth with his hands until he had uncovered the chest and disengaged it, when he took a stone and struck with it the lock, and broke it; and lifting up the cover, he looked in, and beheld a damsel asleep, stupified with bhang, but still breathing; she was of a beautiful and lovely person, and decked with ornaments of gold and necklaces of jewels worth a kingdom, and of a value that no money would equal. When Ganem the son of Ayoub beheld her, he knew that she had been the object of a plot, and being convinced of this, he pulled her up until he had lifted her out of the chest, and laid her upon her back; and as soon as she scented the breeze, and the air entered her nostrils, and her mouth and throat, she sneezed, and then was choked, and coughed, whereupon there fell from her throat a round piece of bhang, of such potency that if an elephant smelt it he would sleep from one night to another. She then opened her eyes, and, looking around, said, O Thou who knowest the secrets of the breasts and recompenseth on the day of resurrection! who hath brought me from among the curtains and the veils, and placed me amid four tombs? Then looking towards Ganem, with her hands placed upon her breast, she said to him with a sweet voice, O auspicious youth! who brought me unto this place? For now I have recovered my senses.—O my mistress, he answered, three eunuchs came bearing this chest:—and he related to her all that had happened, and how the evening had overtaken him, so that he became the means of her preservation, and that otherwise she had died of suffocation; and he inquired of her respecting her history. O youth, she replied, praise be to God who hath cast me into the hands of one like thee! Rise therefore now, and put me into the chest, and go forth to the road, and as soon as thou shalt find any one who lets out asses or other beasts, or a muleteer, hire him to transport this chest, and convey me to thy house; and when I am in thy abode it will be well, and I will relate to thee my story, and acquaint thee with my tale, and good fortune will accrue to thee through my means.

Ganem the son of Ayoub then took her to his house, and went forth to the market, and bought what was requisite of vegetables and meat and wine and other provisions, and brought them to the house: and they ate until they were satisfied; after which he brought the wine, and they drank and toyed together till their cheeks reddened and their eyes became more intensely black; and Ganem said, O my mistress have compassion on the captive of thy love, and him whom thine eyes have slain! I had remained sound of heart but for thee!—Then he wept a while; and she replied, O my master, and light of mine eye, by Allah, I love thee, and confide in thee; but I know that thou canst not be united to me.—And what hindereth? said he. She answered, I will this night relate to thee my story, that thou mayest accept my excuse. But they continued thus a whole month, and after this, one night, when Ganem was complaining to her of his passion, she said to him, I will now explain to thee my case, that thou

Alcolomb Drugged for Burial. (Page 228.)

mayest know my dignity, and my secret be revealed to thee, and my excuse become manifest to thee. He replied, Well. And she took hold of a band which confined a part of her dress, and said to him, O my master, read what is on this border. So he took the border in his hand, and looked at it, and found worked upon it in gold, I am thine, and thou art mine, O descendant of the Prophet's uncle.[1] And when he had read this, he let fall his hand, and said to her, Reveal to me thy history. She answered, Well:—and thus began.

Know that I am a favourite slave of the Prince of the Faithful, and my name is Alcolomb. The Prince of the Faithful, after he had reared me in his palace, and I had grown up, observed my qualities, and the beauty and loveliness with which my Lord had endowed me, and loved me excessively: he took me and lodged me in a private apartment, and appointed me ten female slaves to serve me, and then gave me those ornaments which thou seest with me. After this, the Caliph went forth one day on a journey to one of the surrounding provinces, and the lady Zobeide came to one of the female slaves who were in my service, and said, When thy mistress Alcolomb sleepeth, put this piece of bhang into her nose and her drink, and thou shalt receive from me a sum of money that will satisfy thee. The slave replied, Most willingly:—and she received the bhang from her, rejoicing on account of the money, and because she had been originally Zobeide's slave: and she insinuated the bhang into me, whereupon I fell upon the floor with my head bent down to my feet, and seemed to be in another world; and when she could devise no other stratagem, she put me into that chest, and privily summoned the black slaves, and, after having given presents to them and to the door-keepers, sent me with the black slaves on the night when thou wast reposing at the top of the palm-tree: and they did with me as thou sawest, and my deliverance was effected through thy means: then thou broughtest me unto this place, where thou hast treated me with the utmost kindness. This is my story: and I know not what hath happened to the Caliph during my absence. Arise therefore now, and mind not what hath happened, but take me as thy wife.—But he replied, I seek refuge with Allah! This is a thing that cannot be. How should the dog sit in the place of the lion? What belongeth to my lord is forbidden me to approach.—He then tore himself from her, and sat apart; and she increased in love through his refusal.—In this manner they passed three long months; and whenever she made any advances to him he withdrew from her, and said, Whatever belongeth to the master is forbidden to the slave.

Meanwhile, Zobeide, during the absence of the Caliph, having acted thus with Alcolomb, became perplexed, saying within herself, What shall I say to the Caliph when he cometh and inquireth respecting her; and what shall be my answer to him? She then called for an old woman who resided with her, and acquainted her with her secret, and said to her, What shall I do, now that Alcolomb is no more? The old woman answered, when she understood the affair

[1] This is meant to indicate Haroun Alrashid.

Know, O my mistress, that the return of the Caliph is near; but I will send to a carpenter, and desire him to make a wooden image of a corpse, and they shall dig for it a grave, and thou shalt light candles and lamps around it, and command every one who is in the palace to wear black, and order thy female slaves and eunuchs, as soon as they know of the Caliph's return from his journey, to raise lamentations in the vestibules, and when he enters and asks the news, they shall answer him, Alcolomb is dead. When the lady Zobeide, therefore, heard what she said, she approved of it, and bestowed upon her a dress of honour, and commanded her to do this, having given her a sum of money.

Some time after this, the Caliph returned from his journey, and went up to his palace; but his mind was occupied only with Alcolomb; and seeing the pages and eunuchs and female slaves all clad in black, his heart was agitated; and when he entered the palace of the lady Zobeide, and beheld her also clad in black, he inquired the reason of it, and they informed him of the death of Alcolomb. Upon hearing this, he fell down in a swoon; and when he recovered, he commanded to bring the professors of religion and law, and the readers, and they performed recitations of the whole of the Koran at her tomb, while he sat by the side of it weeping until he became insensible.

He continued to frequent the tomb for the space of a month: after which it happened that he entered the Harem, after the Emirs and Viziers had dispersed from before him to their houses, and he slept awhile, and a female slave sat at his head, and another at his feet; and after sleep had overcome him he awoke, and opened his eyes, and heard the damsel who was at his head say to her at his feet, Wo to thee, O Keizuran!—Wherefore, O Kadib? said the other.—Our lord, rejoined the first, is ignorant of what hath happened; so he sitteth up by night at a tomb in which there is nothing but a carved image, the work of a carpenter.—And what then, asked the other damsel, hath befallen Alcolomb? Her companion answered, Know that our mistress Zobeide sent some bhang by a female slave, and she stupified her with it, and when the bhang had taken effect upon her, she put her in a chest, and sent her away with Sawab and Cafour, commanding them to throw her into the tomb. Upon this, Keizuran said, Wo to thee, O Kadib! Is not the lady Alcolomb dead?—Heaven preserve her youth from death! answered Kadib: I heard the lady Zobeide say that Alcolomb was with a young merchant named Ganem of Damascus, and that she had been with him, including this day, four months; and our lord here weepeth and passeth sleepless nights at a tomb in which there is no corpse.—Thus they conversed together, while the Caliph heard their words: and when they had finished their conversation, and he had become acquainted with the event, that this tomb was a false one, and that Alcolomb had been with Ganem the son of Ayoub for the space of four months, he was violently incensed, and arose, and summoned the Emirs of his court; whereupon the Vizier Giafar the Barmecide presented himself and kissed the ground before him, and the Caliph said to him, in anger, Descend,

O Giafar, with a body of men, and inquire for the house of Ganem the son of Ayoub, and assault it suddenly, and bring him hither with my female slave Alcolomb: and I will assuredly torture him. Giafar replied, I hear and obey:—and he went forth with his attendants, the Judge also accompanying him, and they proceeded until they arrived at Ganem's house. But Alcolomb saw the Vizier and his attendants coming, and disguising Ganem, made him seek safety by flight.

And when the Vizier Giafar arrived at the house, he dismounted from his horse, and entered, and looked at Alcolomb; who had adorned herself, and filled a chest with gold and ornaments and jewels and rarities, such as were light to carry and of great value; and when Giafar came in to her, she rose upon her feet, and kissed the ground before him, saying to him, O my master, the pen hath written what God hath decreed. But Giafar, when he beheld her situation, replied, By Allah, O my mistress, he gave me no order but to arrest Ganem the son of Ayoub. And she said, Know that he hath packed up some bales of merchandise, and gone with them to Damascus, and I know nothing more than this; and I request thee to take care of this chest for me, and to convey it to the palace of the Prince of the Faithful. So Giafar answered, I hear and obey;—and he took the chest, and gave orders that it should be conveyed, together with Alcolomb, to the palace of the Caliph, treating her with honour and respect. This took place after they had plundered the house of Ganem; and they went to the Caliph; and Giafar related to him all that had happened; whereupon the Caliph appointed to Alcolomb a dark chamber, and there lodged her, commissioning an old woman to serve her; for he imagined that Ganem had acted dishonestly towards her.

He then wrote a letter to the Emir Mohammed the son of Suleiman Zeini; who was viceroy of Damascus, containing as follows: — As soon as this letter cometh to thy hands, thou shalt arrest Ganem the son of Ayoub, and send him unto me. So when the mandate was brought to him, he kissed it, and put it upon his head, and caused it to be proclaimed through the market-street, Whosoever desireth to plunder, let him repair to the house of Ganem the son of Ayoub. And they came to the house, and found that the mother of Ganem and his sister had made for them a tomb, and sat by it weeping; and they laid hold upon them, and plundered the house, and the mother and sister knew not the cause; and when they brought them before the Sultan, he inquired of them respecting Ganem the son of Ayoub; and they answered him, For the space of a year we have obtained no tidings of him.—And they restored them to their place.

In the mean time, Ganem the son of Ayoub, the Distracted Slave of Love, when his wealth had been seized, was perplexed, and began to weep for himself so as to break his heart. He walked on, and ceased not on his way to the close of day, suffering from excessive hunger and fatigue, until he arrived at a village, where he entered a mosque, and seated himself upon a round mat, and he leaned his back against one of the walls of the building, and then threw him-

self down, under the influence of extreme hunger and weariness There he remained until morning, his heart palpitating from want of food; vermin attacked his body, his breath became fetid, and he was altogether changed; and the people of that village, coming to perform the morning prayers, found him lying there sick through want of food, yet exhibiting evident traces of former affluence; and when they approached him, they found him cold and hungry. They clad him, therefore, with an old garment having ragged sleeves, and said to him, Whence art thou, O stranger, and what is the cause of thine infirmity? And Ganem opened his eyes, and looked at them, and wept; but he returned them no answer. Then one of them, knowing the violence of his hunger, went and brought him a saucer of honey and two cakes of bread, and he ate, while they sat around him until the sun rose, when they departed to their several occupations. — In this state he remained among them for a month, and his infirmity and disease increased; so the people, commiserating him, consulted together respecting his case, and agreed to transport him to the hospital at Bagdad.

While they were thus conversing, lo, two women, beggars, came in to him, and they were his mother and sister: and when he beheld them, he gave them the bread that was at his head, and they slept by him the next night: but he knew them not. And on the following day, the people of the village came to him, bringing a camel, and said to its owner, Convey this sick person on the camel, and when thou hast arrived at Bagdad, put him down at the door of the hospital. Then his mother and sister journeyed onwards to Bagdad, while the camel-driver also proceeded without stopping until he had deposited Ganem at the door of the hospital, when he took his camel and returned.

Ganem remained lying there until the morning, and when the people began to pass along the street, they beheld him. He had become so emaciated that his form resembled that of a toothpick, and the people ceased not to gaze at him until the sheikh of the market came and repelled them from him, and said, I will gain Paradise by means of this poor person; for if they take him into the hospital they will kill him in one day. He then ordered his young men to carry him, and they conveyed him to his house, where he spread for him a new bed, and put for him a new cushion, and said to his wife, Serve him faithfully. She replied, On the head:—and she tucked up her sleeves, and, having heated for him some water, washed his hands and feet and body, and clothed him in a vest of one of her female slaves. She then gave him to drink a cup of wine, and sprinkled rose-water upon him; so he recovered his senses; and he remembered his beloved Alcolomb, and his anguish increased.—Thus did it happen to Ganem.

Now as to Alcolomb,—when the Caliph, incensed against her, had lodged her in the dark chamber, she remained there in the same state for eighty days; and it happened that the Caliph passed one day by that place, and heard her reciting verses; and when she had finished her recitation of them, she exclaimed, O my beloved! O Ganem!

How kind art thou, and how chaste is thy disposition! Thou hast acted with kindness unto him who hath injured thee, and hast guarded the honour of him who hath violated thine, and hast protected his harem, and he hath enslaved both thee and thy family; but thou wilt assuredly stand, and the Prince of the Faithful, before a just Judge, and thou wilt obtain justice against him on the day when the Judge shall be God, and the witnesses the angels!—And when the Caliph heard her words, and understood her complaint, he knew that she was injured; and he entered his palace, and sent the eunuch to her, and when she came before him she hung down her head, with weeping eye, and sorrowful heart: and he said to her, O Alcolomb, I see that thou complainest of my oppression, and accusest me of tyranny, and thinkest that I have injured him who hath acted kindly unto me. Who then is he who hath guarded my honour and I have violated his? and who hath protected my harem and I have enslaved his?—She answered him, Ganem the son of Ayoub: for he hath not attempted any dishonest action towards me, by thy beneficence, O Prince of the Faithful! — Upon this the Caliph exclaimed, There is no strength nor power but in God?—and then added, O Alcolomb, desire of me what thou wilt, and I will grant thy wish. So she replied, I desire of thee my beloved, Ganem the son of Ayoub. And when he heard her words, he said, I will cause him to be brought hither, if it be the will of God, in honour.—O Prince of the Faithful, she rejoined, when thou shalt have caused him to be brought, wilt thou present me to him? He answered, When I have had him brought I will present thee to him, the present of a generous man who will not revoke his gift. So she said, O Prince of the Faithful, permit me to search about for him: perhaps God may unite me with him. And he replied, Do as thou wilt.

Upon this she rejoiced, and went forth, taking with her a thousand pieces of gold, and visited the sheikhs, and gave alms for the sake of Ganem; and on the following day she went to the market of the merchants, and gave to the chief of the market some money, saying to him, Bestow it in alms upon the strangers. Then again, in the following week, she went forth, taking with her a thousand pieces of gold, and, entering the market of the goldsmiths and jewellers, summoned the chief of the market, and he came, and she gave him the thousand pieces of gold, and said to him, Bestow it in alms upon the strangers: — whereupon the chief, who was the sheikh of the market before mentioned, looked at her, and said to her, Wilt thou go with me to my house, to look at a young stranger there, and see how elegant he is, and how perfectly charming?

On the following day, Alcolomb mounted and went to the house of the chief of the market. She asked the wife of the chief of the market respecting the sick person who was with her. She answered, He is in the same state. And Alcolomb said, Arise, and let us look at him and visit him. So they both arose, with Ganem's mother and sister, whom the chief of the market had found in distress, and conveyed to his house, and went in to him, and seated themselves by him; and when Ganem the son of Ayoub, the Distracted Slave of

Love, heard one of them mention Alcolomb, emaciated as he was in body and limbs, his soul returned to him, and he raised his head from the pillow, and called out, O Alcolomb! She looked at him, therefore, and knew him, and cried, saying, Yes, O my beloved! He then said to her, Draw near to me. And she asked him, Art thou Ganem the son of Ayoub, the Distracted Slave of Love? He answered her, Yes: I am he. And upon this, she fell down in a swoon; and when his sister and his mother heard their words, they cried out, Oh our joy!—and in like manner fainted. And when they recovered, Alcolomb said to Ganem, Praise be to God who hath united us with thee and with thy mother and sister! Then approaching him, she related to him all that had happened to her with the Caliph.

She then arose immediately, and departed to her palace, and informed the Caliph that her master, Ganem the son of Ayoub, the Distracted Slave of Love, had come, and his mother and sister also had arrived. When the Caliph, therefore, heard these words of Alcolomb, he said to the eunuchs, Bring hither to me Ganem. And Giafar went down with them to bring him; but Alcolomb had gone before him, and went in unto Ganem, and said to him, The Caliph hath sent to thee to bring thee before him: have a care then to display eloquence of tongue, and firmness of heart, and sweetness of speech. And she attired him in a magnificent dress, and gave him pieces of gold in abundance, saying to him, Bestow plentifully upon the domestics of the Caliph as thou goest in to him. And lo, Giafar approached him, mounted upon his mule, and Ganem advanced to meet him, and greeted him with a prayer for long life, kissing the ground before him.

The planet of his prosperity had appeared, and the star of his glory had risen aloft, and Giafar took him, and they proceeded until they entered into the presence of the Prince of the Faithful. The Caliph was delighted with the graces of his person, and pleased with the eloquence of his tongue, and the sweetness of his speech; and he said to him, Approach me. He therefore approached him, and the Caliph said to him, Explain to me thy tale, and acquaint me with the truth of thy history. So Ganem sat and related to the Caliph all that had happened to him from beginning to end; and when the Caliph knew that he spoke truth, he bestowed upon him a dress of honour, and admitted him into his favour, and said to him, Acquit me of responsibility. And he did so, and said to him, O Prince of the Faithful, the slave and all that his hands possess belong to his master:—and the Caliph rejoiced. He then gave orders to appropriate a palace to him exclusively, and appointed him abundant pensions and allowances, and removed to him his mother and his sister. And the Caliph, hearing that his sister Fetnah was in beauty (as her name imported) a temptation, demanded her of him in marriage. Ganem therefore replied, She is thy handmaid, and I am thy mamlouk. And the Caliph thanked him, and gave him a hundred thousand pieces of gold, and summoned the Cadi and witnesses, and they performed the marriage-contract. Then he and Ganem visited their wives on the same day, the Caliph going to Fetnah, and Ganem

the son of Ayoub to Alcolomb; and on the following morning the Caliph ordered that all that had happened to Ganem, from first to last should be committed to writing and inserted in the record, that his posterity might consider it, and wonder at the disposals of destiny, and commit their affairs unto the Creator of the night and the day.

CHAPTER VIII.

Commencing with part of the Hundred and Seventh Night, and ending with part of the Hundred and Thirty-seventh.

THE STORY OF TAJ-ELMOLOUK AND THE LADY DUNIA.

THERE was, in former times, a city behind the mountains of Ispahan, called the Green City, and in it resided a King called the King Suleiman. He was a person of liberality and beneficence, and justice and integrity, and of a generous and obliging disposition; travellers repaired to him from every quarter, and his fame spread throughout all the regions and countries; and he reigned a long time in glory and security; but he was destitute of children and of wives.

He had a Vizier who nearly resembled him in his qualities; in liberality and other endowments; and it came to pass that he sent to this Vizier one day, and having summoned him into his presence, said to him, O Vizier, my heart is contracted, and my patience is overcome, and my strength is impaired, because I have neither a wife nor child: this is not the usual way of kings who rule over lords and paupers; for they rejoice in leaving children, and multiplying by them the number of their posterity; and the Prophet (God favour and preserve him!) hath said, Intermarry, and beget offspring, that ye may increase in number; for I shall contend for your superiority with the other nations on the day of resurrection:—what then is thy counsel, O Vizier?—The Vizier replied, Verily, God hath accomplished thy want and given thee thy desire. — How so? asked the King.—Know, O King, answered the Vizier, that it hath been told me that the King Zehr-Shah, the sovereign of the White Hand, hath a daughter of astonishing loveliness, whom words cannot describe, whose equal existeth not in this age, for she is endowed with the most perfect beauty and symmetry, with black eyes, and long hair, and slender waist, and large hips; when she approacheth she seduceth, and when she turneth her back she killeth, ravishing the heart and the eye. It is my opinion, therefore, O King, that thou shouldst

send to her father an intelligent messenger, well informed, and experienced in the course of events, that he may courteously ask her in marriage for thee of her father: for she hath no equal in the distant parts of the earth, nor in the near; so shalt thou enjoy her lovely face, and the Glorious King shall approve thy conduct; since it has been handed down from the Prophet (God favour and preserve him!) that he said, There is no mockery among the Faithful.

Upon this the King was perfectly delighted, his bosom expanded with joy, and anxiety and grief departed from him, and, addressing his Vizier, he said to him, Know, O Vizier, that no one shall go on this business but thou, on account of thy consummate wisdom and politeness: depart therefore to thy house, and accomplish what thou hast to do, and prepare thyself by the morrow, and demand for me in marriage this damsel with whom thou hast caused my heart to be engrossed, and return not to me without her. The Vizier replied, I hear and obey:—and he went to his house, and gave orders to bring presents suitable to Kings, consisting of costly jewels and precious rarities; and he journeyed until he arrived at the city of the King Zehr-Shah, and informed him of the object of his mission. To which the King answered, We are, unto the King Suleiman, among the number of his subjects, and shall be ennobled by his affinity: we covet this distinction, and my daughter is one of his handmaids. This is my greatest desire; that he may be a means of support to me, and my reliance.—And he summoned the Cadies and witnesses, and they bore witness that the King Suleiman had appointed his Vizier as his deputy to effect the marriage, and the King Zehr-Shah joyfully officiated for his daughter in performing the contract; so the Cadies concluded the marriage-contract, and offered up a prayer for the happiness and prosperity of both parties: after which, the Vizier arose, and produced the presents and precious rarities and all the gifts that he had brought, and offered the whole to the King Zehr-Shah.

The King then occupied himself in fitting out his daughter, and in honourably entertaining the Vizier; and he feasted at his banquets the great and the abject, and continued the festivity for a period of two months, omitting in it nothing that would rejoice the heart and the eye. And when everything that the bride required was completed, the King gave orders to carry forth the tents, and they were pitched outside the city. They packed the stuffs in the chests, and made ready the Greek and Turkish female slaves; and the King provided the bride with precious treasures and costly jewels, and made for her a litter of gold adorned with pearls and jewels, appropriating to her use ten mules for the journey. The litter appeared like a private chamber, and its occupant like one of the beautiful Houries, her canopy resembling one of the pavilions of Paradise. They packed up the treasures and wealth, and placed them upon the mules and camels, and the King Zehr-Shah went with them to the distance of three leagues, and then bade farewell to his daughter and the Vizier and his attendants, and returned home in joy and safety.

The Vizier proceeded with the King's daughter, and continued his day's journeys and his route over the wastes, travelling with diligence by night and day, until there remained between him and his country three days' journey; whereupon he sent forward a messenger to the King Suleiman to inform him of the approach of the bride. So the messenger hastened in his journey till he arrived in the presence of the King, and acquainted him with the approach of the bride; and the King was rejoiced, and bestowed a robe of honour upon the messenger, and ordered his troops to go forth in grand procession to meet the bride and her attendants with honour, desiring them to equip themselves in the gayest manner, and to unfurl the standards over their heads. The bride then came forward among the female slaves, like the moon among the stars, or the chief pearl among the minor pearls of the string, and she entered the palace, where they had placed for her a sofa of alabaster set with pearls and jewels. Upon this she seated herself, and the King came in to visit her, and God inspired his heart with love for her, so that his disquietude and trouble ceased.

He remained with her about a month, after which he went forth and sat upon his throne and administered justice to his subjects: and towards daybreak on the morning after the expiration of the ninth month, his wife gave birth to a male child of an auspicious appearance. When the King heard of it he rejoiced exceedingly, and gave a large sum of money to the bringer of the good tidings; and in his joy he went to the child, and kissed it between the eyes, wondering at its surpassing beauty. The midwives took it, and blackened the edges of its eye-lids with kohl; and they named it Taj-elmolouk. His comeliness increased as he became a man, and he had companions and friends, and every one who enjoyed access to him wished that Taj-elmolouk might be Sultan after the death of his father, and that he might himself be one of his emirs.

Now Taj-elmolouk became addicted to hunting, and would not desist from it for a single hour. His father, the King, used to forbid him this pursuit, fearing, on his account, the perils of the desert and the wild beasts; but he would not receive his warnings. And it came to pass that he said to his servants, Take with you provender for ten days. And they complied with his order; and when he went forth with his followers to the chase, they proceeded over the desert, and continued their course for four days, until they came in sight of a verdant tract, where they beheld wild beasts ranging at large, and trees with ripe fruit, and springs gushing forth; so he said to his followers, Set here the nets, and enlarge their circle, and our place of meeting shall be at the extremity of the circle, at such a spot. They therefore obeyed his commands: they set the nets, and enlarged their circle, and there collected within them an abundance of birds, and a variety of wild beasts and gazelles, in such numbers that the wild beasts cried out in fear of them, and threw themselves in the faces of the horses in their attempts to escape. So he urged the dogs and the lynxes and the hawks at them, and they shot the wild beasts with arrows, striking them in mortal places; and they arrived not

at the further extremity of the circle without having taken of the wild beasts, a great number; the rest having fled away. Taj-elmolouk then alighted at some water, and having caused the game to be brought before him, divided it: he appropriated to his father Suleiman the best of the beasts, and despatched the portion to him; and some he distributed among the officers of his court.

They passed the night at that place; and in the morning there approached them a great caravan, comprising black slaves and servants and merchants. The caravan halted at the water and the verdant tract; and when Taj-elmolouk beheld them, he said to one of his companions, Bring me an account of these people, and ask them wherefore they have halted in this place. And when the messenger went to them, he said to them, Inform us who ye are, and return an answer quickly. So they replied, We are merchants, and have halted here for the sake of rest, for the next station is distant from us. So they approached Taj-elmolouk with their merchandise, and he caused all of it to be displayed before him, and took of it what suited him, and gave them the price.

After this, he mounted, and was about to depart: when, casting a glance at the caravan, he saw a young man, a comely youth, attired in clean clothes, of elegant person, with shining forehead and brilliant countenance; but the charms of this youth had suffered a change, and paleness had overspread him, in consequence of his separation from the objects of his affection, and great was his groaning and lamentation. And when Taj-elmolouk beheld him in this state, he was perplexed at his case, and he walked towards him: and as soon as he recovered from his fit, he saw the King's son standing at his head: whereupon he rose upon his feet, and kissed the ground before him; and Taj-elmolouk said to him, Wherefore hast thou not displayed thy merchandise to us?—O my lord, he answered, my merchandise compriseth nothing suitable to thy highness. But the King's son said, Thou must positively show me what thou hast, and acquaint me with thy circumstances. He then opened his merchandise, and displayed it before Taj-elmolouk, portion by portion and piece by piece, and took forth from among it a garment of satin interwoven with gold, worth two thousand pieces of gold, and when he opened this, there fell from the midst of it a piece of linen, and the young man, snatching it hastily, put it beneath him. Taj-elmolouk said to him, What is this piece of linen? He answered, O my lord, thou hast no interest in this. But the King's son said, Show it to me.—O my lord, he replied, I refrained not from exposing to thee my merchandise but on account of this; for I cannot allow thee to see it. Taj-elmolouk, however, said, I must see it:—and he urged him, and was angry. The young man then unfolded the piece of linen; and lo, in it was the figure of a gazelle worked with silk, and embroidered with red gold, and facing it was the figure of another gazelle worked with silver, and having upon its neck a ring of red gold and three jewels of chrysolite. When Taj-elmolouk beheld this, and observed the beauty of its execution, he exclaimed, Extolled be the perfection of God, who hath taught man that which he knew

not! And his heart was engrossed with desire to hear the story of this young man; so he said to him, Relate to me the story of thyself and her who was the owner of these gazelles. The young man, therefore, replied:—

THE STORY OF AZIZ AND AZIZAH.

Know, O my lord, that my father was a great merchant, and he was blest with no child excepting me. I had a cousin (the daughter of a paternal uncle) with whom I was brought up in my father's house; for her father had died, and before his death he had made an agreement with my father that they should marry me to her: so, when I had attained to manhood, and she to womanhood, they did not exclude her from me, nor me from her. My father then spoke to my mother, and said to her, This year we will perform the marriage-contract of Aziz and Azizah. And having agreed with my mother to do this, he began to make ready the provisions for the entertainments.

All this was done while I and my cousin were living together without the slightest restraint, and ignorant of the circumstance; and she was more intelligent and more knowing than I. And when my father had made the preparations for the festivity, and nothing remained but the performance of the contract, and my union to my cousin, my father proposed that they should perform the contract after the Friday-prayers. My mother had sent me to the bath, and sent after me a new suit of clothes of the richest description; and on my coming out from the bath, I put on this handsome suit, which was perfumed; and when I put it on, a delicious odour was diffused from it, and left a fragrance in the way.

I desired now to repair to the mosque: but, remembering one of my friends, I returned to search for him, that he might be present at the ceremony of the contract, saying within myself, I will busy me with this affair until the time of prayer draws near. I then entered a by-street which I had never entered before. I was perspiring from the effect of the bath, and the new clothes which I wore, and the moisture dropped from me while my perfumes diffused their odour; so I seated myself at the upper end of the street to rest myself upon a stone seat, when suddenly a white handkerchief fell upon me from above. This handkerchief was more delicate to the feel than the zephyr, and the sight of it was more pleasant than restoration to the diseased, and I took it in my hand, and, raising my head to see whence it had fallen, my eye met the eye of the female who owned these gazelles: and lo, she was looking out from a lattice in a window of brass. My eye never beheld a person more lovely, and altogether her charms were such as the tongue cannot describe: and when she saw me looking at her, she put her finger in her mouth, and then united her middle-finger and her fore-finger, and placed them upon her bosom: after which, she drew in her head from the window, and shut the lattice and withdrew. A fire had been darted

into my heart, and the flame increased: the sight drew from me a thousand sighs, and I was perplexed: for I heard not anything from her, and understood not what she meant by her signs. I looked again towards the window; but found it closed; and I waited until sunset; but heard no sound, nor saw any person: so, despairing of seeing her again, I rose from my place, and took the handkerchief with me. I opened it, and the odour of musk was diffused from it, and I was so exhilarated by the scent that I seemed as if I were in Paradise. I then spread it before me: whereupon there fell from it a piece of delicate paper, and, opening this, I found it richly perfumed with exquisite scents, and inscribed with verses. After this I cast a glance at the beauty of the handkerchief, and beheld an amatory couplet worked upon one of its two borders, and another, of a similar kind, on its other border.

When I saw these verses upon the handkerchief, a flame of fire shot into my heart, and my desire and perplexity increased; and I took the handkerchief and the paper, and went with them to the house, not knowing any means of obtaining what I desired, and incapable of discovering how to proceed properly in my love. I arrived not at the house until a considerable portion of the night had elapsed, and beheld my cousin sitting weeping; but when she saw me, she wiped away her tears, and approached me and took off from me my outer clothes, and asked me the cause of my absence. She told me that all the people, the emirs and grandees, and merchants and others, had assembled in our house, and the Cadi and the witnesses had come, and they ate the repast, and remained a considerable while sitting in expectation of my presence for the purpose of performing the marriage-contract, and when they despaired of my coming, they dispersed and went their way.—Thy father, said she, was violently enraged on account of this, and swore that he would not perform our marriage-contract until next year: for he had expended upon this festivity a large sum of money. What, she added, hath happened unto thee this day, that thou hast delayed thy return until now, and that this hath happened on account of thine absence?

I answered her, Such and such things have happened to me:—and mentioned to her the handkerchief, acquainting her with the affair from first to last. — Upon this, she raised her head towards me, and said, O son of my uncle, if thou requiredst mine eye, I would pull it out for thee from my eyelids; and I must assist thee in the accomplishment of thy desire, and assist her in like manner: for she is overwhelmed by love for thee, as thou art by love for her. — And what, said I, is the interpretation of the signs which she made?—Her putting her finger in her mouth, she answered, indicated that thou art in her estimation as her soul to her body, and that she longeth for thy union with her; and as to the handkerchief, it is a signal of the lover's salutation to the beloved; and the paper denoteth that her soul is captivated by thee; and as to her putting her two fingers upon her bosom, the meaning of it is as though she said to thee, After two days come hither, that my affliction may be dissipated by thy countenance.—I then remained two days in the house, neither

going out nor coming in, nor eating nor drinking. I put my head in the lap of my cousin; and she cheered me by her conversation, and said to me, Be resolute and of good heart, and dress thyself, and repair to her at the time appointed. And she arose, and changed my clothes, and perfumed me with incense.

I then braced up my nerves, and fortified my heart, and went forth, and proceeded until I entered the by-street, and after I had sat a while upon the stone bench, lo, the lattice opened. I looked towards her, and when I saw her, I fell down in a swoon: then recovering, I summoned resolution, and took heart, and looked at her a second time; but again I became insensible; and when I recovered, I saw with her a mirror and a red handkerchief. Observing me now, she tucked up her sleeves from her fore-arms, and, opening her five fingers, struck her bosom with them (with the palm and the five fingers): next she raised her hands, and held forth the mirror from the lattice, and took the red handkerchief, and retired with it: after which she returned, and let it down from the lattice towards the street three times, letting it down and raising it, and then wringing it and twisting it with her hand, and bending down her head: she then drew it in through the lattice, and closed the lattice, and departed, without speaking to me one word, but leaving me in perplexity, not knowing to what she alluded. I remained sitting there until the hour of nightfall, and went home near midnight.

I found my cousin with her hand placed to her cheek, and her eyelids pouring forth tears; and upon this, my anxieties and griefs increased, and I fell down in a corner of the chamber; but she sprang towards me, and lifted me up, and having taken off from me my outer clothes, wiped my face with her sleeve, and asked me what had happened to me. I related to her, therefore, all that had happened on the part of the damsel; and she said to me, O son of my uncle, as to her sign with her hand and five fingers, its interpretation is, Come hither after five days!—and as to her sign with the mirror, and her putting forth her head from the lattice [and her actions with the red handkerchief], the meaning is, Seat thyself at the shop of the dyer until my messenger shall come to thee.—When the five days had past, my cousin arose, and heated some water for me, and bathed me with it, and dressed me, and said to me, Repair to her, and may Allah accomplish thy wish, and grant thee what thou desirest of thy beloved.

So I went, and walked on until I came to the upper end of a by-street, and that day was Saturday; so I found the shop of the dyer shut; and sat there till the call to afternoon prayers; and the sun became yellow, and the call to evening prayers was chanted: and night commenced, and I saw no trace of her, nor heard a voice, nor received any message; I therefore feared for myself, sitting alone; and I arose and walked away, like one intoxicated, until I entered the house.

There, on going in, I beheld my cousin Azizah with one of her hands holding a peg knocked into the wall, and her other hand upon her bosom; and she was groaning, and reciting verses.—So I related

to her all that had befallen me through the conduct of that damsel on this day; and after I had done so I wept; but she said to me, Rejoice at the announcement of the success of thy desire, and the accomplishment of thy hope. Verily this is a sign of acceptance: for she absented herself from thee because she desireth to try thee, and to know whether thou art patient or not, and whether thou art sincere in thy love of her or not. To-morrow go to her, and station thyself at thy first place, and see what sign she will make to thee; for thy happiness is near, and thy sorrow is dissipated.—And she proceeded to console me; but I ceased not to increase in anxiety and grief.

And when the morning came and diffused its light, I repaired to the damsel, and entered hastily the by-street, where I seated myself upon the seat before mentioned: and lo, the window was opened, and she put forth her head from it, laughing. She then retired, and returned bringing a mirror, and a bag, and a pot filled with green plants, and having also in her hand a lamp; and the first thing that she did was this: she took the mirror in her hand, and put it into the bag; then she tied it up, and threw it back into the chamber. After this, she let down her hair over her face, and put the lamp upon the top of the green plants for a moment, and then took all these things and departed with them, and closed the lattice. My heart was riven by her secret signs and her obscure intimations, for she addressed me not with a single word, and my passion grew more violent thereat, and my excitement and distraction increased.

I retraced my steps with weeping eye and sorrowful heart until I entered the house, where I saw my cousin sitting with her face to the wall. And I told her all that had happened to me; whereupon she said to me, Be patient; for the time of thy union is come, and thou hast obtained the object of thy hopes. As to the sign which she made to thee with the mirror, and her putting it into the bag, it is equivalent to her saying to thee, Wait until the sun shall have set: — and as to her letting fall her hair over her face, it implieth her saying to thee, When night cometh, and letteth fall its black shade over the light of day, come hither: — and the sign that she made to thee with the pot containing the plants meant that she would say to thee, When thou comest, enter the garden that is behind the by-street:—and the sign which she made to thee with the lamp denoted her saying to thee, When thou enterest the garden, to the place where thou findest the lighted lamp do thou repair, and seat thyself beneath it, and there wait for me; for the love of thee destroyeth me. — But when I heard these words of my cousin, I cried out from the excess of my passion, and said, How many times dost thou promise me, and I go to her and attain not my desire, nor find a true meaning to thine interpretation?

I went forth at the hour of nightfall, and proceeded until I came to the garden. I found its gate open, and entered, and beheld a light in the distance; so I advanced towards it, and when I arrived at it, I found there a large apartment, over which was constructed a dome of ivory and ebony, and the lamp was suspended in the midst of

the dome. The apartment was furnished with silken carpets embroidered with gold and silver, and there was a great lighted candle in a candlestick of gold beneath the lamp; in the midst of the chamber was a fountain ornamented with various designs: by the side of this fountain was a table of viands covered with a silk napkin, near which was a large china bottle full of wine, with a cup of crystal adorned with gilding: and by the side of all these things was a great tray of silver, covered over. I uncovered it, and beheld in it a variety of fruits, such as figs and pomegranates and oranges and citrons of different kinds, together with various flowers, as roses and jasmine and myrtle and eglantine and narcissus, and all kinds of sweet scents. I was astonished at this place, and affected with the utmost delight, and my anxiety and grief were dissipated; but I found not in this abode any being of the creatures of God (whose name be exalted!); not even a male or female slave did I see, nor the person who thus neglected these things. I sat in this chamber, waiting for the coming of the beloved of my heart, until the first hour of the night had passed, and the second hour, and the third; but she came not; and hunger began to torment me violently; for a long time had elapsed without my eating food, through the excess of my passion; but when I beheld this place, and my cousin's correct understanding of the signs made by my beloved became manifest to me, I felt at ease: yet I still experienced the torment of hunger, and the savoury odours of the food upon the table had excited my desire upon my arrival there. Feeling secure, therefore, of the attainment of my object, and longing to eat, I approached the table, and ate a portion of a fowl, and a morsel of another dish: and when I had done this, my stomach was full, and my joints became loose, and I was too lazy to remain awake: so I laid my head upon a cushion, after I had washed my hands, and sleep overcame me, and I knew not what happened to me after this. I awoke not until the sun scorched me (for some days had passed without my having tasted sleep); and when I awoke, I found upon my stomach some salt and charcoal: and I stood up and shook my clothes, and looked to the right and left, but found no one; I discovered that I had been sleeping upon the marble pavement without anything spread beneath me, and I was perplexed in my mind, and mourned greatly: my tears ran down upon my cheek, and I lamented for myself.

I then returned to my house, and when I arrived there I found my cousin striking her hand upon her bosom, and weeping with tears like raining clouds; but when she beheld me she arose quickly, and wiped away her tears, and, addressing me with her soft speech, said to me, O son of my uncle, God hath been gracious to thee in thy passion, since the person whom thou lovest loveth thee, while *I* remain weeping and mourning for the separation of thee who findest fault with me; but may God not chastise thee on my account! She then smiled in my face with the smile of one in anger, and caressed me, and took off my outer clothes, and spread them out, and said, By Allah, these are not the odours of one who hath enjoyed the company of his beloved! Tell me, then, what hath happened to thee, O son

of my uncle. — And I told her all that had befallen me; whereupon she smiled a second time with the smile of one in anger, and said, Verily, my heart is full and in pain! But may the person who paineth thy heart cease to exist! This woman maketh herself extravagantly difficult to thee. By Allah, O son of my uncle, I fear what she may do to thee. Know that the meaning of the salt is, Thou art drowned in sleep, and seemest insipid, so that the soul regardeth thee with loathing, and thou requirest to be salted, that the stomach may not eject thee: thou pretendest that thou art of the number of generous lovers; but sleep, unto lovers, is forbidden; and thy pretension to love is false. Such, however, is her pretension: her love for thee is false, for when she saw thee sleeping she did not rouse thee; and had her love for thee been true she would have roused thee. And as to the charcoal, the meaning indicated by it is, May God blacken thy face, since thou hast made false pretensions to love, when thou art only a child, and hast no care but for eating and drinking and sleeping. This is the interpretation of her sign; and may Allah (whose name be exalted!) deliver thee from her! — Now, when I heard what she said, I struck my hand upon my breast, and exclaimed, By Allah, this is the truth! for I slept; and lovers sleep not: so I have wronged mine own self!

And when night came, I went forth and repaired again to the garden. I found the place prepared, in the same state in which I had seen it before: in it was everything requisite, of food and drink and dried fruits and sweet scents and other things: and I went up into the house, and, smelling the odour of the food, I ate until I was satiated and my stomach was full. And after this, my eyelids closed; so I took a pillow and put it beneath my head, saying, Perhaps I may recline upon it without sleeping. But I closed my eyes and slept, and awoke not until the sun had risen, when I found upon my stomach a play-bone and a tab-stick[1] and a date-stone and a locust-seed: and there was no furniture nor anything else in the place, and it seemed as if nothing had been there on the preceding night.

I arose, and shook off all these things from me, and went forth enraged, and, arriving at the house, I found my cousin groaning, and I chid her and abused her; whereupon she wept, and having wiped away her tears, approached and kissed me, and pressed me to her bosom; but I drew back from her, blaming myself. She then said to me, O son of my uncle, it seemeth that thou hast slept again this last night. I replied, Yes; but when I awoke I found a play-bone laid upon my stomach, and a tab-stick and a date-stone and a locust-seed; and I know not wherefore she did this. Then I wept, and approached her, and said to her, Explain to me the meaning of her doing this, and tell me how I shall act, and assist me in my trouble. She replied, On the head and the eye. As to the tab-stick [and the play-bone] which she placed upon thy stomach, she meaneth thereby, that thou camest there and thy heart was absent, as

[1] A flat stick, about eight inches in length, thrown upon a board in a game played in the East.

though she would say to thee, Love is not thus; therefore reckon not thyself among lovers. And as to the date-stone, she indicated by it, that, if thou wert a lover, thy heart had been burning with passion, and thou wouldst not taste the delight of sleep: for the sweetness of love is like a date, which kindleth a fire in the heart. And as to the locust-seed, she intimated to thee by it, that the heart of the lover is fatigued; and would say to thee thereby, Endure our separation with the patience of Job.—When I heard this interpretation, I said, Please God, I will not sleep again. And my cousin arose, and brought me food, saying to me, Eat now what will satisfy thee, that thou mayest have no desire remaining. So I ate what satisfied me; and when night came, my cousin arose, and brought me a superb suit of clothing, and clad me with it, and conjured me to repeat to the damsel the verse before mentioned, and cautioned me against sleeping. I then departed from her, and, having repaired to the garden, went up into the apartment; and I gazed at the garden, and kept opening my eyes with my fingers, and shaking my head, as the night grew dark. But I became hungry from watching, and the odours of the food were wafted towards me, and my hunger in consequence increased; so I went to the table, and removed its cover, and ate a morsel of every dish, and a piece of meat, and I went to the bottle of wine, saying within myself, I will drink a cup:—and I drank it, and then drank the second, and the third, and so on to the number of ten: and being already stricken by love, I fell upon the floor as one slain. Thus I remained until day came, and I awoke, and found myself outside the garden, with a large sharp knife upon my stomach, and a small iron weight; and I trembled with fear, and took them with me and returned to the house.

I found my cousin saying, I am in this house wretched and sorrowful, with no relief but weeping. And as I entered, I fell down prostrate, throwing the knife and weight from my hand, and fainted; and when I recovered, I acquainted her with that which had befallen me, and said to her, I shall not attain my desire. Her grief increased at witnessing my weeping and my excessive passion, and she said to me, I have failed of success in cautioning thee against sleeping: for thou wouldst not attend to my advice: my words profit thee nothing. But I replied, I conjure thee by Allah that thou explain to me the meaning of the knife and the iron weight. So she said, As to the weight, she alluded by it to her right eye, and intimated that she swore by it, and said, By the Lord of all creatures, and by my right eye, if thou come again and sleep, I will assuredly slaughter thee with this knife!—I fear for thee, therefore, O son of my uncle, from her malice; and my heart is full of grief on thine account, and I cannot talk. If, then, thou art confident in thyself that, if thou return to her, thou wilt not sleep, return to her, and beware of sleeping, and so shalt thou attain thy desire: but if thou know that, shouldst thou go to her again, thou wilt sleep as usual, and so go to her and sleep, she will slaughter thee.—What then, said I, is to be done, O daughter of my uncle? I conjure thee by Allah, to help me in this affliction.—She replied, On my head and my eye: and if thou attend

to my words, and comply with my directions, thou wilt accomplish thy desire. I said, I will do so. And she rejoined, O son of my uncle, watch all night, and sleep not; for she will not come to thee this night until near its close: and if it be the will of God, thou shalt meet her this night.

I then went forth from her full of joy, and proceeded to the garden, and went up to the house, satiated with food. I remained sleepless a quarter of the night, and the night seemed as long to me as though it were a year; and I continued watching until two-thirds of it had passed, and the cocks crew, and I became violently hungry from watching; so I went up to the table, and ate until I was satisfied: and my head became heavy, and I desired to sleep; but suddenly I heard a noise in the distance; whereupon I arose, and washed my hands and mouth, and roused myself; and soon after, she came. She was accompanied by ten female slaves, and she appeared among them like the full moon among the planets; she was attired in a garment of green satin embroidered with red gold; and when she saw me, she laughed, and said, How is it that thou hast remained awake, and that sleep hath not overcome thee? Now that thou hast passed the night sleepless I am convinced that thou art a lover; for among the characteristics of lovers is the watching by night in the resolute endurance of desire. — She then turned towards her female slaves, and made a sign to them; whereupon they departed from her; and she approached me, and pressed me to her bosom, and kissed me, and we conversed together until the morning, when I desired to depart: but she held me, and said to me, Stop, that I may acquaint thee with something, and give thee a charge. So I stopped: and she unfolded a handkerchief, and, taking forth from it this piece of linen, spread it open before me; and I found in it the design of the gazelles, as thou seest, and I admired it exceedingly, and took it: after which I made a promise to her that I would pay her a visit every night in that garden, and departed from her, full of joy; and returning to my cousin, I told her of my success, and threw down the piece of linen

Azizah weeping over the Design of the Gazelles.

before her. She arose, and then seated herself again, and, in her impatience, shed tears, and said, O son of my uncle, make a present to me of this piece of linen. So I gave it her, and she took it and spread it open, and saw what was in it. And when the time of my departure came, she said, Go, and may safety attend thee; but when thou retirest from her, convey my salutation to the person who hath prevented our union.

At the approach of the following night again I went to the garden as usual, and found the damsel expecting me; and we ate and drank: and in the morning, when I was about to depart, I repeated to her what my cousin had said; whereupon she uttered a loud cry, and was agitated, and exclaimed, By Allah, she who uttered this hath died! She then wept and said to me, Wo to thee! Is not she who uttered this verse related to thee!—I answered, She is the daughter of my paternal uncle.—Thou liest, replied she: by Allah, if she were the daughter of thy uncle thou hadst borne her the same love that she bore thee. Thou art he who hath destroyed her, and may God destroy thee in like manner! By Allah, if thou hadst told me of thy having a cousin, I had not admitted thee into my favour.—Verily, said I, she is my cousin, and she explained to me the signs that thou madest me, and it was she who taught me how to proceed with thee: I had not obtained access to thee but through her good management.—And did she know of our affair? said she. I answered, Yes.—May Allah, she exclaimed, cause thee to bewail thy youth, as thou hast caused her to bewail hers! She then said to me, Go and see her.

I departed, therefore, troubled in mind, and proceeded until I came to our street, when I heard a wailing, and, asking respecting it, was answered, We found Azizah lying behind the door, dead. I entered

Azizah Dead

the house, and when my mother beheld me, she exclaimed, The crime of destroying her is on thy neck, and may God not pardon thee her blood! Perdition to such a cousin as thou!—My father then came, and we prepared her body for interment, and performed the funeral-ceremonies, and buried her, and we caused recitations of the whole of the Koran to be performed at her tomb, and remained there three days, after which I returned to the house, sorrowing for her. And

my mother addressed me, and said, I desire to know what thou didst to her, so that thou brokest her heart. I asked her continually, O my son, respecting the cause of her disorder; but she answered not. Then she smiled, and said, O wife of my uncle, if thy son desire to go to the place which he is accustomed to frequent, tell him to repeat these two phrases on departing from it — Fidelity is good, and treachery is base:—and this I desire in my compassion for him, that I may show him compassion in my life and after my death. She then gave me something for thee, and took an oath of me that I would not give it to thee until I should see thee weeping for her and lamenting: this thing I have, and when I see thee in the state that she hath described I will give it thee. — I said to her, Show it me. But she would not.

I then gave myself up to my pleasures, and thought not of the death of my cousin; for I was unsettled in mind, and wished that I were passing the whole of every night and day with my beloved! and scarcely had the next night approached when I repaired again to the garden. I found the damsel sitting there, burning with impatience to see me; and as soon as she beheld me, she hastened to me and clung to my neck, and asked me respecting my cousin. I answered her, She is dead, and we have performed the rites and recitations of the Koran for her, and four nights have passed since her death, and this is the fifth. When she heard this, she cried out and wept, and said, Did I not tell thee that thou hadst killed her? Hadst thou informed me of her before her death, I had requited her for the kindness that she hath shown me; for she hath been of service to me in giving thee access to me: had it not been for her, I should not have had an interview with thee, and I fear thou wilt fall into a calamity on account of her disaster. — I replied, She acquitted me before her death. And I related to her what my mother had told me; upon which she exclaimed, By Allah, I conjure thee, when thou goest to thy mother, learn what it is that she hath.—My mother, said I, told me, Thy cousin, before she died, charged me saying, If thy son desire to go to the place which he is accustomed to frequent, tell him to repeat these two phrases:—Fidelity is good, and treachery is base.—And when the damsel heard this, she exclaimed, The mercy of God (whose name be exalted!) be upon her! for she hath saved thee from me: I was meditating an injury to thee; but now I will not hurt thee nor trouble thee. But I conjure thee by Allah that thou never forsake me. And I replied, I hear and obey. So I resumed my visits to her as before, and she treated me with kindness and honour, and used to ask me respecting the two phrases which my cousin Azizah had mentioned to my mother, and I repeated them to her. Thus I remained, eating and drinking, and enjoying her conversation, and attiring myself in changes of delicate clothing, until I became stout and fat, and I experienced neither anxiety, nor grief, nor sorrow, and forgot my cousin.

I continued drowned in these pleasures for a whole year, and at the commencement of the new year I entered the bath, and refreshed myself, and put on a handsome suit; and after I had gone forth

from the bath I drank a cup of wine, and smelt the odours of my clothes, which were richly perfumed with various scents. My heart was unoppressed by calamities or misfortunes, and when the hour of night-fall came I desired to repair to the damsel; but I was intoxicated, and knew not my way; and, in going to her, intoxication led me aside into a by-street called the street of the Chief: and as I was proceeding along it, lo, an old woman came, with a lighted candle in one of her hands, and in her other hand a folded letter. I advanced towards her, and she, with weeping eye, said to me, O my son, art thou able to read? I answered her, Yes, my old aunt. And she said, Take this letter, and read it to me. And she handed me the letter; so I took it from her and opened it, and read to her its contents, informing her that it was a letter from the absent, with salutations to the beloved. And when she heard this, she rejoiced at the good news, and ejaculated a prayer for me, saying, May God dispel thine anxiety, as thou hast dispelled mine! She then took the letter, and proceeded a few steps; but presently she returned to me, and kissing my hand, said, O my lord, may God (whose name be exalted!) give thee enjoyment of thy youth, and not disgrace thee! I beg that thou wilt walk with me a few paces to that door; for I have told them what thou hast read to me of the letter, and they do not believe me: come with me, therefore, two steps, and read to them the letter outside the door, and accept my prayers for thee. I did as I was desired; and when I approached, a damsel stretched forth her hand to me with the letter. There was, between her and the door, a distance of about two yards; and I extended my hand to take the letter from her, and put my head and shoulders within the door to draw near to her; but before I knew what she was about to do, the old woman placed her head against my back, and pushed me forward, while my hand was holding the letter, and I looked around, and found myself in the midst of the house; that is, within the vestibule. The old woman entered more quickly than the blinding lightning, and had nothing to do but to shut the door: and when the damsel beheld me within the vestibule, she approached me, and pressed me to her bosom, and, taking me by the hand, unable to extricate myself from her grasp, led me, preceded by the old woman with the lighted candle, until she had passed through seven vestibules; after which she conducted me into a large saloon, with four raised floors, in which a horseman might play at goff. She then seated me, and said to me, Open thine eye. And I did so, giddy from the violence that I had experienced, and saw that the whole construction of the saloon was of the most beautiful alabaster, and all its furniture, including the cushions and mattresses, of brocade. In it were also two benches of brass, and a sofa of red gold set with pearls and jewels, not suitable to any but a King like thee.

After this, she said to me, O Aziz, which of the two states is the more agreeable to thee, life or death? I answered her, Life. And she said, Then if life is more agreeable to thee, marry me.—After this, she clapped her hands, and said, O my mother, bring in those who are with thee. And lo, the old woman approached with four

lawful witnesses; and she lighted four candles; and when the witnesses entered they saluted me, and seated themselves; and the damsel covered herself with an izar, and appointed one of the witnesses to be her deputy in making her contract. So they performed the marriage-contract, and she affirmed of herself that she had received the whole of the dowry, both the portion usually paid in advance and the arrears, and that she was indebted to me in the sum of ten thousand pieces of silver; after which she gave to the witnesses their fees, and they departed.

On the following day, I desired to go out; but she approached me laughing, and said, Verily, this house in which thou art is not opened but on one day in every year. Go to the street door and look.—So I went and looked, and found it closed and nailed, and returned and told her so; and she said to me, O Aziz, we have of flour and grain and fruits and pomegranates and sugar and meat and sheep and fowls and other provisions what will suffice us for many years, and from this last night our door will not be opened until after a year, and I know that thou wilt not behold thyself outside this house until after a year hath expired. Upon this I exclaimed, There is no strength nor power but in God! And she laughed, and I laughed also, and complied with her orders, and remained with her until the twelve months of the year had expired, when I was blest with a son by her. And on the first day of the following year I heard the opening of the door, and lo, men came in with cakes and flour and sugar: and I desired to go out; but she said to me, Wait until nightfall, and as thou camest in, so go forth. I therefore waited till that hour, and was on the point of going out, in fear and trembling, when she said to me, By Allah, I will not let thee go until I have made thee swear to me that thou wilt return this night before the door is closed. So I promised her to do it; and she made me swear by binding oaths upon the sword and the Koran, and by the oath of divorce, that I would return to her.

I then went forth from her, and repaired to the garden. I found it open as usual, and was angry, saying within myself, I have been absent from this place a whole year, and, coming unawares, have found it open as usual. I wonder if the damsel be still there as heretofore, and I must enter and see before I go to my mother.—It was then nightfall, and I entered the garden, and, proceeding to the apartment, found the daughter of the crafty Delilah sitting with her head upon her knee, and her hand upon her cheek. Her complexion was changed, and her eyes were sunk; and when she beheld me she exclaimed, Praise be to God for thy safety! — and I would now that thou tell me what hath been the cause of thine absence from me this year.—I therefore told her; and when she knew that I had married, her countenance became pale. I then said to her, I have come to thee this night, but must go before the morning. But she exclaimed, Is it not enough for her to have married thee, and to have employed this stratagem against thee, and imprisoned thee with her a whole year, that she hath made thee swear by the oath of divorce that thou wilt return to her before the morn-

ing, and will not allow thee to divert thyself with thy mother nor with me, and cannot endure thy passing one night with either of us? What then must be the state of her from whom thou hast been absent a whole year, though I knew thee before she did? But may Allah have mercy on Azizah; for she suffered what none hath suffered, and endured with patience that the like of which none else hath endured, and died through thy oppression. It was she who protected thee from me. I thought that thou wouldst return, and gave thee liberty, though I was able to imprison thee, and to destroy thee.

Having thus said, she wept, and became enraged, and looked at me with the eye of anger; and when I beheld her in this state, the muscles of my side quivered, and I feared her, and became as the bean upon the fire. She then cried out, and suddenly ten female slaves came to me, and threw me upon the floor. She then sharpened a knife, and said to the female slaves, Uncover his throat. But God inspired me to repeat the two phrases which my cousin had charged me to utter, namely, Fidelity is good and treachery is base; —and when she heard this, she cried out and said, Allah have mercy upon thee, O Azizah. Would that thy youth had been spared! Thou hast profited thy cousin during thy life and after thy death! (Then addressing me, she added,) By Allah, thou hast saved thy life from me by means of these two phrases: but I must cause thee to bear a mark of my resentment.—So saying, she inflicted upon me a cruel wound, and I fainted; but when I recovered, the blood had stopped, and she gave me to drink a cup of wine, and spurned me with her foot.

I arose; but was unable at first to walk; presently, however, I proceeded by little and little until I arrived at the door of my wife's house. I found it open, and threw myself within it, in a state of distraction; and my wife came and took me up and conveyed me to the saloon, where I fell into a deep sleep; but when I awoke, I found myself laid at the gate of the garden.

In anguish I arose and went to my home, and, entering the house, found my mother weeping for me, and exclaiming, Would that I knew, O my son, in what land thou art! So I approached her, and threw myself upon her, and when she beheld me, she saw that I was unwell. Yellowness and blackness were mingled upon my face; and I remembered my cousin and the kindness she had shown me, and was convinced that she loved me. I wept for her, and my mother also wept, and then said to me, O my son, thy father is dead. And upon this my rage increased, and I wept until I became insensible. She then applied remedies to my wound until I recovered, and regained my usual strength; and she said to me, O my son, I will now produce to thee the deposit with with which thy cousin intrusted me; for it is thine, and she made me swear that I would not produce it to thee until I saw that thou rememberedst her and mournedst for her, and that thine affections for another were severed; and now I hope that I find in thee these dispositions. She therefore arose, and opening a chest, took forth from it this piece of linen containing the

design of the gazelles, which I had originally given to her; and when I took it, I found written upon it some verses complaining of her unrequited love for me, and there fell from it a paper containing some words of consolation and counsel.

As soon as I had read and understood this paper, I wept again, and my mother did the same, and I continued looking at it and weeping until the approach of night; and in this state I remained for the space of a year; after which, some merchants of my city, the same whom I am accompanying in this caravan, prepared for a journey; and my mother suggested to me that I should fit myself out and go with them, saying to me, Perhaps the journey will dispel this sorrow which thou sufferest, and thou wilt be absent a year, or two years, or three, until the caravan returneth, and thy heart may become dilated. Thus she continued to persuade me, so that I prepared some merchandise, and journeyed with them; but my tears have not dried up during my travels; for at every station where we halt I spread this piece of linen before me, and look at this design, and think of my cousin and weep for her as thou seest, since she loved me excessively, and died through my unkindness; I doing nothing but evil to her, while she did nothing to me but what was good. When the merchants return from their journey, I shall return with them, and the period of my absence will be a complete year; but I still suffer increasing sorrow; and my sorrow hath been augmented only in consequence of my passing by the Islands of Camphor, and the Castle of Crystal.

These islands are seven in number, and the sovereign of them is a King named Shahzeman. He hath a daughter named Dunia: and it was told me that it was she who worked the designs of the gazelles, and that this design which is in my possession was one of her work; and when I knew this I became excessively desirous of seeing her: so, when the caravan entered her country, I went forth and wandered about the gardens, which contained a profusion of trees. The superintendent of the gardens was a sheikh advanced in age: and I said to him, O sheikh, to whom doth this garden belong? He answered, To the King's daughter, the lady Dunia, and we are beneath her palace; and if thou desire to amuse thyself, open the private door and take a view of the garden and smell the odours of the flowers. So I said to him, Have the kindness to allow me to sit in this garden until she passeth by, that I may enjoy a glance at her. The sheikh replied, There will be no harm in thy doing so. When he said this, therefore, I gave him some money, saying to him, Buy for us something to eat. And he rejoiced at receiving the money, and, opening the door, conducted me within; and we proceeded until we came to a pleasant spot, where he brought me some delicate fruits, and said to me, Sit here while I go and return to thee. And he left me and departed, and, after he had been absent a while, returned, bringing a roasted lamb: and we ate until we were satisfied, my heart longing to behold the lady; and while we were sitting, lo, the door opened; whereupon he said to me, Arise, and conceal thyself. So I arose, and hid myself; and a black eunuch put forth his head from

the door, and said, O sheikh, is any one with thee? He answered, No. — Then close the door, said the eunuch. The sheikh, therefore, closed the door of the garden; and lo, the lady Dunia came forth. When I beheld her, I thought that the moon had descended upon the earth; my mind was confounded, and I desired her as the thirsty longeth for water; and after a while, she closed the door and departed. I then went forth from the garden, and repaired to my lodging, knowing that I could not obtain access to her, and when my companions prepared for departure, I also prepared myself, and travelled with them towards thy city; and on our arrival here, we met with thee. — This is my story, and this is what hath happened unto me; and peace be on thee.

CONTINUATION OF THE STORY OF TAJ-ELMOLOUK AND THE LADY DUNIA.

When Taj-elmolouk heard this story, his heart became troubled with love for the lady Dunia. He then mounted his horse, and, taking with him Aziz, returned to his father's city, where he assigned to him a house, and furnished it with everything that he required; after which he left him, and repaired to his palace. His tears ran down upon his cheeks (for hearing affecteth as sight and union), and in this state he remained until his father came in to him, and finding that his colour was changed, knew that he was oppressed by anxiety and grief; so he said to him, O my son, acquaint me with thy case, and tell me what happened to thee to change thy colour. He therefore related to him all that he had heard of the story of Dunia; and how he had fallen in love with her from hearsay, without having seen her; whereupon his father said to him, O my son, her father is a King, and his country is distant from us; abandon, therefore, this idea, and enter the palace of thy mother; for in it are five hundred female slaves like so many moons, and whoever of them pleaseth thee do thou take her; or if none of them please thee, we will demand in marriage for thee one of the daughters of the Kings, more beautiful than the lady Dunia. But he replied, O my father, I desire not any but her: it was she who worked the design of the gazelles that I saw, and I must have her, or I will flee into the deserts, and kill myself on her account.

The King then equipped Aziz, with his Vizier, and supplied them with many presents; and they journeyed days and nights until they beheld the Islands of Camphor, when they halted on the bank of a river, and the Vizier sent forward a messenger from his party to the King, to acquaint him with their approach; and half a day after the departure of the messenger, suddenly they saw that the chamberlains of the King and his Emirs had advanced to meet them from the distance of a league, and they met them, and attended them until they went in with them to the King. They placed before the King the presents, and remained in his palace four days; and on the fifth day the Vizier arose and went in to the King, and, standing before him,

delivered to him his message, and acquainted him with the cause of his coming; but the King was perplexed how to answer; for his daughter liked not marriage; and he hung down his head for a while towards the floor; and after this he raised it, and, looking towards one of the eunuchs, said to him, Go to thy mistress Dunia, and acquaint her with what thou hast heard, and with the purpose of the visit of this Vizier. So the eunuch went, and after a short absence returned to the King, and said to him, O King of the age, when I went in to the lady Dunia, and acquainted her with what I had heard, she was violently enraged, and rose against me with a stick, and would have broken my head; wherefore I fled from her; and she said to me, If my father force me to marry, him whom I marry I will kill. Her father, therefore, said to the Vizier and Aziz, Salute ye the King, and inform him of this, and that my daughter liketh not marriage. Accordingly, the Vizier returned with his attendants unsuccessful, and they ceased not their journey until they went in unto the King, and acquainted him with what had happened.

And when the King heard the words of the Vizier, he feared for his son Taj-elmolouk, and said, If I make war upon her father, and obtain possession of his daughter, she will kill herself. He then acquainted his son Taj-elmolouk with the truth of the case; and when the prince heard it, he said to his father, O my father, I cannot exist without her: I will therefore go to her, and seek means of obtaining an interview with her, though I die in the attempt: and I will do nothing but this. His father said, How wilt thou go to her? He answered, I will go in the disguise of a merchant. — If it must be so, then, rejoined the King, take with thee the Vizier and Aziz. He then took forth for him some money from his treasuries, and prepared for him merchandise at the price of a hundred thousand pieces of gold; and they both agreed as to this course. They proceeded on their way by night and day for the space of two months. The length of the journey became wearisome to Taj-elmolouk; and the violence of his desire, and his passion and distraction, increased; so when they drew near to the city he rejoiced excessively, and his anxiety and grief ceased.

They entered it in the garb of merchants, and proceeded until they arrived at the market of fine stuffs, and when the merchants saw Taj-elmolouk, and observed his handsome and comely person, they were confounded, and began to say, Hath Ridwan[1] opened the gates of Paradise and neglected them, so that this youth of surprising beauty hath come forth?—and one said, This is probably one of the angels. And when they went in among the merchants, they inquired for the shop of the sheikh of the market. The merchants, therefore, guided them thither, and they went to him, and as they approached him, he and the merchants who were with him rose to them, and received them with honour, especially the excellent Vizier; for they saw him to be an aged and venerable man; and observing that he was accom-

[1] The Guardian of Paradise.

panied by Taj-elmolouk and Aziz, they said, No doubt this sheikh is the father of these two young men. The Vizier then said to them, Who among you is the sheikh of the market? They answered, This is he. And the Vizier, looking at him and observing him, saw that he was an old man of grave and respectable aspect, and possessing servants and young men. The sheikh of the market greeted them with friendly compliments, and treated them with great honour, and, having seated them by his side, said to them, Have ye any business which we may have the happiness of transacting? The Vizier answered, Yes: I am an old man, advanced in age, and I have these two young men: I have travelled with them through all regions and countries, and have not entered a town without remaining in it a whole year, that they might amuse themselves with the sight of it and become acquainted with its inhabitants; and now I have come to this your town, and have chosen to make a stay in it: I therefore desire of thee one of the best shops, that I may seat them in it to traffick, and that they may amuse themselves with the sight of this city, and acquire the manners of its people, and obtain an experience in buying and selling and other commercial transactions.

So the sheikh of the market replied, There is no harm in doing so:—and looking at the two young men, he was delighted with them, and he arose and stood like a servant before them to wait upon them. And afterwards he went and prepared for them the shop: it was in the midst of the market, and there was none larger than it, nor any more handsome there; for it was spacious and decorated, and contained shelves of ivory and ebony. He then delivered the keys to the Vizier (who was also in the garb of a merchant), and said, God grant that it may be attended with blessings to thy two sons! And when the Vizier had taken the keys of the shop, he went to it, together with the servants, who deposited in it their goods; and they ordered the servants to remove thither all the merchandise and stuffs and rarities that they had. The people heard of them and crowded about them, and they sold of their merchandise; and the fame of Taj-elmolouk was spread through the city, and the report of his handsomeness and comeliness was blazed throughout it. They continued this life for several days, the people pressing to them; after which the Vizier addressed Taj-elmolouk, and charged him to conceal his case, and, having charged Aziz to keep watch over him, repaired to the house to plan some mode of proceeding that might be of advantage to them. Meanwhile, Taj-elmolouk and Aziz sat conversing together; and the former said, Perhaps some one may come from the lady Dunia.

Thus Taj-elmolouk passed his time days and nights, and slept not: desire overpowered him, and he became more and more emaciated and infirm, renouncing the delight of sleep, and abstaining from drink and food; but still he was like the full moon: and as he was sitting one day, lo, an old woman approached and advanced towards him, followed by two female slaves, and she continued to draw near until she stopped at his shop. Beholding his graceful person, and his handsome and lovely aspect, she wondered at his beauty, and said, Extolled be the perfection of Him who created thee!

Show me something beautiful; for the beautiful bringeth not anything but what is beautiful. — And when Taj-elmolouk heard her words his heart palpitated; but he understood not their meaning;

Taj-elmolouk receiving the Old Woman.

so Aziz made a sign to him; and Taj-elmolouk said to her, I have everything that thou desirest of stuffs suitable only to Kings and the daughters of Kings. For whom, then, wouldst thou purchase, that I may display to thee what will be appropriate?—He desired by this question to learn the meaning of her words; and she answered, I want some stuff suitable to the lady Dunia, the daughter of King Shahzeman. On hearing the mention of his beloved, Taj-elmolouk rejoiced exceedingly, and said to Aziz, Bring me the most magnificent of the goods that are by thee. And Aziz gave him a wrapper, and untied it before her, and Taj-elmolouk said to her, Choose what will suit her; for this is such as is not found with any but me. So the old woman chose some stuff that was worth a thousand pieces of

gold; and said, What is the price of this? — What! said he, shall I bargain with a person like thee respecting this contemptible thing? Praise be to God who hath made me acquainted with thee. — And the old woman exclaimed, I invoke for thy comely face the protection of the Lord of the Daybreak! for verily thy face is comely, and so are thine actions!

She then took the stuff and departed, confounded by his handsomeness and loveliness and elegant form; and she proceeded until she went in to the lady Dunia, when she said to her, O my mistress, I have brought thee some beautiful stuff.—Show it me, said the lady. And she replied, O my mistress, here it is, turn it over, and behold it. And when the lady Dunia saw it, she said to her, O my nurse, verily this is beautiful stuff: I have not seen such in our city.—O my mistress, replied the old woman, the seller of it surpasseth it in beauty. It seemeth as though Ridwan had opened the gates of Paradise and neglected them, and so the merchant who selleth this stuff had come forth from it. I wish he were with thee; for he is a temptation to every one who beholdeth him. He hath come to our city with these stuffs for the sake of amusement.—At these words of the old woman, the lady Dunia laughed, and said, Allah afflict thee, thou ill-omened old woman! Thou hast spoken nonsense, and art become insane. — She then added, Give me the stuff that I may examine it closely. So the old woman handed it to her, and she looked at it again, and saw that it was but little, and that its price was great; and she wondered at its beauty; for she had never in her life seen anything like it. The old woman then said to her, O my mistress, if thou didst behold its owner, thou wouldst know that he is the handsomest person on the face of the earth. And the lady Dunia said to her, Didst thou ask him if he had any want to be performed, that he might acquaint us with it, and thou mightest accomplish it for him? The old woman, shaking her head, replied, Allah preserve thy sagacity! By Allah he hath a want. And is any person without one? — Go to him, then, said the lady Dunia, and salute him, and say to him, I have been honoured by thine arrival in our city, and whatever want thou hast, we will perform it for thee on the head and the eye.

The old woman, therefore, returned immediately to Taj-elmolouk, and when he saw her, his heart jumped with joy, and he rose to her, standing upon his feet, and taking her hand, seated her by his side. So when she had sat and rested herself, she informed him of that which the lady Dunia had said. On hearing this, he was filled with the utmost joy; his bosom expanded, and he said within himself, I have accomplished my wish! He then said to the old woman, Perhaps thou wilt convey to her a letter from me, and bring me back the answer. She replied, I hear and obey. And when he heard her reply he said to Aziz, Give me an ink-case and paper, and pen of brass. And Aziz having given him these things, he wrote some verses, and added beneath, This letter is from the captive of desire, incarcerated in the prison of longing expectation, to whom there can be no liberation but by enjoying an interview, even were it with the

phantom of the object of his hope; for he is enduring a painful torment from the separation of his beloved. He then folded the letter, and sealed it, and gave it to the old woman, saying, Convey it to the lady Dunia. She replied, I hear and obey. And he gave her a thousand pieces of gold, and said, Receive this as a present from me. So the old woman took it and departed, praying for him, and proceeded without stopping to the lady Dunia: but she had hidden the paper in her hair; and when she sat down with her mistress, she scratched her head, and said, O my mistress, perhaps thou wilt untwist my hair; for it is a long time since I have entered

The Lady Dunia untwisting the Old Woman's Hair

the bath. So the lady Dunia made bare her arms to the elbows, and untwisted the old woman's hair; whereupon the paper fell from her head; and the lady Dunia, seeing it, said, What is this paper? The old woman answered, It seemeth that, when I was sitting at the shop of the merchant, this paper caught to me; give it to me, therefore, that I may return it to him. But the lady Dunia opened it and read it, and understood its contents, and exclaimed, This is a trick

of thine, and were it not for the fact of thy having reared me, I would lay violent hands upon thee this moment. I know not from what country this man hath come. No one but he could ever use such boldness towards me. I fear that this affair which hath happened to me may be discovered, and especially since it relateth to a man who is neither of my family nor of my equals,—The old woman then addressed her, and said, No one can utter a word on this subject, through fear of thy power, and of the dignity of thy father: and there will be no harm in thy returning him an answer. — On hearing this, the lady Dunia called out to the female slaves and eunuchs, and said, Seize this artful old woman, and beat her with your slippers.—So they fell to beating her with their slippers until she fainted; and when she recovered, the lady Dunia said to her, O wicked old woman, were it not for my fear of God (whose name be exalted!) I had killed thee. She then said to her attendants, Beat her again. And they beat her again till she fainted, after which she ordered them to throw her outside the door; and they dragged her along upon her face and threw her down before the door.

When she recovered, therefore, she arose, and walking and resting now and then, arrived at her abode. She waited until the morning, and then arose and proceeded to Taj-elmolouk, whom she acquainted with all that had befallen her; and it vexed him, and he said to her, We are grieved, O my mother, for that which hath happened to thee: but everything is in accordance with fate and destiny. She replied, Be happy and cheerful: for I will not cease my endeavours until I procure thee an interview with her, and obtain for thee access to this vile woman who hath tortured me with beating. Taj-elmolouk then said to her, Acquaint me with the causes of her hatred of men. She replied, It is in consequence of her having had a dream.—O my mother, said Taj-elmolouk, I wish to obtain one glance at her, though my death be the consequence: contrive, therefore, some stratagem for me, that I may see her.—Know, then, said she, that she hath a garden adjacent to her palace, for her diversion, and she goeth out into it once in every month, from the private door, and remaineth in it ten days. The time of her thus going forth to divert herself hath now arrived, and when she is about to do so I will come to thee and inform thee, that thou mayest go thither and meet her; and do thou take care not to quit the garden: for probably, if she behold thy handsome and comely aspect, her heart will be captivated by love of thee; since love is the most powerful means of effecting an union.

He replied, I hear and obey:—and he arose, and quitted the shop with Aziz, and they both, taking with them the old woman, repaired to their abode, and acquainted her with it; after which, Taj-elmolouk said to Aziz, O my brother, I have no further want of the shop; for I have accomplished the purpose for which I took it; and I give it to thee, with all that it containeth, because thou hast come abroad with me, and absented thyself from thy country. And Aziz accepted his present, and they sat conversing together.

Meanwhile the old woman remained alone in her house: and the

lady Dunia longed to divert herself in the garden: but she used not to go forth save with the old woman: so she sent to her, and made peace with her, and soothed her mind, and said to her, I desire to go out into the garden, to amuse myself with the sight of its trees and fruits, and that my heart may be dilated by its flowers. The old woman replied, I hear and obey: but I would first go to my house and dress myself, and I will be with thee again.—Go then to thy house, rejoined the lady Dunia: but be not long absent from me.—The old woman, therefore, went forth from her, and repaired to Taj-elmolouk, and said to him, Make ready and clothe thyself in the richest of thine apparel, and betake thyself to the garden, and go in to the gardener, and salute him, and then conceal thyself in the garden. He replied I hear and obey. And she agreed with him respecting a sign to be made; after which she returned to the lady Dunia. And when she had gone, the Vizier arose, and clad Taj-elmolouk in a suit of the most magnificent of the apparel of Kings, worth five thousand pieces of gold, and girded him with a girdle of gold set with jewels, and repaired to the garden. On arriving at its gate, they found the superintendent sitting there; and the Vizier gave him three hundred pieces of gold, and requested leave for Taj-elmolouk to enter. When the sheikh saw Taj-elmolouk, he rose to him, standing upon his feet, and, receiving him with reverence and honour, opened to him the gate, and said to him, Enter, and divert thyself in the garden. But the gardener knew not that the King's daughter would enter the garden that day.

And when the King's daughter, with her female slaves and the old woman, entered the garden, the old woman said within herself, If the eunuchs be with us, we shall not attain our wish. So she said to the King's daughter, O my mistress, I would propose to thee a thing productive of ease to thy heart. And the lady Dunia replied, Propose what thou wilt. The old woman therefore said, O my mistress, thou hast no need of these eunuchs at the present time; nor will thy heart be dilated as long as they are with us: so dismiss them from us. — Thou hast spoken truly, replied the lady Dunia:—and she dismissed them; and a little while after, as she was walking, Taj-elmolouk beheld her, and gazed at her beauty and loveliness, while she knew it not; and every time that he looked at her, he fainted, by reason of her surpassing beauty. The old woman, in the meantime, led her on by conversation to the place where Taj-elmolouk was concealed; upon which she made a sign to him that he should walk beneath the windows of the palace; and while the lady Dunia stood there, she looked aside, and saw him, and observing the beauty of his face, and his elegant form, she said, O my nurse, whence is this handsome youth? The old woman answered, I know him not; but I imagine that he is the son of a great King; for he is of the utmost beauty and loveliness. And the lady Dunia was enraptured with him. The spells that bound her were dissolved, her reason was overcome by his beauty and loveliness and his elegant person, and she was affected by violent love: so she said to the old woman, O my nurse, verily this young man is handsome. The old woman replied, Thou

hast spoken truth, O my mistress. And she made a sign to the King's son to return to his house. The fire of desire flamed within him, and his rapture and distraction became excessive; but he went and bade farewell to the superintendent, and departed to his abode, that he might not disobey the old woman, and acquainted the Vizier and Aziz that she had made a sign to him to depart. And they both exhorted him to be patient, saying to him, If the old woman did not know that there was an object to be attained by thy return, she had not made a sign to thee to do so.

Now to return to the lady Dunia.—Desire overcame her, and her rapture and distraction increased; so she said to the old woman, I know not how to obtain an interview with this young man but through thy means. The old woman exclaimed, I seek refuge with Allah from Satan the accursed! Thou hast no desire for men: and how, then, have fears affected thee in consequence of thy love of him? But by Allah, none other than he is suited to thy youth.—O my nurse, rejoined the lady Dunia, assist me to obtain an interview with him, and thou shalt receive from me a thousand pieces of gold,

Taj-elmolouk and the Lady Dunia.

and a dress of the same value: if thou assist me not to gain him I shall die inevitably. So the old woman replied, Go thou to thy palace, and I will devise means to bring you together, and give my life to satisfy you both.

In the morning she went forth and repaired to Taj-elmolouk, and, having clad him in women's apparel, said to him, Walk behind me, and incline thy body from side to side as thou steppest, and proceed not with a hasty pace, nor take notice of any one who may speak to thee. And after she had thus charged him, she went forth, and he behind her in his female attire; and she proceeded to the palace, where he found the lady Dunia standing expecting him.

As soon as she beheld him, she knew him and pressed him to her bosom, and he embraced her in like manner; and the old woman, coming in to them, contrived a pretext to dismiss the female slaves; after which the lady Dunia said to her, Be thou keeper of the door. She then remained alone with Taj-elmolouk, and they passed the whole night in innocent dalliance. And thus they continued to enjoy themselves for half a year.

As to the Vizier, however, and Aziz, when Taj-elmolouk had gone to the palace of the King's daughter, and remained all this time, they concluded that he would never return from it, and that he was inevitably lost; and Aziz said to the Vizier, O my father, what wilt thou do? The Vizier answered, O my son, this affair is one of difficulty, and if we return not to his father to acquaint him, he will blame us for our negligence. So they prepared themselves immediately, and journeyed towards the Green Land and the land of Columns, and the royal residence of the King Suleiman, and traversed the valleys night and day until they went in and presented themselves before the King Suleiman; and they informed him of that which had happened to his son, and that they had learnt no news of him since he had entered the palace of the King's daughter. On hearing this he was as though the day of resurrection had surprised him: his sorrow was intense, and he gave orders to make a proclamation of war throughout his dominions. He then sent forth his troops outside the city, and caused the tents to be pitched for them, and remained in his pavilion until the forces had assembled from all the quarters of his kingdom. His subjects loved him for his great justice and beneficence, and he departed with an army that covered the earth as far as the eye could reach, for the purpose of demanding his son Taj-elmolouk.

It happened, one morning, that King Shahzeman said to the chief eunuch, O Cafour, take this box, and go with it to the lady Dunia. So the eunuch took it, and proceeded until he arrived at the chamber of the King's daughter, when he found its door closed, and the old woman sleeping at its threshold, and he exclaimed, Until this hour are ye sleeping? And when the old woman heard what he said, she awoke from her sleep, and, in her fear of him, said, Wait until I bring the key. She then went forth and fled. The eunuch, therefore, knew that she was alarmed, and he displaced the door, and entering the chamber found the lady Dunia asleep with Taj-elmolouk.

At the sight of this, he was perplexed at his case, and was meditating to return to the King, when the lady Dunia awoke and found him by her; and she was troubled, and her countenance became pale, and she said, O Cafour, veil what God hath veiled. But he replied, I cannot conceal anything from the King. And he closed the door upon them, and returned to the king. So the King said to him, Hast thou given the box to thy mistress? The eunuch answered. Take the box; here it is. I cannot conceal from thee anything. Know that I beheld, with the lady Dunia, a handsome young man, sleeping in the same chamber. The King, therefore, ordered that they should both be brought before him; and when they had come into his presence, he said to them, What are these deeds? And he was violently enraged, and, seizing a dagger, was about to strike with it Taj-elmolouk; but the lady Dunia threw her head upon him, and said to her father, Slay me before him. The king, however, chid her, and ordered them to convey her back to her chamber. Then looking towards Taj-elmolouk, he said to him, Wo to thee! Whence art thou, and who is thy father, and what hath emboldened thee to act thus towards my daughter?—And he instantly ordered him to be executed. But his words were not finished when his chamberlains came in to him, accompanied by the messengers of the approaching King, and among them was the Vizier who had been with Taj-elmolouk. He commenced by salutation; and the King rose to them, and, calling them near to him, asked them respecting the cause of their coming: whereupon the Vizier advanced from among them, and approached the King, and said to him, Know that he who hath alighted in thy territories is a King, not like the Kings who have preceded him, nor like the Sultans of former times.—And who is he? said the King. The Vizier answered, He is the lord of justice and security, the fame of whose magnanimity the caravans have spread abroad, the Sultan Suleiman, the lord of the Green Land and the Land of Columns and the mountains of Ispahan, who loveth justice and equity, and hateth tyranny and oppression; and he saith to thee that his son is in thy dominions and in thy city, and he is the vital spirit of his heart, and its delight: and if he find him in safety, it is what he desireth, and thou wilt be thanked and praised; but if he be not found in thy country, or if any evil have befallen him, receive tidings of destruction and of the ruin of thy territories; for thy country shall become a desert in which the raven shall croak. Thus I have delivered to thee the message; and peace be on thee.

The King Shahzeman was perplexed at his situation, and in great fear on discovering that the coming of the army was on account of this young man; and he arose and walked forward to Taj-elmolouk, and kissed his head, and, with weeping eyes, said to him, O my son, be not angry with me: be not angry with the evil-doer for his deed; but have compassion on my grey hairs, and lay not waste my dominions. And Taj-elmolouk approached him, and kissed his hand, saying to him. No harm shall befall thee; for thou art in my estimation as my father; but beware that no evil befall my beloved, the lady Dunia. — O my lord, rejoined the King, fear not for her; for nought

but happiness awaiteth her. And he proceeded to excuse himself to him, and to soothe the mind of the Vizier of the King Suleiman, promising him a large sum of money that he might conceal from the King what he had seen. After which he ordered the grandees of his empire to take Taj-elmolouk and to conduct him to the bath, to clothe him in a suit of the best of royal apparel, and bring him back quickly. So they did this: they conducted him into the bath, and, having clad him in the suit which the King Shahzeman had allotted him, brought him back to the hall of audience; and when he came in, the King rose to him, he and all the lords of his empire, and they all stood to wait upon him. Then Taj-elmolouk sat and conversed with his father's Vizier and with Aziz respecting the events which had happened to him.

The King, in the meantime, had gone in to his daughter, the lady Dunia, and found her weeping for Taj-elmolouk. And he returned from her quickly, and going in to Taj-elmolouk, rejoiced him by what he said. He then arose with him and went to her again, and when she beheld Taj-elmolouk, she embraced him in the presence of her father, and clung to him, and said to him, Thou hast made me desolate by thine absence. Then looking at her father, she said, Can any one act injuriously towards such a person as this handsome youth, and he a King, a son of a King? And upon this the King Shahzeman went forth, and closed the door upon them, and repairing to the Vizier and the other messengers of the father of Taj-elmolouk, ordered them to inform the Sultan Suleiman that his son was in prosperity and health, and enjoying a life of the utmost delight. He then repaired to him, with the lords of his empire, and his chief attendants, and they proceeded until they arrived outside the city; and when the Sultan Suleiman became acquainted with this, he advanced some paces to meet him. The Vizier and Aziz had informed him of the news, and he rejoiced, and exclaimed, Praise be to God, who hath granted my son the accomplishment of his wish! And he embraced the King Shahzeman, and seated him by his side upon the sofa, and they conversed together; after which the attendants placed before them the food, and when they had eaten to satisfaction they brought them the sweetmeats. Soon after, Taj-elmolouk came, approaching in his rich and ornamented dress; and when his father beheld him, he rose to him and kissed him, and all who were present rose to him; and after he had sat with them a while conversing, the King Suleiman said, I desire to perform my son's contract of marriage to thy daughter in the presence of witnesses. And King Shahzeman replied, I hear and obey. So he summoned the Cadi and witnesses, and they came, and wrote the marriage-contract; and the troops rejoiced at this. And King Shahzeman began to fit out his daughter.

Then Taj-elmolouk said to his father, Verily, Aziz is a generous person; he hath performed for me a great service, and wearied himself, and journeyed with me, and enabled me to attain the object of my search, ceasing not to exhort me to patience until I accomplished my wish, and he hath been with us two years separated from

his country: it is my desire, therefore, that we should prepare for him merchandise; for his country is near. His father replied, Thy opinion is excellent. So they prepared for him a hundred loads of the most costly stuffs; and Taj-elmolouk bade him farewell, saying to him, O my brother, accept this as a present. And he accepted it, and kissed the ground before him and before his father.

Now as to Taj-elmolouk, he returned to his beloved, the lady Dunia, and King Shahzeman fitted her out for the journey with her husband and her father-in-law: he sent to them provisions and presents and rarities, and they loaded their beasts and departed; and King Shahzeman accompanied them three days' journey to bid them farewell. The King Suleiman then conjured him to return: so he returned; and Taj-elmolouk and his father and his wife continued their journey night and day until they arrived in their country, where they passed a life of the utmost delight and enjoyment.

CHAPTER IX.

Commencing with the Hundred and Fifty-third Night, and ending with the Hundred and Sixty-ninth.

THE STORY OF ALI THE SON OF BECAR, AND SHEMSELNIHAR.

THERE was in ancient times, in the reign of the Caliph Haroun Alrashid, a merchant who had a son named Aboulhassan Ali the son of Thaher, possessing abundant property, of handsome person, beloved by every one who beheld him; and he used to enter the palace of the Caliph without permission; and all the concubines of the Caliph, and his other female slaves, loved him; and he used to keep company with the King, and recite verses to him, and relate to him strange anecdotes. But still he sold and bought in the market of the merchants; and there used to sit at his shop a young man of the sons of the Kings of the Persians, called Ali the son of Becar.

This young man was of handsome stature, of elegant shape, of perfect figure, with rosy cheeks, with joined eyebrows, sweet in speech, with laughing mouth; a lover of merriment and gaiety. And it happened that they were both sitting talking together and laughing, when lo, there came ten female slaves, like moons, and each of them was endowed with beauty and loveliness, and justness of stature; and among them was a damsel riding upon a mule with an embroidered saddle, the stirrups of which were of gold, and she was covered

with an izar of delicate fabric, and round her waist was a girdle of gold-embroidered silk; and when they arrived at the shop of Aboulhassan, she alighted, and, seating herself at his shop, saluted him, and he returned her salutation. And when Ali the son of Becar beheld her, his reason was captivated, and he desired to arise; but she said to him, Sit in thy place. Wherefore wouldst thou depart on our arrival? This is not just conduct.—So he replied, By Allah, O my mistress, I fly from that which I have beheld. And when she heard this reply, she smiled and said to Aboulhassan, What is the name of this young man, and whence is he? He answered her. He is a stranger: his name is Ali the son of Becar, and he is son of the King of the Persians; and the stranger should be honoured. And thereupon she said to him, When my slave-girl cometh to thee, do thou bring him to me. To which Aboulhassan replied, On the head. She then arose, and went her way.

Now as to Ali the son of Becar, he became in such a state that he knew not what to say; and after a while, the slave-girl came to Aboulhassan, and said to him, My mistress summoneth thee, together with thy companion. So Aboulhassan arose, and taking with him Ali the son of Becar, they both went to the palace of Haroun Alrashid, and she introduced them into a private chamber, and seated them; and the tables were placed before them, and they ate, and washed their hands. She then brought to them the wine, and they made themselves merry with it; after which, she desired them to arise. They therefore rose, and went with her, and she conducted them into another private chamber, raised upon four columns, decked with a variety of furniture, and decorated in the most beautiful manner, as though it were one of the palaces of Paradise; so that they were astonished at the rarities which they beheld. After they had been here a short time, Shemselnihar, the concubine of the Prince of the Faithful, who had sent for them, entered the room, and welcomed them.

Then Shemselnihar sat contemplating the charms of Ali the son of Becar, and he gazed at her beauty, and they were engrossed with mutual love; and she ordered the female slaves to seat themselves, each of them in her proper place, upon a sofa: so each sat before a window; and she commanded them to sing; whereupon one of them took her lute and sang. Shemselnihar then ordered another slave-girl to sing; and after her, another: and Ali the son of Becar next desired one who was near him to do the same; and when she had finished her song, he sighed, and shed abundant tears; and Shemselnihar seeing him weeping and groaning and lamenting, burned with transport and passion, and was consumed by excessive love and distraction. So she arose from the sofa, and advanced to the door of the chamber; and Ali the son of Becar arose also, and met her; and they embraced each other, and fell down fainting at the door. The female slaves, therefore came to them, and, lifting them up, brought them back into the chamber, and sprinkled upon them some rose-water; and when they recovered, Shemselnihar filled a cup with wine and drank it, and then filled it again and gave it to Ali the son of Becar, and ordered another slave-girl to sing; after which, Ali

the son of Becar, drank his cup, and returned it to Shemselnihar, who filled it, and handed it to Aboulhassan. She then took a lute, and said, No one shall sing over my cup but myself:—and having tightened the strings, she sang of love.

When Ali the son of Becar, and Aboulhassan, and the rest of those who were present, heard the verses sung by Shemselnihar, they almost flew with delight, and they sported and laughed; but while they were thus enjoying themselves, lo, a slave-girl came, and said, O my mistress, the pages of the Prince of the Faithful are come. Whereupon she arose, and said to the slave-girl, Take Aboulhassan and his companion, and conduct them to the upper projecting window that overlooketh the garden, and leave them there till it is dark: then contrive means of leading them forth. So the slave-girl took them, and ascended with them to the projecting window, and, having closed the door upon them, went her way; and they remained looking into the garden. And lo, the Caliph arrived, preceded by about a hundred eunuchs with swords in their hands, and around him were twenty female slaves, like moons, clad in the richest apparel, and each having upon her head a crown set with rubies and other jewels, and in her hand a lighted candle. The Caliph walked in the midst of them, while they surrounded him on every side, and Mesrour and Afeef and Waseef preceded him; and he advanced among them with a graceful carriage. Shemselnihar and all the female slaves who were with her rose to him, and met him at the gate of the garden; and, having kissed the ground before him, preceded him until he seated himself upon the sofa, when all the female slaves and the eunuchs who were in the garden stationed themselves around him, and the candles were lighted, and the instruments of music were played upon until he commanded his attendants to disperse, and to seat themselves upon the sofas; whereupon Shemselnihar took her seat upon a sofa by the side of that of the Caliph, and began to converse with him.

Ali the son of Becar, and Aboulhassan, continued gazing from the projecting window at the Caliph and the scene around him, until the feast was entirely prepared before him, when the Caliph looked towards one of the female slaves, and said, Let us hear, O Gharam, some of thy delightful singing:—whereupon, with charming modulations, she sang a beautiful melody. And when Shemselnihar heard her song, she fell down in a swoon from the sofa upon which she was sitting, and became unconscious. The female slaves, therefore, arose and lifted her up. And as soon as Ali the son of Becar beheld her from the window, he also fell down in a fit; and Aboulhassan exclaimed, Verily fate hath divided desire between you with equality! But while they were conversing, lo, the slave-girl who had brought them up to the window came to them and said, O Aboulhassan, arise, thou and thy companion, and descend; for the world hath become narrow unto us and I fear that our affair will be exposed; arise, therefore, immediately, or we die. Aboulhassan, replied, How shall this young man arise with me? He hath not strength to raise himself.—So the slave-girl sprinkled rose-water

upon his face until he recovered, and Aboulhassan and the slave-girl lifted him up, and carried him down from the window, and proceeded a little way, when the slave-girl opened a small door of iron, and placed Aboulhassan and Ali the son of Becar upon a bench outside. She then clapped her hands, and there came a boat with a rower in it, and she led them on board of it, and said to the boatman, Land them on the opposite bank. And when they had embarked, and quitted the garden, Ali the son of Becar looked back towards the apartment and the garden, and bade them farewell. The slave-girl then said to the boatman, Make haste with them. So he plied his oars to make all haste, and, accompanied by the slave-girl, they crossed over to the opposite bank, when she departed, taking leave of them as they landed, and saying to them, It had been my desire not to part from you; but I cannot proceed further than this spot. And she returned.

Aboulhassen carried Ali the son of Becar home, and laid him on his bed, and when daylight came, he recovered, and desired to return to his house. Aboulhassan could not prevent him, fearing what might be the result of his case; and his servants brought him a mule, and mounted him upon it, and Aboulhassan accompanied him until he took him into his house; and when he was safe there, Aboulhassan praised God for his escape from this calamity, and began to console him; but he had no power over himself, through the violence of his passions. Aboulhassan then bade him farewell; and Ali the son of Becar said to him, O my brother, cease not to impart to me whatever information thou mayest have to give. He replied, I hear and obey.

And he went down from him, and repaired to his shop and opened it, and he had not long sat there when the slave-girl came and saluted him; and he returned her salutation, and, looking at her, observed that her heart was throbbing, and that she bore an aspect of sadness. He said to her, Thou art welcome! How is Shemselnihar? — She answered, I will presently acquaint thee with her case:—and asked, How is Ali the son of Becar? Aboulhassan, therefore, informed her of everything that he had experienced; and she lamented and sighed, and wondered at his case. She then said, The state of my mistress is more wonderful than that; for when ye went away, I returned with my heart throbbing on your account, scarcely believing in your escape; and on my return I found my mistress lying prostrate in the chamber, speaking not nor answering any one. The Prince of the Faithful was sitting at her head, finding no one to acquaint him with her case, and not knowing what she suffered; and she continued in her fit until midnight, when she recovered, and the Prince of the Faithful said to her, What hath befallen thee, O Shemselnihar, and what hath happened to thee this night? And when she heard the words of the Caliph, she kissed his feet, and answered him, O Prince of the Faithful, may God make me to be thy sacrifice! A derangement of the stomach hath given me a headache, and excited a heat in my body, so I fell down in a fit from the violence of my suffering, and I know not what happened to me afterwards.

I remained with her till I thought her recovered, and this it was

which prevented my coming unto you before. I left with her a number of her special physicians, when she ordered me to repair to you that I might obtain news of Ali the son of Becar and return to her. And when Aboulhassan heard her words, he wondered, and said to her, By Allah, I have acquainted thee with his whole case. Return, therefore, to thy mistress, and salute her, and exhort her to have patience, and say to her, Conceal thy secret; — and tell her that I am acquainted with her case, and know it to be one of difficulty, requiring prudent management. And the slave-girl thanked him, and bade him farewell, and returned to her mistress.

Aboulhassan then remained in his shop until the close of the day, and when the day had passed he arose and locked up his shop, and went to the house of Ali the son of Becar, and knocked at the door; upon which there came forth to him one of his servants, who conducted him within. And when he went in to his friend, the latter smiled, and drew a good omen from his coming, and said to him, O Aboulhassan, thou hast made me desolate by thy remaining away from me this day, and my soul is attached to thee for the rest of my life. — Abstain from these words, replied Aboulhassan; for, if it were possible to ransom thee, I would give my life as thy sacrifice. This day the slave-girl of Shemselnihar came and informed me that she had been prevented from coming before only by the Caliph's sitting with her mistress, and acquainted me with what had happened to her mistress.—And he related to him all that he had heard from the slave-girl.

He then departed from him, and repaired to his shop and opened it; and lo, the slave-girl came and stood before him; and when he looked towards her, she made a sign of salutation to him, and he returned her greeting, and she delivered to him the salutation of her mistress, and said to him, How is Ali the son of Becar? — O slave-girl, he replied, ask not respecting his state, and the violence of desire that he suffereth; for he sleepeth not by night, nor findeth rest by day; watching hath emaciated him, and anguish hath overcome him, and he is in a condition by no means pleasing to a friend. She then said to him, My mistress saluteth thee and him, and hath written to him a letter, and she is in a state more afflicting than his; she hath intrusted to me the letter, and said, Return not to me without an answer to it, and do as I have commanded thee. — Here is the letter with me. Wilt thou then go with me to Ali the son of Becar, that we may receive the answer from him?—Aboulhassan answered her, I hear and obey. And he locked up his shop, and, taking with him the slave-girl, repaired with her by a way different from that by which he had come, and they proceeded until they arrived at the house of Ali the son of Becar, and she produced the letter and gave it to him; and he took it and kissed it and read it, and then handed it to Aboulhassan, who found written in it as follows:—

I have written to thee a letter without fingers, and spoken to thee without a tongue, and the complete exposition of my state is this,— that I have an eye which sleeplessness never quitteth, and a heart

from which solicitudes are never absent; and I am as though I had never known health nor happiness, nor beheld a comely countenance, nor passed a pleasant life: I am as if my nature were made up of passion, and of the torment of excessive love and melancholy; and sickness hath become uninterrupted to me; and desire, augmented; and longing expectation, increased. I beg of God to hasten our union, that the trouble of my mind may be dispelled; and I desire that thou send me some words from thee, that I may cheer myself by them; and do thou assume a becoming patience until God give relief. And peace be on thee.

When Ali the son of Becar had read this letter from beginning to end, he said, With what hand shall I write, and with what tongue shall I complain and lament? He then drew himself up with difficulty, and sat, and took a paper in his hand, and thus wrote: —

In the name of God, the Compassionate, the Merciful.—Thy letter, O my mistress, hath arrived, and given ease to a soul wearied by transport and desire, and conveyed restoration to a wounded heart ulcerated by disease; and thine emaciated slave hath understood all the gracious words contained in it: and by thy head, O my mistress, I am in the state described by the poet. And I know that complaint extinguisheth not the fire of affliction; but it appeaseth him whom longing desire hath disordered, and whom separation destroyeth; and I will comfort myself by the mention of the word "union."

On Aboulhassan's reading this letter, it excited painful feelings in him, and its purport wounded his vitals; and he gave it to the slave-girl, and when she had taken it, Ali the son of Becar said to her, Convey to thy mistress my salutation, and acquaint her with my transport and desire, and how love pervadeth my flesh and my bones; and tell her that I want a person to deliver me from the sea of destruction, and to liberate me from this perplexity. He then wept, and the slave-girl wept with him, and took leave of him and departed from him.

Aboulhassan went forth with her, and bade her farewell, and repaired to his shop; and as he sat there, he found his heart compressed, and his bosom contracted, and he was perplexed at his case. He remained immersed in thought during the rest of the day, and the ensuing night; and on the following day he went to Ali the son of Becar, and sat with him until the other persons had departed, when he asked him respecting his state; and he began to complain of his desire, and his excessive love and distraction. And Aboulhassan said to him, I have never beheld nor heard of any lover like thee. Wherefore this transport and infirmity and agitation when thou art attached to a complying object of love? How would it be if thou wert attached to one who was adverse and deceitful, and if thy affair were exposed? — And Ali the son of Becar, says Aboulhassan, inclined to my words, and thanked me for them. — Now I had (he continues) a friend who was acquainted with my case, and the case of Ali the son of Becar, and knew that we were leagued together; but no one else was informed of what passed between us; and he used to come to me and ask me respecting the state of Ali the son

Ali the Son of Becar, and Aboulhassan. (Page 272.)

of Becar; and soon after, he questioned me with respect to the damsel. If this affair is discovered, I will be ruined. I will therefore journey to Balsora. — So Aboulhassan departed to his house, and occupied himself in settling his affairs, and preparing himself for the journey to the city of Balsora, and three days had not passed before he had finished his affairs and set forth to Balsora.

Three days after this, his friend came to visit him, and, finding him not, asked his neighbours respecting him, and they answered him, He departed three days ago to Balsora; for he had pecuniary dealings with the merchants of that city, and therefore went to demand the money of his debtors, and he will soon return. And the man was perplexed at his case, and knew not whither to go, saying, Would that I had not parted with Aboulhassan! He then devised a stratagem by means of which to obtain access to Ali the son of Becar; and he repaired to the house, and said to one of his young men, Beg permission for me of thy master that I may enter and salute him. So the servant entered, and acquainted his master with the request, and then returned to him, and gave him permission to enter. He therefore went in to him, and found him reclining upon the cushion, and he saluted him, and Ali the son of Becar returned his salutation, and welcomed him; whereupon the man apologised to him for having failed to visit him before during the period of his illness, and said to him, O my master, an intimate friendship existeth between me and Aboulhassan, and I used to intrust to him my secrets, and never relinquish him for an hour; and I was absent on some business with a number of my friends for the space of three days, and then, going to him, found his shop closed; and wherefore I asked the neighbours respecting him, and they said, He hath gone to Balsora. Now I know no friend of his more true than thou: by Allah, then, acquaint me with his case.—And when Ali the son of Becar heard his words, his colour changed, and he was agitated, and replied, I have not heard the news of his departure before this day; and if the case be as thou hast said, trouble hath befallen me. And he hung down his head towards the ground, in thought, and after a while raised it and looking towards a servant belonging to him, said to him, Go to the house of Aboulhassan, and ask respecting him, whether he be still there or on a journey, and if they answer, He hath gone on a journey, — ask whither he is gone. So the servant went, and after a short absence came back to his master, and said, When I inquired respecting Aboulhassan, his dependants informed me that he had gone on a journey to Balsora; but I found a slave-girl waiting at the door, and when she beheld me she knew me; but I knew her not; and she said to me, Art thou the servant of Ali the son of Becar? And I answered her, Yes. And she said. I have a letter for him, from the dearest of his friends. So she came with me, and she is standing at the door. — Upon this, Ali the son of Becar said, Bring her in. And the servant went forth to her, and brought her in; and the man who was sitting with the son of Becar looked at the slave-girl, and saw that she was an elegant person The slave-girl then advanced to the son of Becar, and saluted him

and talked with him in a low voice; and he uttered oaths during the conversation, swearing that he had not mentioned a thing which he spoke of; after which, she bade him farewell, and departed.

Now the man, the friend of Aboulhassan, was a jeweller; and when the slave-girl had departed, he found an opportunity to speak, and said to Ali the son of Becar, I desired not an interview with thee but on account of my great affection for thee, and my zeal for thee, and my compassion for thy heart in consideration of the torment that it suffereth from separation. Perhaps I may be a comforter to thee in the place of my friend Aboulhassan during the period of his absence. Be happy, then, and cheerful.—And Ali the son of Becar thanked him for his speech. He then, for a while, remained silent; after which he said to the jeweller, Knowest thou what the slave-girl told me secretly? He answered, No, by Allah, O my master. And Ali the son of Becar said, She supposed that I had advised Aboulhassan to depart to the city of Balsora, and that I thus devised a stratagem that there might be no more correspondence and intercourse: and I swore to her that such had not been the case; but she believed me not, and departed to her mistress retaining her evil opinion; for she inclined to Aboulhassan. The jeweller replied, O my brother, I understood from the state of the slave-girl this affair; but, if it be the will of God (whose name be exalted!) I will aid thee to attain thy desire.—And how, said Ali the son of Becar, wilt thou manage with her when she taketh fright like a wild animal of the desert? The jeweller answered, I must employ all my endeavours to assist thee, and my contrivance to obtain acquaintance with her, without making any exposure or occasioning any mischief. He then begged leave to depart; and Ali the son of Becar said to him, O my brother, be mindful to conceal the secret. And he looked at him and wept.

The jeweller bade him farewell, and departed, not knowing what to do in order to promote the affair of Ali the son of Becar, and he continued on his way meditating upon his case; and beheld a paper lying in the street: so he took it up, and looked at its direction, and lo, it was, From the most humble friend to the most excellent object of affection.—And he opened the paper, and saw written in it as follows:—Know, O my master, that I am unacquainted with the cause of the interruption of the correspondence between me and thee; but if cruelty have originated from thee, I will requite it with fidelity; and if affection have departed from thee, I will preserve affection during estrangement.

And when he had read it, lo, the slave-girl approached, looking to the right and left, and saw the paper in his hand; so she said to him, O my master, verily this paper dropped from me. But he returned her not an answer, walking on; and the slave-girl followed him until he approached his house; and he entered, and the slave-girl behind him. She then said to him, O my master, return to me this paper; for it dropped from me. And he looked at her, and said, O slave-girl, fear not, nor be grieved, but tell me the story with truth; for I am a concealer of secrets; and I conjure thee by an

The Jeweller finding the Letter.

oath that thou hide from me nothing of the affair of thy mistress: perhaps God may assist me to accomplish her desires, and make easy by my means things that now are difficult. And when the slave-girl heard his words, she replied, O my master, a secret will not be lost when thou art its depository, nor will an affair be unsuccessful when thou strivest to accomplish it. Know that my heart hath inclined to thee, and I will acquaint thee with the truth of the affair, and do thou give me the letter.—She then told him the whole story, and added, God is witness of the truth of what I say. He replied, Thou hast spoken truth; for I am acquainted with the foundation of the story. And he proceeded to relate to her the case of Ali the son of Becar, and how he had become acquainted with the state of his mind, telling her the story from first to last. And when she had heard this she rejoiced; and they agreed together that she should take the paper and give it to Ali the son of Becar, and of all that should happen she should return and inform him. So he gave her the paper: she took it and sealed it as it was before, saying, My mistress Shemselnihar gave it to be read; and when he hath read it and given me an answer, I will bring it to thee.

The slave-girl then bade him farewell, and proceeded to Ali the son of Becar, whom she found expecting her coming; and she gave him the paper, and he read it, and then wrote back an answer, and

gave it to her. She therefore took it, and returned with it to the jeweller, according to the agreement; and he broke open the seal, and read it, and saw written in it: —

Verily cruelty hath not originated from me, nor have I abandoned fidelity, nor have I broken a covenant, nor have I cut off affection, nor have I ceased from grief, nor have I found after separation aught but affliction, nor have I had any knowledge of that which ye have mentioned, nor do I love anything but what ye love: by Him who knoweth every secret and hidden action, my desire is only for an union with the person whom I love; and my business, the concealment of the desire that I suffer, though disease afflict me in consequence. This is the exposition of my state: and peace be on thee.

When the jeweller read this paper, and knew its contents, he wept violently. The slave-girl then said to him, Go not forth from this place until I return to thee; for he hath made an accusation against me; but he is excused: and I desire to effect an interview between thee and my mistress Shemselnihar, by whatever stratagem it may be accomplished. I left her prostrate, waiting for my bringing her the answer. — Then the slave-girl repaired to her mistress, and the jeweller passed the night troubled in heart; and when the morning came, he performed the prayers of that period, and sat expecting her arrival; and lo, she approached, and with joy came in to him, and he said to her, What is the news, O slave-girl? She answered, I went from thee to my mistress, and gave to her the paper which Ali the son of Becar wrote; and when she had read it and understood its meaning, her mind was perplexed; so I said to her, O my mistress, fear not the frustration of the affair between you in consequence of the absence of Aboulhassan; for I have found one who will take his place, and who is better than he, and of higher rank, and one who will keep secrets.—And I related to her what had passed between thee and Aboulhassan, and how thou obtainedst his confidence and that of Ali the son of Becar, and how that note dropped from me and thou foundest it, and I acquainted her with the determination made between thee and me.—And the jeweller wondered extremely. —She then said to him, She desireth to hear thy words, that she may be confirmed by them in her belief of the covenants made between thee and him: make up thy mind, then, immediately to repair with me to her. But when the jeweller heard these words of the slave-girl, he considered that the visiting her was a momentous affair, and of great peril, not to be undertaken, nor suddenly attempted: so he replied, O my sister, I am of the sons of the common class, and not like Aboulhassan; for Aboulhassan was high in rank, of known reputation, in the habit of frequenting the palace of the Caliph because its inhabitants required his merchandise: but as for me, Aboulhassan used to converse with me, and I trembled before him. If thy mistress, therefore, desireth my conversation with her, it will be requisite that it be in some other place than the palace of the Caliph, distant from the abode of the Prince of the Faithful; for my heart will not consent to that which thou proposest.— So he refused to go with her. She proceeded to tell him that she would be surety

for his safety, and said to him, Be not apprehensive nor fearful. But while they were thus talking, lo, his legs shook, and his hands trembled: and the slave-girl, therefore, said to him, If it will be painful to thee to go to the palace of the Caliph, and thou canst not accompany me, I will persuade her to come to thee; therefore move not from thy place until I return to thee with her. She then departed: but soon returned to the jeweller, and said to him, Take care lest there be with thee a slave-girl or man-servant. He replied, There is no one with me but a black female slave advanced in age, who serveth me. And the slave-girl arose, and closed the doors between the jeweller's female slave and himself, and sent his young men out from the house.

After this, the slave-girl went forth, and returned with a damsel behind her, and the latter entered the jeweller's abode with her, imparting a sweet odour to the house; and when the jeweller saw her, he arose and stood up, and placed a cushion for her, and seated himself before her. She remained a while without speaking, until she had rested herself, when she uncovered her face, and it appeared

Shemselnihar's first visit to the Jeweller.

to the jeweller as though the sun had risen in his abode. She then said to her slave-girl, Is this the man of whom thou spakest to me? The slave-girl answered, Yes. And she looked towards the jeweller, and said to him, How art thou? He answered, In prosperity:—and prayed for her. And she said to him, Thou hast induced us to come to thee, and to acquaint thee with our secret. And she asked him respecting his family and his children, and he acquainted her with all his circumstances, and said to her, I have a house besides this, which I have devoted to the purpose of assembling there with my friends and brethren, and I have in it nothing but what I have mentioned to thy slave-girl. After this, she asked him how he had become acquainted with the foundation of the story; and he informed her of the particulars which she demanded, from the first of the affair to the last; whereupon she sighed for the separation of Aboulhassan, and said, O such a one, know that the souls of mankind accord in their desires, and persons stand in need one of another; an action is not accomplished without words; nor a wish without exertion: nor doth ease come unless after fatigue; nor doth success ensue but through the means of the generous. And now I have acquainted thee with our affair, and it is in thy power to expose or protect us; and thy generous disposition requireth nothing to be added; for thou knowest that this my slave-girl concealeth my secret, and on that account occupieth a high place with me; and I have chosen her for the transaction of my affairs. Let none, then, be more worthy in thy sight than she, and do thou acquaint her with thy proceedings; and be of good heart; for thou art secure from what thou fearest on our account, and no place shall be closed from thee but she shall open it unto thee, and she shall convey to thee my messages for Ali the son of Becar, and thou shalt be the intermediary in the transmittal of communications between me and him.

Shemselnihar then arose, scarcely able to do so, and departed, and the jeweller walked before her until she arrived at the gate of the palace, after which he returned, and sat in his place, having beheld of her beauty what astonished him, and heard of her words what confounded his reason, and witnessed of her elegance and politeness what amazed him. He remained reflecting upon her endowments until his mind became tranquillized: when he demanded food, and ate as much as would stay his spirit. He then changed his clothes, and went forth from his house, and repaired to Ali the son of Becar.

I remained with him, says the jeweller, that night, conversing with him until the morning came, when I performed the morning prayers, and went forth from him, and repaired to my abode. And I had not long remained there when the slave-girl came and saluted me, and I returned her salutation, and acquainted her with the plan decided upon between me and Ali the son of Becar: whereupon she said, Know that the Caliph hath gone away from us, and that there is no one in our abode, and it is more safe for us, and better. I replied, What thou sayest is true; but it is not like this my house; for this is safer and more suited to us. The slave-girl therefore said, It shall be as thou seest fit; and I go to my mistress to acquaint her with

that which thou hast mentioned, and to propose to her what thou hast said. She then repaired to her mistress, and made the proposal to her, and returned to my house, and said to me, My mistress acquiesceth with that which thou hast said. And she took forth from her pocket a purse containing some pieces of gold, saying to me—My mistress saluteth thee, and saith to thee, Take this, and procure for us with it what we require. But I swore that I would not expend anything of it. So she took it again, and returned to her mistress, and said to her, He hath not accepted the money, but returned it to me. And after the slave-girl had gone, I repaired to my other house, and removed thither, of the utensils and furniture, what the case required, and transported thither the vessels of silver and of china-ware, and prepared all that we required of food and drink; and when the slave-girl came again, and beheld what I had done, it pleased her; and she ordered me to bring Ali the son of Becar; but I replied, None shall bring him but thou.

Accordingly she went to him and brought him, attired in the most perfect manner, and with a brightened aspect; and when he came I met him and welcomed him, and seated him upon a mattrass suitable to his condition, and placed before him some sweet scented flowers in vessels of china-ware and crystal, and conversed with him about an hour; after which the slave-girl departed, and was absent until after the sunset prayers, when she returned, accompanied by Shemselnihar with two maids and none else. As soon as she beheld Ali the son of Becar, and he beheld her, they both fell down fainting upon the floor, and remained so for an hour; and when they recovered, they drew near to each other, and sat conversing tenderly, and after this, they made use of some perfumes, and began to thank me for my conduct to them. I then said to them, Have ye any desire for food? And they answered, Yes. So I brought to them some food, and they ate until they were satisfied, and washed their hands; and I conducted them to another chamber, where I brought them the wine; and they drank it, and became merry: whereupon Shemselnihar said to me, O my master, complete thy kindness, and bring to us a lute or some other musical instrument, that we may now perfect our enjoyment. I replied, On my head and my eye. And I arose, and brought a lute, and she took it and tuned it, and placing it in her lap, played upon it in an admirable manner. She proceeded to sing verses so as to confound the mind, with various modulations and with pleasing allusions, and the hearers almost flew with delight at her admirable singing. After they had thus amused themselves a great part of the night, Shemselnihar returned with her servants to the palace, and Ali the son of Becar went home, and fell grievously ill on account of his separation from his beloved. After three days he sent one of his slaves to me, requesting that I would come to his house. So I went with the young man to his master, and found him unable to speak: and when I beheld him, I seated myself at his head, and he opened his eyes, and, seeing me, he wept, and said to me, Thou art welcome. I then raised him, and seated him, and pressed him to my bosom, and remained with him the next night

And when the morning broke, he said to me, Know that to everything there is an end; and the end of love is death or union; and I am nearer unto death: would that I had died, then, before that which hath happened to me! Had not God been propitious to us, we had been disgraced; and I know not what will effect my deliverance from my present state. Were it not for my fear of God, I would hasten my own destruction. And know, O my brother, that I am like the bird in the cage, and that my life is expiring in consequence of my distresses; but it hath a known period, and a decreed end.—And he poured forth his tears; and I said to him, O my master, know that I purpose repairing to my house; for perhaps the slave-girl will return to me with news. He replied, There will be no harm in thy doing so; but return quickly to acquaint me.

I therefore took leave of him, and departed to my house; and I had scarcely sat down when I beheld the slave-girl approaching, weeping and wailing: and I said to her, What is the cause of this? —O my master, she answered, know that an event hath happened to us from which we are in fear; for when I went away from thee yesterday, I found my mistress incensed against one of the two maids who were with us that night, and she gave orders to beat her; and she feared her mistress and fled, and one of the officers charged to keep the door, met her, and took her, and desired to send her back to her mistress. But she made a disclosure to him, and he coaxed her, and desired her to make known her case, upon which she acquainted him with our proceedings; and the news reached the Caliph, and immediately he gave orders to remove my mistress Shemselnihar and all her property to his own palace, and appointed twenty eunuchs to guard her. I have not yet had an interview with her, nor acquainted her with the cause; but I suspect it is on that account, and therefore am in fear for myself, and am perplexed, O my master, not knowing what stratagem to employ in my affair, and hers, and she hath no one more faithful in keeping a secret than myself. Go thou, therefore, O my master (she continued), to Ali the son of Becar, quickly, and acquaint him with this, in order that he may be prepared; and if the affair be exposed, we will contrive some means for our own escape.

And when the slave-girl had gone away, I arose and went forth after her, and repaired to Ali the son of Becar. I found him holding forth to himself expectations of union, and soothing himself with impossibilities; and when he saw that I had returned to him quickly, he said to me, I see thee to have come back to me immediately. I replied, Cease to indulge thine attachment and to promise thyself success, and abstain from thus busying thy mind; for an event hath occurred that may occasion the loss of thy life and thy property. And when he heard these words, his condition became changed, and he was agitated, and said, O my brother, acquaint me with that which hath happened. — O my master, I replied, know that such and such things have happened, and if thou remain in this thy house till the close of the day, thou wilt inevitably perish. And Ali the son of Becar was confounded, and his soul almost quitted his body, and he

exclaimed, Verily to God we belong, and verily to Him we return! — and said, What shall I do, O my brother; and what is thy advice? I answered, My advice is, that thou take with thee as much of thy property as thou canst, and of thy young men such as thou confidest in, and that thou repair with us to another country before this day shall have expired. And he said to me, I hear and obey. He then arose, perplexed at his case, now walking and now falling down, and took what he could, and made an excuse to his family, charging them with such orders as he desired, and taking with him three loaded camels, mounted his horse. I also had done the same, and we went forth privately, and stopped not in our journey during the rest of the day and the next night, until the close of the night, when we put down our loads, and tied up our camels' feet, and slept: and being overcome by fatigue, we were neglectful of ourselves; and lo, robbers surrounded us, and took all that we had with us, and slew the young men on their attempting to defend us. They then left us in our place, in a miserable condition, after they had taken away the property; and when we had arisen, we proceeded until morning, and arrived at a town, and, entering it, repaired to its mosque, stripped of our clothing.

And Ali the son of Becar sighed, and said to me, O my brother, know that I am inevitably perishing, and I desire to give thee a charge, which is this: that when thou seest me to have died, thou repair to my mother, and acquaint her, that she may come to this place for the sake of receiving the visits of condolence for me, and be present at the washing of my corpse; and exhort her to bear my loss with patience. He then fell down in a fit; and when he recovered, he heard a damsel singing at a distance, and reciting verses; and he listened to her and heard her voice; one moment becoming insensible, and another recovering; and another, weeping in his anguish and grief at that which had befallen him; and he heard the damsel sing with charming modulations.

And as soon as Ali the son of Becar had heard her song, he uttered a groan, and his soul quitted his body.

When I saw that he was dead, says the jeweller, I gave a charge respecting him to the master of the house, and said to him, Know that I am going to Bagdad to acquaint his mother and his other relations, that they may come to prepare his funeral. I then repaired to Bagdad, and entered my house, and changed my clothes; after which I went to the house of Ali the son of Becar. And when his young men saw me, they came to me and inquired of me respecting him; and I asked them to beg permission for me to have an interview with his mother; and she gave me permission. So I entered and saluted her, and said, Verily, when God decreeth an event, there is no escaping from it; and a soul cannot depart but by the permission of God, according to the decree which prescribeth its term. And from these words the mother of Ali the son of Becar inferred that her son had died; and she wept violently, and then said to me, By Allah I conjure thee to tell me: hath the soul of my son been taken? But I could not return her an answer, through the

excess of my grief; and when she saw me in this state, she was suffocated with weeping, and fell upon the floor in a fit; and as soon as she recovered, she said, How did it happen to my son? I replied, May God abundantly compensate thee for his loss!—and then acquainted her with all that had happened to him, from beginning to end. She said, Did he give thee any charge? And I answered her, Yes:—and informed her of that with which he had charged me, and said to her, Hasten to perform his funeral. But on hearing my words she fell down again in a swoon: and when she recovered, she resolved to do as I had charged her.

I then returned to my house, thinking, on my way, upon the charms of his youth; and while I was thus proceeding, lo, a woman laid hold upon my hand, and, looking at her, I saw her to be the slave-girl who used to come from Shemselnihar. Despondency had overcome her: and when we recognised each other, we wept together until we arrived at the house, when I said to her, Hast thou become acquainted with the case of Ali the son of Becar? She answered, No, by Allah. And I related to her what had happened to him, and then said to her, And in what state is thy mistress? — The Prince of the Faithful, she answered, would not listen to what any one said against her; in consequence of the violence of his love for her; but regarded all her actions in a favourable light, and said to her, O Shemselnihar, thou art dear in my estimation, and I will endure with thee in spite of thine enemies. He then gave orders to furnish a gilded apartment, and an elegant closet; and she became in high favour with him in consequence of that event. And it happened that he was sitting to take his usual beverage, and the concubines were before him, and he ordered them to sit in their places, and seated Shemselnihar by his side (but her patience had failed, and her disorder had increased); and he then commanded one of the female slaves to sing; so she took the lute and struck its chords and sung. And when Shemselnihar heard that slave-girl's song, she was unable to keep her seat, and fell down in a fit. The Caliph threw down the cup, and drew her towards him, and cried out, and the female slaves raised a clamour, and the Prince of the Faithful, turning her over, found that she was dead. He lamented for her death, and gave orders to break all the dulcimers, and other instruments of music that were there, and removed her corpse to a closet, where he remained with it for the rest of the night; and when the day broke, he made preparations for her funeral, and commanded to wash and shroud and bury her, and mourned for her greatly, asking no question respecting her condition, or her past conduct.

The slave-girl then said, I conjure thee by Allah that thou acquaint me with the period when the funeral-procession of Ali the son of Becar is to set forth, and that thou let me be present at his burial. So I replied, As for myself, in whatsoever place thou desirest, thou shalt find me; but as for thee, who can obtain access to thee in the place where thou residest? She said, however, The Prince of the Faithful, when Shemselnihar died, emancipated her female slaves on the same day, and I am one of them, and we are staying at her tomb,

Lady playing on the Kanoon.

in such a place. I therefore arose and went with her, and, arriving at the burial-ground, visited the tomb of Shemselnihar, and then went my way, and remained waiting for the funeral-procession of Ali the son of Becar until it arrived, when the people of Bagdad went forth to join it, and I went with them; and I found the slave-girl among the women, and she was the most violent of them in lamentation: and I never witnessed in Bagdad a greater funeral-procession than this. We pursued our way, densely crowding together, until we came to his tomb, and buried him; and I have not discontinued my visits to his tomb, nor to that of Shemselnihar.

CHAPTER X.

Commencing with the Hundred and Seventieth Night, and ending with part of the Two hundred and Forty-ninth.

THE STORY OF THE PRINCE CAMARALZAMAN AND THE PRINCESS BADOURA.

THERE was, in ancient times, a King named Shah-Zaman, possessing numerous troops and attendants and guards. He dwelt in the Islands of Khaledan, which are adjacent to the country of the Persians; and had married four daughters of Kings, besides whom he had among his female slaves sixty concubines. His age, however, was advanced, and his bones were wasted, and he had not been blessed with a son; so he meditated in his mind, and mourned and was disquieted, and complained of this to one of his Viziers, saying, I fear that, when I die, my kingdom will be lost; for I have no son to succeed to it after me. But the Vizier replied, Perhaps God will yet bring to pass some event: therefore place thy reliance upon God, O King, and perform the ablution, and recite the appointed prayers. It is also my advice that thou give a banquet and invite to it the poor and the needy, and let them eat of it, and pray to God (whose name be exalted!) that He may bless thee with a son: perchance there may be among them a pure soul, whose prayer, being righteous, will be answered. After that thou wilt probably obtain thy desire.—The King complied with his advice, and his wife conceived, and when she had completed her months she gave birth to a male child like the unclouded full moon in the dark night: so he named him Camaralzaman. He rejoiced at his birth with the utmost joy, and they decorated the city for seven days: the drums were beaten, and the messengers imparted the glad tidings; the nurses and the midwives carried him, and he was reared with magnificence and fondness until he attained the age of fifteen years.

He was of surpassing beauty and comeliness, and justness of stature and form, and his father loved him so that he could not be absent from him by night nor by day; and the King Shah-Zaman complained to one of his Viziers of the excess of his love for his son, saying, O Vizier, I fear for my son Camaralzaman from the calamities and accidents of fortune, and desire to marry him during my life. The Vizier therefore replied, Know, O King, that marriage is laudable, and there will be no harm in thy marrying thy son during thy life. So upon this the King Shah-Zaman said, Bring hither

to me my son Camaralzaman. And he came and hung down his head towards the ground in modesty before his father. His father then said to him, O Camaralzaman, know that I desire to marry thee, and to rejoice in thee during my life. But he replied, Know, O my father, that I have no need of marriage, and my soul inclineth not to women; for I have found books with narratives of their fraudulence, and miracles have been occasioned by their cunning. O my father, marriage is a thing that I will never do, though I be made to drink the cup of perdition. And when the King Shah-Zaman heard these words of his son, the light became darkness before his face, and he was grieved excessively at the want of obedience which his son Camaralzaman manifested towards him; yet, from the love that he bore him, he repeated not what he had said, nor provoked him to anger: on the contrary, he showed favour and regard towards him, and treated him with every kind of fondness that could draw affection to the heart.

The King Shah-Zaman, waited another year until a festival-day, when the King's court was attended by all the Emirs and Viziers, and the chamberlains and other lords of the empire, and the soldiers and impetuous warriors. He then sent for his son Camaralzaman, who when he came, kissed the ground before him three times, and stood before his father with his hands placed together behind his back.

Camaralzaman standing before his Father.

And his father said to him, Know, O my son, that I have summoned thee on this occasion, before the present assembly, with all the troops before me, for the purpose of giving thee a command, and do not thou oppose me in that which I say. It is, that thou marry; for I desire to marry thee to a daughter of one of the Kings, and to rejoice in thee before my death.—But when Camaralzaman heard these words of his father, he hung down his head for a while towards the ground; and afterwards, raising it towards his father, the madness of youth affected him, and the ignorance of a stripling's age, and he replied, As to myself, I will never marry, though I be made to drink the cup of perdition: and as to thee, thou art a man of great age and of little sense. Hast thou not asked me before this day, on the subject of marriage, and I would not consent to the proposal?—Then Camaralzaman unclasped his hands from behind his back, and tucked up his sleeves from his arms, before his father, in his anger.

His father was abashed and ashamed, because this had happened before the lords of his empire, and the soldiers who were present at the festival: but presently the royal energy returned to him, and he cried out at his son and terrified him; and calling to the mamlouks, commanded them to seize him, and to imprison him in one of the towers of the castle. The servants, therefore, immediately went into the saloon that was in the tower, and swept it, and wiped its pavement; and they placed in it a couch for Camaralzaman, upon which they spread a mattrass and a leather covering; and they put for him a cushion, and a large lantern and a candle; for the place was dark in the day-time. Then the mamlouks conducted Camaralzaman into this saloon, and stationed a eunuch at its door. And when they had done this, Camaralzaman ascended the couch with broken spirit and mourning heart. He had already blamed himself, and repented of his injurious conduct to his father, when repentance availed him not, and he exclaimed, Malediction upon marriage and girls and deceitful women! Would that I had attended to my father's command and married; for if I had done so, it had been better for me than being in this prison!—Thus did it befall Camaralzaman.

Now the saloon and the tower were ancient, and had been deserted for many years; and in the tower was a Roman well inhabited by a Fairy of the posterity of Eblis the accursed. The name of that Fairy was Maimouna the daughter of Damriel, one of the celebrated Kings of the Genii. And when Camaralzaman had fallen asleep this Fairy ascended from the Roman well to repair towards heaven for the purpose of listening by stealth; and on reaching the upper part of the well, she saw a light shining in the tower, contrary to what was usual. She had resided in that place for a long period of years, and said within herself, I have never witnessed anything like this before. And she wondered at this thing extremely, inferring that some strange cause had occasioned it. She then proceeded in the direction of the light, and found that it issued from the saloon: so she entered it, and saw the eunuch sleeping at its door; and when she entered the saloon she found a couch placed there, with the form of a man sleeping upon it, and a lighted candle at its head, and a lighted

Shah-Zaman summons his son Camaralzaman. (Page 288.)

lantern at his feet; and the Fairy wondered at this light. She advanced towards it by little and little, and, relaxing her wings, stood over the couch, and removed the sheet from his face, and looked at him. She remained for an hour in a state of astonishment at his beauty and loveliness, and found that the light of his face surpassed that of the candle: it gleamed with splendour: his eyes had been wantoning like those of the gazelle, and were intensely black; his cheeks were brilliantly red, and his eyelids were languishing; his eyebrows were arched, and his odour diffused itself like fragrant musk. At the sight of him Maimouna the daughter of Damriel extolled the perfection of God, and exclaimed, Blessed be Allah, the best of creators!—for this Fairy was of the believing Genii. So she continued a while gazing at the face of Camaralzaman, exclaiming, There is no deity but God!—and wishing, but without envy, that she were like him in beauty and loveliness. She said within herself, By Allah, I will not injure him, nor suffer any one to hurt him, but from every evil I will ransom him; for this comely face deserveth nothing save that people should gaze at it and extol the perfection of God; but how could his family leave him neglected in this ruinous place! If any of our Marids came up unto him now they would destroy him!—The Fairy then bent over him, and kissed him between his eyes; after which she let down the sheet over his face, and covered him with it.

Having done this, she spread her wings, and soared aloft towards heaven. She rose from the precincts of the saloon, and continued her upward flight through the sky until she drew near to the lowest heaven, when she heard the flapping of wings flying through the air. So she proceeded in the direction of their sound, and when she approached the being to whom they belonged, she found him to be an Afrite, named Danhash, whereupon she pounced upon him like a hawk. Maimouna said to him, And what hast thou seen this night, O Danhash? Acquaint me, and tell me no falsehood, desiring by thy lie to escape from my hand; for I swear by the inscription engraved upon the stone of the seal of Solomon the son of David (on both of whom be peace!), that, if thy words be not true, I will pluck out thy feathers with my hand, and tear thy skin, and break thy bones.—Then the Afrite, Danhash the son of Shamhourash the Flyer, said to her, If my words be not true, do with me what thou wilt, O my mistress. And he proceeded thus.

I came forth this night from the Interior Islands in the region of China, which are the dominions of the King Gaiour, the monarch of the Islands and the Seas and Seven Palaces, and have seen a daughter of that King, than whom God hath created none in her age more beautiful. I know not how to describe her to thee; for my tongue would fail to do so: but I will mention to thee some of her characteristics as nearly as I can.—As to her hair, it is like the nights of emigration and separation, and as to her face, it is like the days of union.

She hath a nose like the edge of a polished sword, and cheeks like deep-red wine, or like anemones: her lips resemble coral and car

nelian, and the moisture of her mouth is more delicious than the best of wine, and would quench the fire of the inflamed; her tongue is put in motion by ample intelligence and a ready reply; she hath a bosom that is a temptation to him who beholdeth it—extolled be the perfection of Him who created and finished it! by the side of which are two smooth and round arms; and hips connected with a slender waist, which tyrannize over me and her.

All the Kings of the interior Islands of China sent presents and rarities to her father with letters requesting her as a wife, and he repeated the proposals to her many times; but she opposed his wish, and was angry with him, and said to him, If thou mention the subject of marriage to me again, I will take a sword, and put its hilt upon the floor and its point to my bosom, and lean upon it until it protrude from my back, and thus kill myself. So when her father heard these words from her, the light became darkness before his face, and his heart was tortured excessively on her account; for he feared that she would kill herself. He was perplexed respecting both her and the Kings who sought her in marriage from him, and said to her, If thou art determined not to marry, abstain from going out and coming in. He then conveyed her into an apartment, and there confined her, commissioning ten confidential female slaves to guard her: after which, he made it appear that he was incensed against her, and sent letters to all the Kings informing them that she was afflicted with insanity, and that she had been confined for a year.

But the Fairy Maimouna, after laughing at his words, and spitting in his face, said to him, What is this damsel of whom thou speakest? She is of no more value than a fragment of base pottery! What wouldst thou say if thou sawest my beloved? By Allah, I thought thou hadst some wonderful tale, or extraordinary story, O accursed! I have seen a man this night, such that if thou beheldest him even in a dream, thou wouldst be paralyzed with astonishment at him.—And what, said Danhash, is the story of this young man. She answered, Know, O Danhash, that this young man hath experinceed the like of that which hath happened to thy beloved, whom thou hast mentioned. His father commanded him many times to marry; but he refused; and his father, when he had thus opposed him, was incensed against him, and imprisoned him in the tower in which I reside; and as I came forth this night I beheld him.—O my mistress, replied Danhash, show me this young man, that I may see whether he be more beautiful than my beloved, the Queen Badoura, or not; for I do not imagine that there existeth in this age the like of my beloved.

They then descended, and alighted within the precincts of the saloon in the tower, and Maimouna, having stationed Danhash by the side of the couch, put forth her hand, and raised the sheet from the face of Camaralzaman, the son of the King Shah-Zaman; whereupon his face beamed and shone, and glistened and glittered. Maimouna beheld him, and then, turning her eyes immediately towards Danhash, said to him, Look, O accursed, and be not the basest of fools:

for I am a maiden, and am fascinated by him. So Danhash looked towards him, and remained a while contemplating him; after which, he shook his head, and said to Maimouna, by Allah, O my mistress, thou art excused; but it remaineth to be shown that the female is different from the male: yet by Allah, this thy beloved is, of all men, he who beareth the nearest resemblance to my beloved, in beauty and loveliness and elegance and all perfection: both of them have been formed alike in the mould of beauty. But when Maimouna heard these words of Danhash, the light became darkness before her eyes, and she struck him with her wing upon his head with such force that he almost experienced his predestined end from the violence of the blow: and she said to him, I swear by the brightness of his glorious aspect that thou shalt go, O accursed, this instant, and lift up thy beloved, and bring her quickly unto this place, that we may put them together, and see them both while they lie asleep side by side: then it will be manifest unto us which of them is the more beautiful. If thou do not what I have commanded thee forthwith, O accursed, I will burn thee with my fire, and dart at thee my destructive sparks, and scatter thee torn in pieces over the deserts, making thee an example to the stationary and the night traveller.—So Danhash replied, O my mistress, thy command shall be obeyed; but I know that my beloved is more beautiful, and sweeter.

Then the Afrite Danhash flew away immediately, and Maimouna flew with him to guard him; and after they had been absent an hour, they returned conveying the damsel, who was clad in a shirt of delicate Venetian stuff, with two borders of gold embroidered in the most admirable manner. The Afrite and Fairy descended with this damsel, and, having extended her by the side of the young man, uncovered the faces of both, and they bore the strongest resemblance to each other—as though they were twins, or an only brother and sister; they were a temptation to the abstinent. Danhash and Maimouna began to gaze upon them, and the former said, Verily my beloved is the more beautiful.—Nay, replied Maimouna, my beloved is the more beautiful. Woe to thee, O Danhash! Art thou blind? Dost thou not behold his beauty and loveliness, and justness of stature and form?

Thus they continued contradicting each other, until Maimouna cried out, I have to propose, however, another mode of determining the question; and it is this: that we wake each of them without the knowledge of the other; and the one who shall be most inflamed with love for the other shall be confessed to be the inferior in beauty and loveliness.

Upon this, therefore, Danhash transformed himself into a flea, and bit Camaralzaman upon his neck, in a soft place: so Camaralzaman put his hand to his neck, and scratched the place of the bite, on account of the violence of the smarting that it occasioned, and moving sideways, found something lying by him, from which proceeded a breath more fragrant than musk, with a body softer than butter. Camaralzaman wondered at this exceedingly, and immediately raised himself. Looking at this person lying by his side, he found it to be a

damsel like a precious pearl, or like a shining sun, with a form like the letter Alif,[1] of quinary stature, high-bosomed, and with red cheeks. And when Camaralzaman thus beheld the lady Badoura, the daughter of the King Gaiour, and observed her beauty and loveliness as she lay asleep by his side, he saw upon her body a shirt of Venetian stuff, and upon her head a coif of cloth of gold adorned with jewels, and on her neck a long necklace of precious gems such as none of the Kings could procure. His reason was confounded at the sight, and he said within himself, What God desireth will come to pass, and what He desireth not will not happen! He then turned her over with his hand, and attempted to rouse her; but she awoke not: for Danhash had made her sleep heavy; so Camaralzaman squeezed her with his hand, and shook her, saying, O my beloved, awake, and see whom I am; for I am Camaralzaman. But she awoke not, nor moved her head. And he remained for an hour, reflecting upon her case, and said within himself, If my conjecture be true, this damsel is she to whom my father desireth to marry me, and for three years I have refused to do it. And probably my father is standing concealed in some place to observe me, while I see him not, and he will witness all that I do with this damsel, and in the morning will reproach me, and say to me, How dost thou say, I have no need of marriage — and kiss that damsel, and embrace her! So I will withhold myself from her, lest I be exposed before my father. I will not touch this damsel from the present moment, nor look towards her: but will only take from her something that may be a token in my keeping and a memorial of her, that there may be a sign between me and her.—Then Camaralzaman raised the hand of the damsel, and took her ring from her little finger. It was worth a large sum of money; for its stone was a precious jewel; and around it were engraved verses:—So Camaralzaman took off this ring from the little finger of the Queen Badoura, and having put it on his own little finger, turned his back towards her, and slept.

The Fairy Maimouna, when she saw this, rejoiced, and said to Danhash, Have you seen my beloved, Camaralzaman, the perfect, how he hath abstained from this damsel? This is the result of the perfection of his excellences. Consider how he beheld this damsel and her beauty and loveliness, and yet embraced her not, nor passed his hand over her; but turned his back to her and slept. — He answered her, I have witnessed his perfect conduct.

Maimouna then transformed herself into a flea, and entering beneath the clothes of Badoura, the beloved of Danhash, bit her; whereupon she opened her eyes, and sat up, and beheld a young man sleeping by her side, and snoring in his sleep, with cheeks like anemones, and eyes that put to shame the beautiful Houries, and a mouth like the seal of Solomon. When she beheld him, distraction and ecstacy and desire overcame her, and she said within herself, O my disgrace! This young man is a stranger; I know him not; and wherefore is

[1] The letter Alif is a slender line. Quinary probably alluded to the height of five palms or feet.

he lying by my side in the same bed? — Then looking at him again, and contemplating his elegance and his amorous aspect, and his beauty and loveliness, she said, By Allah, he is a youth comely as the moon, and my heart is almost rent by ecstacy of love for him, and by the violence of passion excited by his beauty and loveliness! But how am I disgraced by his means! By Allah, if I had known that this handsome youth was the person who demanded me in marriage of my father, I had not rejected him, but had married him, and delighted myself with his loveliness.—Then the Queen Badoura immediately looked in the face of Camaralzaman, and said to him, O my lord, and beloved of my heart, and light of mine eye, awake from thy sleep! And she shook him with her hand, and said, Wherefore art thou so self-satisfied? Then she shook him again, and turned over his hand, and seeing her ring upon his little finger, she uttered a cry of astonishment, and said with an amorous manner, Alas! Alas! By Allah, thou art my beloved, and thou lovest me; but thou seemest to affect an aversion towards me, though thou camest to me while I was asleep, and I know not what thou hast done unto me; yet I will not pull off my ring from thy little finger. — And she searched for something to take from him, and taking off his ring from his finger, put it on hers, instead of her own ring; after which she kissed his mouth and his hands, and placed one of her hands beneath his neck, and the other under his arm, and fell asleep again by his side.

When Maimouna beheld this, she rejoiced exceedingly, and said to Danhash, Hast thou seen, O accursed, how thy beloved hath acted in the distraction of her passion for my beloved, and how he hath acted in his pride and dissimulation? There is no doubt, then, that my beloved is more beautiful than thine: still, I pardon thee. But the night is spent, and thou must convey her back to her father. So Danhash flew away with her and conveyed her back to her place, and restored her to her bed, while Maimouna remained alone gazing at Camaralzaman as he lay asleep, until but little of the night remained, when she went her way.

Now when daybreak came, Camaralzaman awoke from his sleep, and looked to the right and left; but found not the damsel with him. So he said within himself, What meaneth this affair? it seemeth that my father would excite in me a desire to marry the damsel who was with me, and, having done this, hath taken her away secretly, that my desire for her may increase. He then called out to the eunuch who was sleeping at the door, and said to him, Wo to thee, O accursed! Rise! — The eunuch, therefore, arose, his reason wandering from sleep, and brought to him the basin and ewer. And Camaralzaman rose, and performed the ablution, recited the morning prayers, and sat repeating the praises of God. Then looking towards the eunuch, he saw him standing in attendance before him, and he said to him, Wo to thee, O Sawab! Who hath come hither and taken away the damsel from my side while I was asleep? — The eunuch said, O my master, what damsel? — The damsel who was sleeping with me this night, answered Camaralzaman. And the eunuch was

disturbed at his words, and replied, There was no damsel with thee, nor any one else: and how could a damsel come in when I was sleeping behind the door and it was locked? By Allah, O my master, neither male nor female came in to thee.—But Camaralzaman exclaimed, Thou liest, O ill-omened slave! Art thou also of sufficient rank to presume to deceive me, and wilt thou not acquaint me whither hath gone the damsel who was sleeping with me this night, nor inform me who took her away from me?—The eunuch, agitated by what he said, answered, By Allah, O my master, I have neither seen a young woman nor a young man. And Camaralzaman was enraged at the words of the eunuch, and said to him, They have taught thee deceit, O accursed! Come hither, then, to me. So the eunuch approached him, and Camaralzaman took him by the collar, and threw him down upon the floor, and then kneeling upon him, kicked him and squeezed his throat until he became insensible; after which, he tied him to the well-rope, and lowered him into the well till he reached the water, and let him down into it: and it was in the cold season of a severe winter. He plunged the eunuch in the water, and then drew him up and let him down again; and thus he continued to do. The eunuch all the while cried for help, and shrieked and called: but Camaralzaman replied, By Allah, O accursed, I will not draw thee out from this well until thou acquaint me with the story of that damsel, and tell me who took her away while I slept. So the eunuch said, Deliver me from the well, O my master, and I will acquaint thee with the truth. Camaralzaman, therefore, drew him up from the well, and took him out, stupified with what he had suffered from the dipping and plunging and cold and beating and torture. He trembled like the reed in the tempestuous wind, his teeth were locked together, and his clothes were dripping. And when he found himself upon the floor he said, Suffer me, O my master, to go and take off my clothes, and wring them, and spread them in the sun, and put on others; then I will return to thee quickly, and acquaint thee with the affair of that damsel, and relate to thee her story.—By Allah, O ill-omened slave, replied Camaralzaman, if thou hadst not experienced the pains of death, thou hadst not confessed the truth! Go out, then, to do what thou desirest, and return to me quickly and relate to me the story of the damsel.

The eunuch, upon this, went forth, scarcely believing in his escape, and ran without stopping until he went in to the King Shah-Zaman, the father of Camaralzaman, when he found the Vizier by his side, and they were conversing on the affair of Camaralzaman. He heard the King say to the Vizier, Verily I have not slept this last night from the trouble of my heart respecting Camaralzaman, and I fear that some evil will befall him from his confinement in that ancient tower: it was not at all fit to imprison him. But the Vizier replied, Fear not for him; by Allah, no harm will happen unto him. Leave him imprisoned for a month, that his temper may become softened.—And while they were thus talking, the eunuch came in to them in the condition above described, and said to the King, O our lord the Sultan, insanity hath befallen thy son, and thus hath he

done unto me; and he said to me, A damsel passed this night with me, and went away secretly: acquaint me therefore with her history.—But I know not the affair of this damsel. And when the Sultan Shah-Zaman heard these words respecting his son Camaralzaman, he cried out, saying, Oh, my son!—and was violently enraged against the Vizier who had been the cause of these events, and said to him, Arise, and ascertain for me the state of my son.

The Vizier, therefore, went, treading upon the skirts of his dress through his fear of the King, and proceeded with the eunuch to the tower. The sun had risen, and the Vizier went in to Camaralzaman, and found him sitting upon the couch, reciting the Koran, and he saluted him, and seating himself by his side, said to him, O my master, this ill-omened slave hath brought us information that hath troubled and agitated us, and the King was incensed at it. So Camaralzaman said, O Vizier, and what hath he told you concerning me to trouble my father? In truth he hath troubled none but me.—The Vizier answered, He came to us in a miserable plight, and told us a thing.—God forbid that it should be true of thee!—he uttered a lie respecting thee such as is not proper to be mentioned. Allah preserve thy youth, and thy sound reason and thine eloquent tongue, and far be it from thee that anything base should proceed from thee! Camaralzaman, therefore, said to him, O Vizier, and what hath this ill-omened slave said?—He informed us, answered the Vizier, that thou hadst become mad, and hadst said to him, There was a damsel with me last night.—Didst thou then say to the eunuch these words? And when Camaralzaman heard this, he was violently enraged, and said to the Vizier, It is evident to me that ye taught the eunuch to act as he did, and forbade him to acquaint me with the affair of the damsel who was sleeping with me this last night.

He then instantly arose, and, drawing near to the Vizier, grasped his beard in his hand. It was a long beard, and Camaralzaman took it and twisted it round his hand, and pulled him by it so that he threw him down from the couch upon the floor; and the Vizier felt as if his soul had departed, from the violence with which his beard was pulled. Camaralzaman then continued kicking the Vizier with his feet, and beating him upon the back of his neck with his hands, until he had almost put an end to him. So the Vizier said within himself, If the slave, the eunuch, saved himself from this mad youth by his lie, it is more fit that I also should save myself by a lie; else he will destroy me: therefore now will I lie and save my life from him; for he is mad: of his madness there is no doubt. Accordingly, he looked towards Camaralzaman and said to him, O my master, be not angry with me; for thy father charged me to conceal from thee the affair of this damsel; but now I am weak and wearied by the beating; for I am become an old man, and have not strength to endure blows: grant me then a short delay, that I may relate to thee the story of the damsel.—Upon this therefore he ceased from beating him, and said to him, Why wouldst thou not acquaint me with her history until after beating and disgrace? Arise now, O ill-omened old man, and tell me her story.—The unhappy Vizier

Camaralzaman beating the Vizier.

then said to him, Dost thou ask respecting the damsel with the beautiful face and consummate form?—Yes, said Camaralzaman: inform me, O Vizier, who brought her to me and put her to sleep with me, and where she is now, that I may myself go to her. And if my father, the King Shah-Zaman, hath done thus unto me to prove me by that beautiful damsel, with the view of my marrying her, I consent to do so.

The Vizier believed not in his escape from Camaralzaman until he had gone forth from the tower, and he ran on until he came into the presence of the King Shah-Zaman; when the King said to him, O Vizier, wherefore do I behold thee in a state of confusion, and who hath by his wickedness injured thee, so that thou hast come in terror? He answered, I have brought thee news. — And what is it? asked the King.—Know, answered the Vizier, that madness hath befallen thy son Camaralzaman.—And when the King heard these words, the light became darkness before his face, and he said, O Vizier, explain to me the nature of the madness of my son. The Vizier replied, I hear and obey: — and he acquainted him with that which his son had done. The King then rose upon his feet, and taking the Vizier with him, entered the tower in which was Camaralzaman; and when they came to him, he stood up to his father, descending quickly from the couch upon which he was sitting; and, having kissed his father's hands, drew backwards, and hung down his head towards the ground, and stood before his father with his hands joined behind his back. Thus he remained a while; after which, he raised his head towards his father, and, with tears flowing from his eyes down his cheeks, recited the words of the poet:—

If I have been guilty of a fault against you, and committed a deed of a shameful nature,
I repent of my offence, and your clemency will extend to the evil-doer who craveth forgiveness.

And upon this, the King arose, and embraced his son Camaralzaman, kissing him between the eyes, and seated him by his side upon the couch. The King then said, The name of Allah encompass thee, O my son! Allah preserve thy reason from derangement! What is this damsel of whom thou assertest that I sent her to thee this last night, and then sent to take her away from thee before the morning? By Allah, O my son, I have no knowledge of this affair. I conjure thee, then, to inform me: is not this a confused dream, or a fancy resulting from food?

Then Camaralzaman said, I will propose to thee a parable, to prove to thee that this happened when I was awake, by asking thee if it has ever happened that any person dreamt that he was fighting, and, after a severe contest, awoke from his sleep and found in his hand a sword stained with blood? His father answered, No, by Allah, O my son, such a thing hath never occurred. Then said Camaralzaman, were it not for this ring I should imagine that it was a dream; but this is her ring which is upon my little finger at the present moment. See, O King, what is its value.

Camaralzaman then handed the ring to his father, who, having taken it, and turned it round, looked towards his son, and said to him, Verily, some great and important revelation dependeth upon this ring, and that which happened to thee last night with this damsel is a mysterious affair. I know not how this visitor came in among us, and no one was the cause of all this but the Vizier. I conjure thee, however, by Allah, O my son, that thou be patient; for probably God will dispel this affliction from thee, and send thee complete relief. O my son, he continued, I have now convinced myself that thou art not insane; but no one can clear up thy affair excepting God. — Camaralzaman replied, By Allah, O my father, search after this damsel for me, and hasten her coming; else I shall die of anguish. Then, with an expression of transport, he looked towards his father, and added, I have not patience to wait for her even an hour. And upon this, the King smote his hands together, and exclaimed, There is no strength nor power but in God, the High, the Great! No stratagem will avail in this affair! — He then took the hand of his son, and led him to the palace, where Camaralzaman laid himself upon the bed of sickness, and his father seated himself at his head, mourning and weeping for his son, and leaving him neither by night nor day.

Now I must relate what took place with the Queen Badoura, the daughter of the King Gaiour, the lord of the Islands and the Seven Palaces.—When the Genie had carried her back and laid her again in her bed, there remained of the night no more than three hours; and when daybreak came she awoke from her sleep, and sat up, and looked to the right and left; but saw not her beloved who had been

lying in her bosom. Upon this, her heart was agitated, her reason quitted her, and she uttered a great cry. So all her female slaves and nurses and confidants awoke and came in to her, and the chief of them, advancing towards her, said to her, O my mistress, what hath befallen thee?—O ill-omened old woman, said the lady Badoura, where is my beloved, the beautiful youth who was sleeping this night in my bosom? Inform me whither he hath gone. And when the old lady heard these words, the light became darkness before her face, and fearing greatly from her power, she said, O my mistress Badoura, what mean these disgraceful words? But the lady Badoura exclaimed, Wo to thee, O ill-omened old woman! Where is my beloved, the beautiful youth with the lovely face and the black eyes and the joined eyebrows, who was with me from nightfall until near daybreak? — By Allah, answered the old woman, I have seen neither a young man nor any other person, and I conjure thee by Allah, O my mistress, that thou jest not in this unreasonable manner, lest our lives be lost; for perhaps this jest may come to the knowledge of thy father, and who will deliver us from his hand? The Queen Badoura said to her, There was a young man passing this last night with me, in countenance the most comely of men. — Heaven preserve thy reason! exclaimed the old lady: there was no one passing the night with thee. And upon this, Badoura looked at her hand, and found the ring of Camaralzaman upon her finger, and found not her own ring. So she said to the lady, Wo to thee, O deceitful! Dost thou tell a lie, and say to me, There was no one passing the night with thee, and swear to me by Allah falsely?—By Allah! replied the confidant, I have not told thee a lie, nor sworn falsely. And the lady Badoura was enraged at her; and, drawing a sword that was by her, struck her, and would have killed her. But the eunuch and the female slaves cried out at her, and went and acquainted her father with her state.

The King, therefore, came immediately to his daughter, the lady Badoura, and said to her, O my daughter, what is the matter with thee.—O my father, said she, where is the young man who was sleeping by my side this last night?— Her reason fled from her head, and she began to look to the right and left, and then rent her vest to its skirt. So when her father saw her do thus, he ordered the female slaves and eunuchs to seize her; and they laid hold upon her, and bound her, and put a chain of iron upon her neck, and attached her to a window of the palace. Now as to her father, the world became strait unto him; for he loved her, and her state was grievous to him. He therefore summoned the astrologers and sages, and those skilled in [magic] characters, and said to them, Whosoever cureth my daughter of her present disorder, I will marry him to her, and will give him half of my kingdom; and whoso faileth to cure her, I will strike off his head, and hang it over the palace-gate. And so he continued to do until he had cut off, on her account, forty heads. He sought all the sages; but all the people held back from attempting her cure, and all the sages were unable to restore her; her case perplexed the men of science, and those skilled in [magic] characters.

The lady Badoura remained in the same state for three years. — Now she had a foster-brother named Marzavan, who had travelled to the most remote countries, and been absent from her during all that period. He loved her with an excessive love, greater than the love of brothers; and when he came back, he went in to his mother, and inquired of her respecting his sister, the lady Badoura. So she said to him, O my son, insanity hath befallen thy sister; she hath been in this state for three years, with a chain of iron upon her neck, and the physicians have been unable to cure her. And when Marzavan heard these words, he said, I must visit her; perhaps I may discover her ailment, and be able to cure her. His mother, therefore, brought him to the eunuch, after the departure of the Sultan from his daughter, and when the eunuch saw her, he arose, and said to her, Enter, but prolong not thy stay. So when the old woman entered with her son Marzavan, he saw the lady Badoura in the state already described, and he saluted her, after his mother had taken off his woman's apparel. Marzavan then took forth the books that he had brought with him, and lighted his candle. But the lady Badoura, looking at him, recognised him, and said to him, O my brother, thou hast been travelling, and tidings of thee have been suspended. — True, he replied; but God hath restored me in safety, and I desired to travel again, and nothing prevented me from doing so excepting this news that I have heard respecting thee; in consequence of which my heart hath been tormented on thine account; wherefore I have come to thee in the hope that I may discover thy disorder, and be able to cure thee.—But she said, O my brother, dost thou imagine it to be madness that hath befallen me? Then making a sign to him, she recited these two verses: —

They said, Thou ravest upon him whom thou lovest. And I replied, The sweets of life are only for the mad.
Well: I am mad: then bring me him upon whom I rave; and if he cure my madness, do not blame me.

So Marzavan perceived that she was in love; and he said to her, Acquaint me with thy story, and with all that hath happened to thee; perhaps God may discover to me that which may bring thee deliverance. The lady Badoura therefore replied, O my brother, hear my story. It is this: — I awoke from my sleep one night, in the last third of the night, and, sitting up, beheld by my side a young man, the most beautiful of youths, such as the tongue cannot describe, like a twig of the Oriental willow, or an Indian cane. So I thought that my father had ordered him to act thus, to tempt me by him; for he had required me to marry, when the Kings demanded me of him to wife, and I refused; and this idea prevented my rousing him. I feared that, if I embraced him, he would perhaps acquaint my father with it. And when I awoke in the morning, I found his ring in the place of my own. This is my story; and, O my brother, my heart hath been devoted to him ever since I beheld him: from the excess of my passion and desire I taste not the savour of sleep,

and have no occupation but that of pouring forth floods of tears, and reciting verses, night and day. See, then, O my brother, how thou canst assist me in my affliction. — Upon this, Marzavan hung down his head towards the ground for a while, wondering, and knowing not what to do. He then raised his head, and said to her, All that hath occurred to thee is true; and verily the story of this young man hath wearied my imagination; but I will travel about through all the countries, and search for the means of thy restoration. Perhaps God will accomplish it by my hand. Have patience, therefore, and be not disquieted. — Having thus said, he bade her farewell, praying that she might be endowed with patience, and departed from her.

He returned to the house of his mother, and slept that night, and when the morning came he prepared for travelling. So he went forth, and continued journeying from city to city and from island to island for the space of a whole month, after which he entered a city called El-Tarf, and inquired the news of the people, hoping to find the remedy of the Queen Badoura. Whenever he had entered a city or passed by it, he had heard it said that the Queen Badoura, the daughter of the King Gaiour, had been afflicted by insanity: and he ceased not to inquire the news until he arrived at the city of El-Tarf, when he heard that Camaralzaman, the son of King Shah-Zaman, was sick, and that distraction and insanity had afflicted him. When Marzavan, therefore, heard his story, he asked some of the people of that city respecting his country and capital; and they answered him, The islands of Khaledan; and between us and them is a voyage of a whole month by sea; but by land the journey is six months.

So Marzavan embarked in a ship bound for the Islands of Khaledan. The ship was fitted for the voyage, and the wind was favourable to her for the space of a month, when the city appeared before them; but when they had come in sight of it, and had almost gained the shore, there arose against them a tempestuous wind, which carried away the yard, and the sails fell into the sea, and the vessel was capsized with all that it contained. Every one sought his own safety; but as to Marzavan, the force of the current bore him along until it conveyed him beneath the King's pavilion, in which was Camaralzaman. It happened, in accordance with destiny, that the Emirs and Viziers had assembled in attendance upon him, and the King Shah-Zaman was sitting with the head of his son Camaralzaman in his lap, and a eunuch was whisking the flies from him. Camaralzaman for two days had neither eaten nor drunk, nor had he spoken; and the Vizier standing at his feet, near the window looking over the sea, raised his eyes, and beheld Marzavan about to be destroyed by the current, and at his last gasp; whereupon his heart was moved with pity for him, and, approaching the Sultan, he stretched forth his head towards him, and said, I beg thy permission that I may descend to the court of the pavilion and open its gate, that I may save a man who is at the point of drowning in the sea, and turn his anguish into joy. Perhaps God, on that account may deliver

thy son from his present affliction.—The Sultan replied, All that hath befallen my son hath been caused by thee, and probably if thou deliver this drowning man, he will discover our affairs, and behold my son in this state, and exult over me. But I swear by Allah, that if this drowning man come up and see my son, and then go forth and divulge any of our secrets, I will assuredly strike off thy head before his; for thou, O Vizier, art the cause of all that hath befallen us, first and last. Then do as thou desirest.

The Vizier accordingly arose, and, opening the door of the court, went down upon the causeway, and proceeded twenty steps until he came to the sea, when he beheld Marzavan at the point of death. He therefore stretched forth his hand to him, and seized him by the hair of his head, and drew him up; and Marzavan came forth from the sea in a state of insensibility, with his stomach filled with water, and his eyes protruding. The Vizier waited until his spirit returned to him, and then took off from him his clothes, and clad him with others, putting on his head one of the turbans of his young men; after which he said to him, Know that I have been the means of thy deliverance from drowning, and be not thou the means of my death and of thine own.—How so? said Marzavan. The Vizier answered, Because thou wilt come up and pass among Emirs and Viziers, all of them silent, speaking not, on account of Camaralzaman, the son of the Sultan. Beware of even looking at him!

He then followed the Vizier until he came to the pavilion; and the Vizier seated himself at the feet of Camaralzaman. But as to Marzavan, he forthwith advanced until he stationed himself before Camaralzaman, and looked at him; whereupon the Vizier became as one dead, and, looking at Marzavan, made signs to him that he should go his way; but Marzavan feigned to take no notice. He continued gazing at Camaralzaman, and, knowing that he was the object of his search, said, Extolled be the perfection of Him who hath made his stature like hers, and his complexion like hers, and his cheek like hers! So Camaralzaman opened his eyes, and listened; and the words of Marzavan descended upon the heart of Camaralzaman as coolness and health, and, turning his tongue in his mouth, he made a sign to the Sultan with his hand, as though he would say, Let this young man sit by my side. And when the Sultan heard these words of his son Camaralzaman, after he had been enraged against the young man, and determined to strike off his head, he rejoiced exceedingly. He arose, and seated Marzavan by the side of his son, and, accosting him with kindness, said to him, From what country art thou? He answered, From the Interior Islands, from the dominions of the King Gaiour, the lord of the Islands and Seas, and of the Seven Palaces. And the King Shah Zaman said, Perhaps relief may come to my son Camaralzaman through thy means. Then Marzavan addressed Camaralzaman, and said to him in his ear, Strengthen thy heart, and be cheerful and happy; for as to her on whose account thou hast been reduced to this condition, ask not respecting her state. Thou hast concealed thy affair, and fallen sick; but she made known her feelings, and be-

came distracted, and is now imprisoned in the most miserable condition, with a collar of iron upon her neck. But, if it be the will of God, the restoration of you both shall be effected by my means.—And when Camaralzaman heard these words, his soul returned to him, and he recovered his senses, and made a sign to the King his father that he should raise him in a sitting posture. So the King rejoiced excessively, and seated his son. He then dismissed all the Viziers and Emirs, and Camaralzaman sat reclining between two cushions. The King gave orders to perfume the pavilion with saffron, and to decorate the city, and said to Marzavan, By Allah, O my son, this is an auspicious event. He treated him with the utmost favour, and called for food for him. So they placed it before him, and he ate, and Camaralzaman ate with him. He passed the next night with him, and the King also remained with them both that night, in the excess of his joy at the restoration of his son.

On the following morning, Marzavan began to tell his story to Camaralzaman, saying to him, Know that I am acquainted with her in whose company thou wast, and her name is the lady Badoura, the daughter of the King Gaiour. He then related to him all that had happened to the lady Badoura, from beginning to end, and acquainted him with the excess of her love for him.—All that hath happened unto thee with thy father, said he, hath happened to her with her father; thou art without doubt her lover, and she is thine: so strengthen thy heart and thy resolution; for I will conduct thee unto her, and unite you both. He continued to encourage Camaralzaman until he ate and drank and his soul returned to him, and he recovered from his disorder; and he ceased not to converse with him and cheer and amuse him, and recite to him verses, until he entered the bath, when his father gave orders again to decorate the city, in his joy at this event, and bestowed robes of honour, and gave alms, and liberated those who were confined in the prisons.

Marzavan then said to Camaralzaman, Know that I came not from the lady Badoura but for this purpose; it was the object of my journey to deliver her from her present sufferings; and it only remaineth for us to devise some stratagem that we may go to her; for thy father cannot endure the idea of thy separation. But to-morrow do thou ask him to permit thee to go forth to hunt in the desert, and take with thee a pair of saddle-bags full of money, mount upon a swift horse, and take with thee a spare horse. I also will do the like; and say thou to thy father, I desire to amuse myself in the desert, and to hunt, and see the open country, and to pass there one night: therefore trouble not thy heart at all on my account.—Camaralzaman rejoiced at the words of Marzavan, and, going in to his father, asked his permission to go forth to hunt, saying as Marzavan desired him. And his father granted him permission, but said to him, Pass no more than one night away, and on the morrow be with me again; for thou knowest that life hath no pleasure unto me without thee, and that I do not believe thee to have entirely recovered from thy disorder. Having thus said, he equipped Camaralzaman, together with Marzavan, giving orders that they should be furnished

with six horses, and a dromedary to carry the money, and a camel to carry the water and food; and Camaralzaman forbade that any one should go forth with him to attend upon him. So his father bade him farewell, and pressed him to his bosom, saying to him, I request thee by Allah do not be absent from me more than one night; and during that night, sleep will be forbidden unto me.

Camaralzaman and Marzavan then went forth, and mounted two horses, having with them the dromedary bearing the money, and the camel laden with water and the food, and, turning their faces towards the open country, proceeded the first day until evening, when they alighted and ate and drank, and fed their beasts and rested a while. After this they mounted again and journeyed on, and continued on their way for the space of three days; and on the fourth day they came to a spacious tract in which was a forest, where they alighted. Marzavan then took the camel and one of the horses, and slaughtered them, cut off their flesh, and stripped their bones, and taking from Camaralzaman his shirt and drawers, rent them in pieces, and daubed them with the blood of the horse. He also took Camaralzaman's upper garment, and tore it, and daubed it with the blood, and threw it in a spot where the road divided; after which they ate and drank and proceeded. So Camaralzaman asked Marzavan the reason of this which he had done; and Marzavan answered, Know that thy father, the King Shah-Zaman, after thou hast been absent from him one night, and not returned to him on the second, will mount and follow our track until he cometh to this blood which I have spilled, when he will see thy clothes torn and bloody, and will imagine that some accident hath befallen thee from robbers who obstruct the roads, or from a wild beast of the desert; whereupon he will abandon all hope of thee, and return to the city; and by this stratagem we shall attain our desire.—Camaralzaman therefore replied, Excellently hast thou done.—They continued their journey days and nights, Camaralzaman weeping all the while, until the Islands of the King Gaiour appeared before him, and Camaralzaman rejoiced exceedingly, and thanked Marzavan for what he had done. They entered the city, and Marzavan lodged Camaralzaman in a Khan, where they rested three days from the fatigues of the journey. After this, Marzavan conducted Camaralzaman into the bath, and clad him in the attire of a merchant, and made for him a geomantic tablet of gold, with a set of instruments, and an astrolabe of gold. He then said to him, Arise, O my lord; station thyself beneath the King's palace, and call out, I am the calculator, the writer, the astrologer! Where then is he who desireth to consult me? — For the king, as soon as he heareth thee, will send for thee, and introduce thee to his daughter, thy beloved; and when she beholdeth thee, the madness that she suffereth will cease; and her father, rejoicing in her safety, will marry her to thee; and divide his kingdom with thee; for he hath imposed this condition on himself.

So Camaralzaman took the advice of Marzavan, and went forth from the Khan, wearing the dress, and having with him the set of instruments which we have described, and walked on until he sta-

tioned himself beneath the palace of the King Gaiour, when he called out, I am the writer, the calculator, the astrologer! The King Gaiour heard the crying, and the clamour of the people, and said to the Vizier, Bring to us this astrologer. So the Vizier descended, and took Camaralzaman, who, when he went in unto the King, kissed the ground before him. And when the King Gaiour beheld him, he seated him by his side, and accosted him graciously, saying, O my son, by Allah call not thyself an astrologer, nor comply with my condition; for I have bound myself that whosoever visiteth my daughter and doth not cure her of that which hath befallen her, I will strike off his head; and that whosoever cureth her, I will marry her to him. Let not then thy beauty and loveliness and justness of form deceive thee. By Allah! By Allah! If thou cure her not, I will strike off thy head! — Camaralzaman replied, I agree to this condition. So the King Gaiour desired the Cadies to bear witness against him, and delivered him to the eunuch, saying to him, Conduct this person to the lady Badoura.

The eunuch, therefore, took him by the hand, and proceeded with him along the passage; but Camaralzaman went on before him; and the eunuch began to say to him, Wo to thee! Hasten not to thine own destruction! By Allah, I never knew any astrologer but thee hasten to his own destruction! But thou knowest not the calamities that are before thee. — The eunuch then stationed Camaralzaman behind the curtain which was over the door; and Camaralzaman said to him, Which of the two modes will be more agreeable to thee: my treating and curing thy mistress here, or my going in to her, and curing her within the curtain? And the eunuch wondered at his words, and answered him, If thou cure her here, it will be a greater proof of thy excellent skill. Upon this, therefore, Camaralzaman seated himself behind the curtain, and taking forth the ink-case and pen, wrote upon a paper these words:—

From the distracted and distressed, the passionate and perplexed, whom longing and ardent desire have disquieted, the captive of transport and distraction, Camaralzaman, the son of Shah-Zaman, to the peerless one of her age, and the pre-eminent among the beautiful Houries, the lady Badoura, the daughter of the King Gaiour.—Know that I pass my night in sleeplessness, and my day in perplexity, suffering from excessive wasting and sickness, and love and desire, uttering abundant sighs, and pouring forth torrents of tears, the slave of love, the victim of passion, persecuted by desire, the companion of disease. I am that restless one whose eye never sleepeth; the slave of love whose tears are never interrupted: the fire of my heart is never extinguished; and the flame of my desire never disappeareth.—Then, having sealed the letter, he wrote in the place of the address:—

I have sent thy ring which I took in exchange when we were together: then send me mine.

(For he had enclosed the ring of the lady Badoura in the letter.)

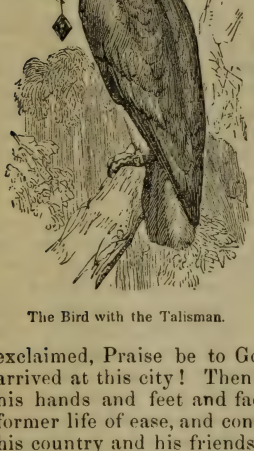
Prince Camaralzaman Cures Princess Badoura. (Page 309.)

He then handed the letter to the eunuch, who took it and went in with it to the lady Badoura; and she received it from his hand, and found in it her ring. And when she read it, and understood its object, she knew that her beloved was Camaralzaman, and that it was he who was standing outside the curtain; whereupon her reason fled, through the joy that she experienced. She arose immediately, and, pressing her feet against the wall, strained with all her might against the iron collar, and broke it from her neck, together with the chains, and went forth, and threw herself upon Camaralzaman, kissing his mouth like a pigeon feeding its young. She embraced him in the violence of her passion, and said to him, O my master, do I see this awake or in sleep; and hath God indeed graciously granted us our reunion? She then praised God, and thanked Him, for reuniting her after her despair. And when the eunuch saw her in this state, he went running to the King Gaiour, and, kissing the ground before him, said to him, O my lord, know that this astrologer is the wisest of all astrologers; for he cured thy daughter while he stood behind the curtain, and went not in to her. — Is this news true? said the King. — O my lord, answered the eunuch, arise and see her, how she hath broken the chains of iron and come forth to the astrologer, kissing and embracing him.

So the King Gaiour arose and went in to his daughter; and when she beheld him, she arose, and covered her head. The King, rejoicing at her restoration, kissed her between her eyes; for he loved her excessively; and then graciously addressed Camaralzaman, asking him respecting his condition, and saying, From what country art thou? Therefore Camaralzaman acquainted him with his rank, and informed him that his father was the King Shah-Zaman, relating to him the whole story from beginning to end, and acquainting him with all that had happened to him with the lady Badoura, and how he had taken her ring from her finger, and she had put on his ring. At this the King Gaiour wondered, and said, Your story must be recorded in books and read after you, age after age. Then immediately he summoned the Cadies and witnesses, and performed the lady Badoura's contract of marriage to Camaralzaman, and gave orders to decorate the city for seven days. After this, Camaralzaman thought upon his father, and dreamt that he saw him, and that he heard him say, O my son, dost thou act thus towards me? He therefore awoke sorrowful, and acquainted his wife with the dream. So she went in with him to her father, and, having informed him of this, they begged his permission to set forth on the journey; and he gave permission to Camaralzaman; but the lady Badoura said, O my father, I cannot endure his separation. Wherefore he replied, Journey thou with him. He granted her permission to remain with Camaralzaman a whole year, and desired her after that to pay him, her father, an annual visit; whereupon she kissed her father's hand, and Camaralzaman did the same.

So Camaralzaman and the lady Badoura proceeded with their attendants the first day and the second and the third and the fourth, and continued for the space of a month. They then alighted in a

spacious meadow, abounding with herbage; and in it they pitched their tents, and ate and drank and rested. And when the lady Badoura slept, Camaralzaman went in and found her asleep, clad in a silken shirt of apricot-colour, and with a coif of gold-stuff, adorned with jewels upon her head; and he observed a precious stone, red like andam, tied to the band of her trousers, with two lines of writing, in characters not to be read, engraved upon it. Camaralzaman wondering at this, said within himself, If this precious stone were not a thing of great importance to her she would not have tied it thus upon the band of her trousers, and so concealed it, that she might not suffer it to be away from her. What then can she do with this; and what can be the secret property that it possesseth? —He then took it and went forth with it from the tent to look at it in the light; but as he was examining it, lo, a bird pounced upon it, and, having seized it from his hand, flew away with it, and then alighted with it upon the ground.



The Bird with the Talisman.

Camaralzaman, fearing to lose the precious stone, ran after the bird: but the bird proceeded at the same rate as Camaralzaman, who continued running after it from valley to valley and from hill to hill until night came and darkness commenced, when the bird went to roost upon a high tree, while Camaralzaman stood beneath it, confounded, and faint with hunger and fatigue.—He thus continued following the bird, which passed every night upon a tree; and he followed it for the space of ten days, feeding upon the plants of the earth, and drinking of the rivers; after which he came in sight of a city, and the bird darted into this city as rapidly as a grance, and disappeared from Camaralzaman, who knew not whither it had gone. Upon this he wondered, and exclaimed, Praise be to God who hath preserved me, so that I have arrived at this city! Then seating himself by some water, he washed his hands and feet and face, and rested a while, reflecting upon his former life of ease, and considering his present state of distance from his country and his friends, and of hunger and weariness.

Having thus rested, he entered the gate of the city, not knowing whither to go, and walked through the whole of the city. He had entered by the land-gate, and he walked on till he went forth from the sea-gate, without meeting any one of its inhabitants. The city was on the shore of the sea; and when he had gone forth from the sea-gate, he walked on until he came to the gardens of the city; and he entered among the trees, and went and stood by the gate of one of the gardens; whereupon the gardener came forth to him and welcomed him, saying to him, Praise be to God that thou hast escaped

the people of this city! Enter then this garden quickly, before any one of its inhabitants see thee. — So, upon this, Camaralzaman entered the garden, with a wandering mind, and said to the gardener, What is the history of the inhabitants of this city? The gardener answered, Know that the people of this city are all of them Magians; and I conjure thee by Allah to tell me how thou camest to this place, and what was the reason of thy entering our country. Camaralzaman, therefore, acquainted him with all that had happened to him; and the gardener wondered at it extremely, and said to him, Know, O my son, that the lands of the Faithful are distant from hence: between them and this place is a distance of four months' voyage by sea; and by land, a journey of a whole year. We have a ship that saileth every year with merchandise to the nearest of the Mahometan lands, proceeding hence to the sea of the Ebony Islands, and thence to the Islands of Khaledan, whose King is the Sultan Shah-Zaman.—And upon this, Camaralzaman meditated within himself a while, and knew that there was no plan more suitable for him than that of his remaining there with the gardener, and becoming his assistant for a fourth of the produce. So he said to him, Wilt thou take me as thy assistant on the condition of my receiving the fourth of the produce in this garden? And the gardener answered, I hear and obey. He then instructed him in the conducting of the water among the trees; and Camaralzaman occupied himself in doing this, and in hoeing up the grass; the gardener clad him with a blue vest reaching to his knees; and he betook himself to watering the trees, pouring forth floods of tears. and reciting verses by night and day on the subject of his beloved Badoura.

But as to his wife, the lady Badoura, she awoke from her sleep and asked for her husband Camaralzaman; but found him not; and feeling the knot of the band of her trousers, she found that it was untied, and that the precious stone was lost; whereupon she said within herself, O Allah! this is wonderful! Where is my beloved? It seemeth that he hath taken the stone, and gone, and knoweth not the secret virtue that it possesseth. Whither can he be gone? Some wonderful event must have occasioned his departure; for he cannot willingly part from me for an hour. Accursed be the stone, and the hour when it brought this mischief! — She then reflected, and said within herself, If I go forth to the attendants and acquaint them with the loss of my husband, they will covet me: I must therefore have recourse to stratagem. So she put on some clothes of Camaralzaman, and a turban like his, and, having thrown a litham over part of her face, put into her litter a slave-girl; after which she went forth from her tent, and called out to the young men, who immediately brought her the horse, and she mounted, giving orders to bind on the burdens; they accordingly did this, and proceeded; and she concealed her case; for she resembled Camaralzaman, so that no one doubted her to be really him. She continued her journey together with her attendants, days and nights, until she came in sight of a city overlooking the sea, and by it she alighted, and there she pitched her tents, for the sake of taking rest. She then asked the

name of this city, and was answered, This is the City of Ebony, and its king is the King Armanos, who hath a daughter named Haiatalnefous.

Now when the lady Badoura had alighted here to rest, the King Armanos sent a messenger from his palace to learn for him the tidings of this (supposed) King who had encamped outside the city. So the messenger, on coming to their party, inquired of them, and they acquainted him that this was a King's son who had wandered from his way, and who was journeying to the islands of Khaledan, to the King Shah-Zaman. The messenger, therefore, returned to the King Armanos, and acquainted him with the news; and as soon as the King heard it, he descended with the lords of his empire to visit the stranger. As he approached the tents, the lady Badoura advanced towards him on foot, and the King Armanos alighted, and they saluted each other. He then took her and conducted her into the city, and went up with her into his palace, where he gave orders to prepare a banquet, and to convey her to the mansion of entertainment; and there she remained three days.

After this, it happened that the lady Badoura had entered the bath, and she displayed a face shining like the full moon, so that all who beheld her were filled with admiration of her beauty, and she was clad in a vest of silk embroidered with gold, and adorned with jewels. The King Armanos then accosted her graciously, and said to her, Know, O my son, that I am now a very old man, and in my life I have never been blest with a child, excepting a daughter, who resembleth thee in form and stature, and in beauty and loveliness. I am unable any longer to fulfil the duties of a King. Wilt thou, then, O my son, reside in my land, and dwell in my country? If so, I will marry thee to my daughter, and give thee my kingdom.—Upon this, the lady Badoura hung down her head, and her forehead became moistened by bashfulness. She said within herself, What can be done, seeing that I am a woman? If I disobey his command, and depart, probably he will send after me an army and kill me; and if I obey him, probably I shall be disgraced. I have lost my beloved Camaralzaman, and know not what is become of him; and I have no means of preserving myself, unless by assenting to his desire, and residing with him until God accomplish what must come to pass.—She then raised her head, and paid submission to the King by saying, I hear and obey. Whereupon the King rejoiced, and gave orders to proclaim throughout the Ebony Islands that rejoicings should be celebrated and the houses decorated. He assembled the chamberlains and lieutenants, and Emirs and Viziers, and the other lords of his empire, and the Cadies of his city, and having abdicated the throne, appointed the lady Badoura Sultan in his stead, and clad her with the royal vestments. All the Emirs presented themselves before her, complaining not of her youth; and every one of them who looked at her was astonished at her extreme beauty and loveliness.

So when the lady Badoura had been created Sultan, and the drums had been beaten to announce the joyful event, the King Armanos

prepared his daughter Haiatalnefous for her marriage; and after a few days, they introduced the lady Badoura to the lady Haiatalnefous. They resembled two full moons by the side of each other, or two suns that had risen together; and when the attendants had closed the doors upon them, and let down the curtains, after they had lighted the candles for them, and spread the bed, the lady Badoura sat with the lady Haiatalnefous, and related to her all that had befallen her from beginning to end, adding, I conjure thee by Allah to conceal my case and to keep my secret until God reunite me with my beloved Camaralzaman, and after that we shall see what will happen.—Upon this, Haiatalnefous was filled with the utmost wonder, and, being moved with pity for her, prayed for her reunion with her beloved, and said to her, O my sister, fear not nor be alarmed; but have patience until God accomplish that which must come to pass. The bosoms of the ingenuous are the sepulchres of secrets; and thy secret I will not reveal.

But as to the King Shah-Zaman,—after the departure of his son to the chase, accompanied by Marzavan, as already related, he waited until the second night; and when his son came not, his reason was perplexed, and he slept not that night. He became in a state of the utmost disquiet, his excitement was excessive, and he burned with anxiety; and scarcely had the day broke when he arose. He sat expecting his son until mid-day; but he came not; and his heart became impressed with a dread of separation, and he burned with fears for his son. He wept until he wetted his clothes with his tears, and then, wiping away the tears, he issued a proclamation commanding his forces to march, and urging them to undertake a long expedition. So all the troops mounted, and the Sultan went forth with a heart tortured for his son, and full of grief. He disposed his army in six divisions, on the right and left, and before and behind, and said to them, To-morrow ye shall meet at the parting of the road. The troops, therefore, being thus divided, the horsemen set forth, and proceeded the rest of that day until the hour of darkness; and they continued on their way the whole of the night, and the next day till noon, when they arrived at a spot where the road divided into four branches; so that they knew not which way to go. But here they beheld torn clothes, and mangled flesh, and they looked at the traces of the blood, and observed every piece of the clothes. So when the King Shah-Zaman saw this, he uttered a great cry from the bottom of his bosom, and exclaimed, Oh, my son! He slapped his face, and plucked his beard, and rent his clothes, feeling convinced of the death of his son. His weeping and wailing were excessive, and the troops wept with him, all of them regarding as certain the destruction of Camaralzaman: they threw dust upon their heads, and the night overtook them while they wept and wailed, so that they were at the point of death. The King Shah-Zaman then returned with his troops to his city, convinced of the death of his son, and concluding that either a wild beast or a robber had attacked him and torn him in pieces. He issued a proclamation throughout the Islands of Khaledan that the people should wear black in

token of mourning for his son Camaralzaman, and built for himself an edifice which he named the House of Lamentations; and every Thursday and Monday he decided the affairs of his troops and people; passing the rest of the week in the House of Lamentations, mourning for his son, and bewailing him with elegies.

Now Camaralzaman continued residing in the garden with its owner for a length of time, weeping night and day, and sighing, and lamenting in verses the past times of enjoyment and happiness, while the gardener, to console him, told him that the ship would sail at the end of the year to the lands of the believers. Thus he remained until, one day, he saw the people assembling together, at which he wondered; and the gardener came in to him, and said to him, O my son, cease from work this day, and water not the trees; for this day is a festival of the people, whereon they visit one another. Therefore rest and only keep thine eye upon the garden; for I desire to look out for the vessel for thee, since there remaineth but a short time, and to send thee to the country of the Mahometans. The gardener then went forth; and Camaralzaman remained alone in the garden. And while he stood alone in the garden, thinking of his approaching reunion with the lady Badoura, he observed three birds contending in the air. Two of them were endeavouring to kill the other. After a long struggle, they succeeded, and the bird falling to the ground, they descended and tore it to pieces.

All this took place while Camaralzaman looked on in wonder; and as he happened to cast a glance towards the place where the two great birds had killed the other, he observed something shining. So he approached it, and saw it to be the bird's crop; and he took it and opened it, and found in it the stone that had been the cause of his separation from his wife. As soon as he beheld it he knew it, and fell upon the ground in a fit, through his joy; and when he recovered he said within himself, This is a good sign, and an omen of my reunion with my beloved! He then examined it, drew it over his eye, and tied it upon his arm, anticipating from it a happy result, after which he arose and walked about, waiting for the gardener. He continued searching for him until night; but he came not. So Camaralzaman slept in his usual place, until the morning, when he arose to his work.

Having girded himself with a rope of the fibres of the palm-tree, he took the hoe and the basket, and went into the midst of the garden till he came to a locust tree, and he struck at its root with the hoe, whereupon the blow loudly resounded. So he removed the earth from its place, and having done this he discovered a trap-door, on opening which he found an aperture; and he descended into it, and beheld an old saloon, of the age of Thamoud and Ad,[1] spacious, and [containing a number of jars] filled with red gold; upon which he said within himself, Fatigue is past, and joy and happiness have come! He then ascended from this place into the garden, and took the gardener, and conducted him into that saloon, and showed him

[1] Tribes who are said to have inhabited Arabia 3000 years ago.

the gold, which was in twenty jars: so he took ten, and the gardener took ten. And the gardener said to him, O my son, fill for thyself large jars with the olives which are in this garden: for they exist not in any country but ours, and the merchants export them to all other parts; and place thou the gold in the jars, and the olives over the gold: then close them and take them to the ship. So Camaralzaman arose immediately, and filled fifty large jars, putting the gold in them, and closing each after he had put the olives over the gold; and the precious stone he put into one of the jars. After which he sat conversing with the gardener, and felt confident of his speedy reunion with his family, saying within himself, When I have arrived at the Ebony Island, I will journey thence to the country of my father, and inquire for my beloved Badoura: but I wonder whether she have returned to her own country, or journeyed on to the country of my father, or whether any accident have happened to her on the way.

He then sat waiting for the expiration of the days, and related to the gardener the story of the birds, and of what passed between them, whereat the gardener wondered. After this, both of them slept until the morning, and the gardener awoke ill, and remained so two days: and on the third day his illness so increased that they despaired of his life. Camaralzaman, therefore, grieved for the gardener; and while he was in this state, lo, the master of the ship, with the sailors, came and inquired for the gardener: so he acquainted them with his illness. They then said, Where is the young man who desireth to go with us to the Island of Ebony? And Camaralzaman answered, He is the mamlouk who is before you. And he desired them to transport the jars to the ship. They therefore removed them to the ship, and said to Camaralzaman, Hasten: for the wind hath become fair. And he replied, I hear and obey. He then conveyed his provisions to the ship, and returned to the gardener to bid him farewell; but he found him in the agonies of death; so he seated himself at his head till he died; and he closed his eyes, and prepared his body for burial, and interred it.

Having done this, he repaired to the ship. He found, however, that it had spread its sails and departed; and it continued cleaving the sea until it arrived at the Island of Ebony. And it happened in accordance with destiny, that the Queen Badoura was sitting at a window, and beheld the vessel when it cast anchor by the shore. Her heart throbbed at the sight, and she mounted with the emirs and chamberlains, and, repairing to the shore, stopped near the ship, as the crew were transporting the merchandise to the magazines. She forthwith summoned the master of the vessel, and asked him what he had brought; and he answered her, O King, I have in this vessel aromatics, and medicinal powders, and collyriums, and plasters and ointments, and wealth and magnificent stuffs, and costly merchandise, such as camels and mules cannot carry; among which are various kinds of essences and spices, and aloes-wood, and tamarinds and olives, such as are scarcely to be found in this country. On hearing this she felt a desire for the olives, and said to the owner of the ship,

What is the quantity of the olives that thou hast brought? He answered, I have fifty large jars full; but their owner came not with us; and the King shall take of them what he desireth. So she said, Land them, that I may look at them. And the master called out to his crew, whereupon they brought out the fifty jars; and she opened one, and, having looked at the olives, said, I will take these fifty jars and give you their price, whatever it be. The master of the ship replied, These have no value in our country: but their owner remained behind us, and he is a poor man. But she said, What is their price? And he answered, A thousand pieces of silver. I will take them, replied she, for a thousand pieces of silver.

She then commanded that they should be conveyed to the palace; and when night came she gave orders to bring to her one of the jars; and she opened it. There was no one in the chamber but herself and Haiatalnefous; and she placed a dish before her, and on her pouring into it some of the contents of the jar, there fell into the dish a heap of red gold; whereupon she said to the lady Haiatalnefous, This is nothing but gold? She therefore examined the whole, and found that all the jars contained gold, and that the olives altogether would not fill one of the jars: and searching among the gold, she discovered the precious stone with it. So she took it, and examined it, and found that it was the stone which was attached to the band of her trousers, and which Camaralzaman had taken. As soon as she recognised it she cried out in her joy, and fell down in a swoon: and when she recovered she said, within herself, This precious stone was the cause of the separation of my beloved Camaralzaman; but it is an omen of good fortune! She then told the lady Haiatalnefous that its recovery was a prognostic of her reunion. And when the morning came, she seated herself upon the throne, and summoned the master of the ship, who, when he came, kissed the ground before her: and she said to him, Where did ye leave the owner of these olives? He answered, O King of the age, we left him in the country of the Magians, and he is a gardener. And she said, if thou bring him not, thou knowest not the misfortune that will happen unto thee and to thy ship. She immediately gave orders to affix seals upon the magazines of the merchants, and said to them, The owner of these olives is an offender against me, and is my debtor; and if he come not, I will assuredly slay you all, and seize your merchandize. So they applied to the master of the ship, promising to pay him the hire of the vessel if he would return, and said to him, Deliver us from this tyrant.

The master therefore embarked, and loosed the sails, and God decreed him safety, so that he arrived at the Island of the Magians; and landing by night, he went up to the garden. The night had become tedious to Camaralzaman, and he was thinking upon his beloved, as he sat in the garden weeping for the misfortunes that had befallen him; and the master of the ship knocked at the gate of his garden. He therefore opened the gate and went forth to him, and immediately the sailors carried him off, and, embarking with him, loosed the sails, and departed. They continued their voyage with

him until they came in sight of the Ebony Islands, and took him up to the lady Badoura, who as soon as she saw him, knew him, and said, Commit him to the eunuchs, that they may conduct him to the bath. She then dispelled the fears of the merchants, and bestowed upon the master of the ship a robe of honour worth ten thousand pieces of gold. After which, she went in to the lady Haiatalnefous, and acquainted her with the event, saying to her, Conceal the news until I have attained my desire, and done a deed which shall be recorded, and read after us to Kings and subjects. And when she gave orders to conduct Camaralzaman into the bath, they did so, and clad him in the apparel of Kings; and when he came forth from the bath he appeared like a branch of the Oriental willow, or a planet at whose appearance the sun and moon were abashed; and his soul returned to him. He then repaired to her, and entered the palace; but when she beheld him she restrained her heart, that her purpose might be accomplished. She bestowed upon him mamlouks and servants, and camels and mules, gave him a treasury of wealth, and ceased not to promote him from grade to grade until she made him treasurer, delivering all the treasures to his care.

But all this time Camaralzaman wondered at the honours which the Queen Badoura showed him, and said within himself, By Allah, this love must have some cause; or perhaps this King thus favoureth me from some evil intention; I must therefore ask his permission to depart from his country. Accordingly, he went to the Queen Badoura, and said to her, O King, thou hast bestowed on me great favours, and thy favours will be complete if thou permit me to depart, and take from me all that thou hast bestowed upon me. And the Queen Badoura smiled, and said, What induceth thee to desire to travel, and to rush headlong into perils, when thou art enjoying the highest favour and extraordinary beneficence?—O King, answered Camaralzaman, if this favour be without cause, it is most wonderful, especially as thou hast conferred upon me dignities such as are proper for the aged, when I am but a child. The Queen Badoura then took him into a private apartment, and made herself known to him: and he discovered that she was his wife, the Queen Badoura, the daughter of the King Gaiour, lord of the Islands and the Seas; whereupon they embraced and kissed each other. She related to him all that had happened to her from first to last; and he in like manner acquainted her with all that had befallen him.

And when the next morning came, and diffused its light, the Queen Badoura sent to the King Armanos, and informed him of the truth of her case, that she was the wife of Camaralzaman, relating to him their story and the cause of their separation; and the King Armanos, on hearing her tale, wondered at it extremely. He gave orders to write it in letters of gold, and then, looking towards Camaralzaman, said to him, O son of the King, wilt thou form an alliance with me by marrying my daughter Haiatalnefous? He answered, I must consult the Queen Badoura; for I owe her unlimited gratitude. But when he consulted her, she replied, Excellent is this proposal! Marry her, therefore, and I will be a handmaid to her; for

I owe her a debt of kindness and beneficence, and favour and obligation, especially as we are in her abode, and since we have been loaded with the benefits of her father.—So when Camaralzaman saw that the Queen Badoura inclined to this, and was not jealous of Haiatalnefous, he agreed with her on this subject, and acquainted the King Armanos with that which the Queen Badoura had said, that she approved of the marriage, and would be a handmaid to Haiatalnefous.

The King Armanos, therefore, rejoiced at this exceedingly: he summoned the Cadies and witnesses, and the chief officers of the empire, and performed Camaralzaman's contract of marriage to his daughter, the Queen Haiatalnefous. He celebrated festivities, gave sumptuous banquets, conferred costly robes of honour upon all the Emirs and chiefs and soldiers, bestowed alms upon the poor and the needy, and liberated all the prisoners; and the people rejoiced at the accession of the King Camaralzaman, praying for the continuance of his glory, and prosperity, and felicity, and honour.

THE STORY OF THE TWO PRINCES AMGIAD AND ASSAD.

After this, God (whose name be exalted!) blessed Camaralzaman with two male children by his two wives. They were like two shining moons: the elder of them was the son of the Queen Badoura, and his name was the Prince Amgiad; and the younger was the son of Haiatalnefous, and his name was the Prince Assad; and Assad was more lovely than his brother Amgiad. They grew up to the age of seventeen years, always in each other's company, eating and drinking together, and never separated one from another, and all the people envied them on this account. And when they had attained to manhood, and were both endowed with every accomplishment, their father, whenever he made a journey, seated them by turns in the hall of judgment, and each of them judged the people for one day at a time.

Now it happened, in accordance with confirmed destiny and determined fate, that two ladies in the King's palace, on whom he had set his affections, became enamoured of the two princes, Amgiad and Assad. Each of these two women used to toy with the object of her love, and kiss him, and press him to her bosom; and when his mother beheld this, she imagined that it was only an affection like that of a parent.

The King then went forth to the chase, and ordered his two sons to sit in his place to administer justice, each of them for one day at a time, according to their custom. So on the first day, Amgiad, the son of the Queen Badoura, sat for judgment, and commanded and forbade, and invested and deposed, and gave and denied. And his enamoured wrote him a letter, endeavouring to conciliate his affection, and declaring that she was wholly devoted to him, and transported with love for him, exposing her whole case to him, and telling him that she desired to be united to him. She then wrapped up the letter in a piece of costly silk, richly perfumed with musk and am-

Amgiad and Assad.

bergris, and put with it the silk strings of her hair, for the price of which treasures would be consumed: after which she wrapped the whole in a handkerchief, and gave it to a eunuch, commanding him to convey it to the Prince Amgiad.

So the eunuch went, not knowing the secret destiny that awaited him (for He who is acquainted with all the secrets of futurity ordereth events as He willeth); and when he went in to the Prince Amgiad he kissed the ground before him, and handed to him the kerchief with the letter. The Prince Amgiad, therefore, took the handkerchief from him, and, unfolding it, saw the letter, and opened and read it; and when he understood its meaning, he perceived that the woman contemplated deceit, and had acted disloyally towards his father, the King Camaralzaman. And upon this he was violently enraged, and abused womankind for their conduct, exclaiming, Execration upon treacherous women, deficient in sense and religion! He then drew his sword, and said to the eunuch, Wo to thee, O wicked slave! Dost thou bear a letter expressive of disloyalty from a woman be-

Eunuch slain by Amgiad.

longing to thy master? By Allah, there is no good in thee, O thou of black complexion! O detestable in aspect, and irresolute in character!—And he struck him with the sword upon his neck, severing his head from his body. After which, he folded up the handkerchief upon its contents, and having put it into his pocket, went in to his mother, and acquainted her with what had happened, abusing and reviling her, also, and saying. Every one of you is worse [in some respect] than another. By Allah the Great, he added, did I not fear to commit a breach of good manners, injurious to my father Camaralzaman, I would go in to her and strike off her head, as I struck off the head of the eunuch. — Then he went forth from his mother, the Queen Badoura, in a state of excessive rage. And when the news of what he had done to the eunuch reached his enamoured, she reviled him and cursed him, and devised a malicious stratagem against him. The Prince Amgiad passed the next night enfeebled by rage and indignation, and trouble of mind, and neither food nor drink was pleasant to him, nor was sleep.

And on the following morning, his brother, the Prince Assad, went forth and seated himself in the place of his father, the King Camaralzaman, to judge the people; and he judged and administered justice, and invested and deposed, and commanded and forbade, and

gave and bestowed; and he continued sitting in the judgment-hall until near the time of afternoon prayers. Then his enamoured sent to a deceitful old woman, and, having revealed to her the feelings of her heart, took a paper to write upon it a letter to the Prince Assad, and to complain to him of the excess of her affection, and of the ecstacy of her love for him. Then she richly perfumed the letter with strong-scented musk, and wound it round with the silken strings of her hair, which were of the silk of Irak, having oblong emeralds for pendants, adorned with pearls and jewels. Having done this, she delivered it to the old woman, and ordered her to give it to the Prince Assad.

The old woman therefore departed in order to please her, and immediately went in to the Prince Assad, who was alone when she entered; and she handed him the paper, with what was enclosed within it, and waited a long time for the answer. Meanwhile, the Prince Assad read the paper, and understood its contents; and having wrapped it up again in the silk strings, he put it in his pocket. He was enraged to the utmost degree, and cursed deceitful women: then rising, he drew the sword from its scabbard, and striking the neck of the old woman, severed her head from her body; after doing which, he proceeded until he went in to his mother, and he reviled her too, in his anger with the sex. He then went forth from her, and repaired to his brother the Prince Amgiad, to whom he related all that had happened to him, telling him that he had killed the old woman who had brought him the letter. And the Prince Amgiad replied, By Allah, O my brother, yesterday, while I was sitting on the throne, the like of that which hath happened to thee this day happened to me also. And he acquainted him with the whole occurrence. They remained conversing together that night, and cursing deceitful women, and charged each other to conceal this affair, lest their father, the King, should hear of it, and kill the two women. So they passed the night in incessant grief until the morning.

And when the next morning came, the King arrived with his troops from the chase, and went up to his palace; and having dismissed the Emirs, he arose, and entered the palace, whereupon he beheld the two women who had acted thus towards his sons, lying on their bed in a state of extreme weakness. They had contrived a plot against the two Princes, and agreed to destroy them; for they had disgraced themselves in their eyes, and dreaded the consequence of their being so known to have offended. When the King, therefore, saw them in this condition, he said to them, What is the matter with you? And they rose to him, and kissed his hands, and, reversing the true state of the case, answered him, Know, O King, that thy two sons, who have been reared in the enjoyment of thy beneficence, have acted disloyally towards thee by their conduct to us, and have dishonoured thee. And when Camaralzaman heard these words, the light became darkness before his face, and he was violently incensed, so that his reason fled through the excess of his rage, and he said, Explain to me this occurrence. So each of them told the

story that she had framed, and both of them wept violently before the King.

When the King, therefore, witnessed their weeping, and heard their words, he felt convinced of their truth, and, being enraged to the utmost degree, seated himself upon his throne, and summoned his Treasurer, who was a very old man, experienced in the management of affairs, and the vicissitudes of fortune. And he said to him, Go in to my two sons Amgiad and Assad, bind their hands firmly behind them, and put them in two chests, and place them upon a mule: then mount thou, and go forth with them into the midst of the desert, and slaughter them; after which, fill for me two glass bottles with their blood, and bring them to me quickly.

The Treasurer answered, I hear and obey. He then arose immediately, and, repairing to Amgiad and Assad, met them on the way coming forth from the vestibule of the palace. They had clad themselves in the richest of their apparel for the purpose of visiting their father, to salute him, and compliment him on his safe arrival from his hunting expedition. And when the Treasurer saw them, he laid hold upon them, saying, O my two sons, know that I am a slave under command, and your father hath given me an order: will ye then obey his command? They answered, Yes. And upon this, the Treasurer bound their hands behind them, and put them in two chests, and, having placed them on the back of a mule, went forth with them from the city. He proceeded with them over the desert until near noon, when he halted with them in a waste and desolate place, and, alighting from his horse, put down the two chests from the back of the mule, and opened them, and took forth from them Amgiad and Assad. When he looked at them he wept violently on contemplating their beauty and loveliness, and afterwards drew his sword, and said to them, By Allah, O my lords, it is painful to me to do an abominable deed unto you; but I am excusable in this case; for I am a slave under command, and your father the King Camaralzaman hath ordered me to strike off your heads. And they replied, O Emir, do what the King hath commanded thee; for we patiently submit to that which God (to whom be ascribed all might and glory!) hath decreed to befall us; and thou art absolved of the guilt of shedding our blood.

They then embraced each other, and bade one another farewell; and the Treasurer bound them, and tied them with ropes, weeping while he did so. He then drew his sword, and said, By Allah, O my lords, it is indeed hard to me to kill you. Have ye any want? If so, I will perform it. Or any commission? If so, I will execute it. Or any message? If so, I will convey it.—And Amgiad answered, We have no want to be performed; but as to commission, I charge thee to place my brother Assad beneath, and myself above, that the blow may fall upon me first; and when thou hast killed us, and returned unto the King, and he saith to thee, What didst thou hear from them before their death?—that thou answer him, Verily thy two sons send thee their salutation, and say to thee, Thou knowest not whether they were innocent or guilty, and thou hast killed them

and not assured thyself of their guilt, nor considered their case. And when the Treasurer heard these words of Amgiad, he wept violently, so that he wetted his beard; and as to Assad, his eyes filled with tears, and he embraced his brother Amgiad, so that they appeared together like a single person, and the Treasurer drew his sword, and was about to strike them. But lo! his horse started away in fright over the desert. It was worth a thousand pieces of gold, and upon it was a magnificent saddle, worth a great sum of money. So he threw the sword from his hand, and went after his horse. His heart was inflamed, and he continued running after the horse, to take it, until it entered a forest; and he entered after it.

Meanwhile the heat became intense to Amgiad and Assad, and they were affected with a violent thirst, so that their tongues hung out; and they prayed for relief from the thirst. But none relieved them; and they said, Would that we were killed and were at ease from this; but we know not whither the horse hath run away, that the Treasurer hath gone after it and left us bound. Had he come to us and killed us, it had been easier to us than our enduring this torment.—But afterwards Assad said, O my brother, have patience, and the relief of God (whose perfection be extolled, and whose name be exalted!) will come to us; for the horse ran not away but because God is propitious towards us, and nothing afflicteth us but this thirst. He then shook himself, and struggled to the right and left; whereupon his bonds became loosed; and he arose, and loosed the bonds of his brother; after which he took the Emir's sword, and said to his brother, By Allah, we will not depart hence until we investigate his case, and know what hath happened to him. So they began to follow the footsteps, and they led them to the forest. Accordingly they both entered, and they found that a lion had sprung upon the Treasurer, who was lying beneath him like a sparrow, but supplicating God, and making a sign towards heaven. So when Amgiad saw him he took the sword, and, rushing upon the lion, struck him with the sword between his eyes, and killed him.

The lion fell down prostrate upon the ground, and the Emir arose, wondering at the event, and saw Amgiad and Assad, the sons of his lord, standing there; and he threw himself at their feet, saying to them, By Allah, O my lords, it were not just that I should act so extravagantly with you as to kill you. Allah forbid that I should attempt any injury to you! Know, however, that I desire to take off your clothes, and to clothe you with mine, and to fill two glass bottles with the blood of the lion. After which, I will go to the King, and tell him that I have killed you. Then do ye travel into other countries: for God's earth is wide. And know, O my lords, that your separation from me will be painful to me.—Having said this, he and the two young men all wept. The latter pulled off their clothes, and the Treasurer clad them with his own, and went to the King.

He had taken the things, and tied up the linen of each of the youths in a wrapper that he had with him, and filled the two glass bottles with the blood of the lion: and he put the two wrappers before

him on the back of the horse. Then he bade the youths farewell, and departing towards the city, proceeded until he went in to the King, and he kissed the ground before him. And the King saw him with a changed countenance (for this change was occasioned by what he had suffered from his adventure with the lion), and he imagined that it was the consequence of the slaughter of his sons; so he was glad, and said to him, Hast thou accomplished the business? The Treasurer answered, Yes, O our lord. And he handed to him the two wrappers containing the clothes, and the two glass bottles filled with the blood. And the King said to him, What didst thou observe in their conduct, and have they charged thee with aught? He answered, I found them patient, contented to endure their fate, and they said to me, Verily our father is excusable; so convey to him our salutations, and say to him, Thou art absolved of the guilt of our slaughter and of our blood.

And when the King heard these words from the Treasurer, he hung down his head towards the ground for a long time, and knew that these words of his two sons indicated that they had been killed unjustly. Then reflecting upon the fraudulence of women, and the calamities occasioned by them, he took the two wrappers and opened them, and began to turn over the clothes of his sons, and to weep. And when he opened the clothes of his son Assad, he found in his pocket a paper written in the hand of the woman who had accused him, together with the silk strings of her hair. So he unfolded the paper and read it, and understood its meaning, and knew that his son Assad had been an object of injustice. And when he turned over the clothes of Amgiad, he found in his pocket a paper written in the hand of the other woman, his accuser, with the silk strings of her hair enclosed in it; and he opened this paper and read it, and knew that he had also had been an object of injustice. He struck his hands together, and exclaimed, There is no strength nor power but in God, the High, the Great! I have slain my sons unjustly!—Then he began to slap his face, exclaiming, Oh, my sons! Oh, the length of my grief!—And he gave orders to build two tombs in a house, which he named the House of Lamentations, and inscribed upon the two tombs the names of his two sons: and he threw himself upon the tomb of Amgiad, weeping and sighing and lamenting, and reciting verses; and then in like manner upon that of Assad. He relinquished the society of his friends and intimates, secluding himself in the House of Lamentations, weeping for his sons, and forsook his women and associates and familiar acquaintances. —Such was his case.

Now as to Amgiad and Assad, they proceeded over the desert, eating of the herbs of the earth, and drinking of the remains of the rain. At night, one slept while the other watched, till midnight; then the latter slept and the former watched. Thus they continued for the space of a whole month, until their course brought them to a mountain of black flint, the further extremity of which was unknown. They ascended the mountain by a road which passed over the centre, and they journeyed for five days, until they found a spring gushing forth,

with a stream running from it; and by it was a pomegranate-tree, and a niche for prayer; and they scarcely believed the sight. They then seated themselves by this fountain, and having drunk of its water, and eaten of the pomegranates of that tree, slept there until the sun rose; when they sat and washed themselves at the spring and ate again of the pomegranates on the tree, and slept until the time of afternoon-prayers. After this they desired to continue their journey; but Assad was unable to proceed: his feet were swollen. So they remained there three days, until he had rested himself, when they proceeded, and continued many days their journey over the mountain, wearied with thirst, until a city appeared before them at a distance.

Upon this they rejoiced; and they advanced towards it; and when they drew near to it, they offered up thanks to God, whose name be exalted! Amgiad then said to Assad, O my brother, sit here while I go to this city and see what kind of place it is, and inquire respecting its affairs, that we may know where we are in God's wide earth, and know what countries we have traversed in crossing this mountain-range. Had we not journeyed through the midst of it, we had not arrived at this city in a whole year. Praise be to God, then, for our safety!—But Assad replied, By Allah, O my brother, none shall go to the city but myself: and may I be thy ransom; for if thou leave me and descend and be absent from me, thou wilt drown me in anxious thoughts respecting thee, and I have not strength to endure thine absence from me. So Amgiad said to him, Go, and loiter not.

Assad, therefore, descended from the mountain, taking with him some pieces of gold; and left his brother to wait for his return. He went, and walked on without stopping at the foot of the mountain, until he entered the city; and as he passed through its streets, there met him in his way an old man, far advanced in age; his beard descended over his breast, and was parted in twain, in his hand was a walking-staff, he was clad in rich garments, and on his head was a large red turban. So when Assad saw him, he wondered at his dress and his appearance; and, advancing towards him, he saluted him, and said to him, Which is the way to the market, O my master? The old man, on hearing his words, smiled in his face, and said to him, O my son, thou seemest to be a stranger. Assad therefore replied, Yes, I am a stranger, O uncle. And the old man said, Thou hast cheered our country by thy presence, O my son, thou hast made the country of thy family desolate by thine absence. And what dost thou desire from the market?—O uncle, answered Assad, I have a brother whom I have left on the mountain, and we are journeying from a distant country. We have been on the way a period of three months, and arrived in sight of this city: so I came hither to buy some food and to return with it to my brother, that we may nourish ourselves with it.—And the old man replied, O my son, receive tidings of every happiness, and know that I have made a banquet, and have with me many guests, and have prepared for it a collection of the best and the most agreeable of dishes, such as the appetite desireth. Wilt

thou, then, accompany me to my abode? If so I will give thee what thou requirest, and will not take from thee any money for it. I will also acquaint thee with the affairs of this city. And praise be to God, O my son, that I have met with thee, and that none but myself hath met with thee!

So Assad said, Do as thou art disposed, and hasten; for my brother is waiting for me, and his heart is intent upon me. The old man, therefore, took the hand of Assad, and returned with him to a narrow by-street, smiling in his face, and saying to him, Extolled be the perfection of Him who hath saved thee from the people of this city! He walked on with him until he entered a spacious house, in which was a saloon, and in this saloon were sitting forty old men, far advanced in age, arranged in a ring, with a lighted fire in the midst of them. The old men were sitting around it worshipping it and prostrating themselves to it. And when Assad saw this, his flesh quaked, though he knew not their history. Then the old man first mentioned said to this company, O sheikhs of the Fire, how blessed a day is this! And he called out, saying, O Gazban! Whereupon there came forth to him a black slave, of a most grim visage, flat-nosed, of bending figure, and horrible shape. And the old man made a sign to this slave: upon which he bound Assad; and after he had done so, the old man said to him, Take him down into the subterranean chamber, and there leave him, and say to the slave-girl such-a-one, Undertake the office of torturing him by night and day, and give him to eat a cake of bread by night and a cake of bread by day, until the period of the voyage to the Blue Sea and the Mountain of Fire, when we will slaughter him upon the mountain as a sacrifice.

Accordingly the slave took him down into that chamber, and delivered him to the girl, who entered upon her office of torturing him, and giving him one cake of bread at the commencement of the day, and one at the commencement of the night, with a mug of salt water between daybreak and sunrise, and the same between sunset and nightfall. Then the old men said, one to another, When the period of the Festival of the Fire arriveth, we will sacrifice him upon the mountain, and by offering him propitiate the Fire. The slave-girl went down to him, and inflicted upon him a painful beating, so that the blood flowed from his limbs, and he fainted; after which, she placed at his head a cake of bread and a mug of salt water, and went away and left him. And Assad recovered his senses at midnight, when he found himself chained, and the beating tortured him. So he wept violently, and, reflecting upon his former state of grandeur and prosperity, and dominion and lordship, he lamented and groaned, Then extending his hand towards his head, he found a cake of bread, and a mug of salt water. So he ate a morsel to stay his departing spirit, and drank a little of the water, and remained sleepless until the morning, from the abundance of bugs and other vermin.

Meanwhile, his brother Amgiad remained expecting him till midday: and when he returned not, his heart palpitated, the pain of separation became intense in him, and he shed copious tears, crying out, Oh my grief! How fearful I was of separation!—Then descend-

ing from the mountain, with his tears flowing over his cheeks, he entered the city, and walked on in it until he arrived at the market, when he inquired of some of the people respecting the name of the city, and respecting its inhabitants; and they answered him, This is called the city of the Magians, and its inhabitants [mostly] worship fire, instead of the Almighty King. And he found a Mahometan, a tailor, in his shop; so he seated himself by him, and related to him his story; and the tailor said to him, If he have fallen into the hand of any of the Magians, thou wilt not see him again without difficulty; but perhaps God will reunite thee with him. Then he added, Wilt thou, O my brother, lodge with me? He answered, Yes. And the tailor rejoiced at this. Amgiad remained with him many days. And the tailor consoled him, and exhorted him to be patient, and taught him the art of sewing, so that he became an adept.

After this he went forth one day to the shore of the sea, and washed his clothes. He then entered the bath, and, having put on clean

Amgiad washing his Clothes.

clothes, went forth from the bath to amuse himself in the city. And he met on his way a woman endowed with beauty and loveliness, and justness of stature, unequalled in beauty, who, when she beheld him,

raised the veil from her face, and made signs to him with her eyebrows and eyes, and ogled him, and recited some amatory verses. And when Amgiad heard her words, his heart was gladdened by her, and moved with affection for her; the hands of love sported with him, and, making a sign to her, he recited a few verses in reply. She then begged to have some conversation with him; so he said to her, Wilt thou pay me a visit, or shall I repair to thine abode? Whereupon she hung down her head in bashfulness towards the ground, and repeated the words of Him whose name be exalted,—Men shall have the pre-eminence over women, because of the advantages which God hath given to the one of them over the other.

So Amgiad understood her intimation, and knew that she desired to accompany him whither he was going. He was therefore obliged to find the place for her; and, being ashamed to take her to the house of the tailor with whom he lodged, he walked on before her. She followed him, and he continued walking on with her from by-street to by-street, and from place to place, until the damsel was tired, and she said to him, O my master, where is thy house? He answered, Before us, and there remaineth but a short distance to it. Then he turned aside with her into a handsome by-street, and continued walking along it, she following him, until he arrived at the end of it, when he found that it was not a thoroughfare. So he said, There is no strength nor power but in God, the High, the Great! And looking towards the upper end of the street, he saw there a great door with two seats; but it was locked. Amgiad therefore seated himself upon one seat, and the damsel seated herself on the other, and said to him, O my master, for what art thou waiting? And she arose and approached the wooden lock with a stone. So Amgiad said to her, Hasten not; but be patient until the mamlouk cometh. Paying no attention, however, to his words, she struck the wooden lock with the stone, and split it in two; so that the door opened. He therefore said to her, What possesseth thee, that thou didst thus?—O my master, said she, what hath happened? Is not this thy house?—He answered, Yes: but there was no necessity for breaking the lock. The damsel then entered the house; and Amgiad was perplexed in his mind, fearing the people of the house, and knew not what to do. The damsel said to him, Wherefore dost thou not enter, O my master, O light of mine eye, and vital spirit of my heart? He answered her, I hear and obey: but the mamlouk hath been slow in returning to me, and I know not whether he has done anything of what I ordered him or not. He then entered with her in a state of the utmost anxiety, fearing the people of the house. And when he entered the house, he found in it a handsome saloon, with four raised floors facing one another, and with closets and sofas furnished with stuffs of silk and brocade, and in the midst of it was a fountain of costly construction, by which were arranged dishes set with jewels, and filled with fruits and sweet-scented flowers; by the side of it were the drinking-vessels, and there was a candlestick with a candle stuck in it. The place was full of precious stuffs; in it were chests, and chairs were set in it, and on each chair was a wrapper of clothes, and

Making Merry Together. (Page 331.)

upon each of these was a purse full of pieces of gold. The house attested the prosperity of its owner; for its floor was paved with marble.

When Amgiad beheld this, he was perplexed at his case, and said within himself, My life is lost! And while he was in this state, lo, the owner of the house came. He was a mamlouk, one of the grandees of the city; for he was the King's Chief Equerry; and he had fitted up that saloon for his pleasure, that his bosom might expand in it, and that he might there enjoy in private the society of such as he desired; and on that day he had sent to a favourite to come to him, and had prepared the apartment for him. The name of this mamlouk was Bahader. He was liberal-handed, a person of generosity and beneficence, and charity and obligingness. When he drew near to the saloon, he found the door open: so he entered by little and little, and, looking with stretched-forth head, beheld Amgiad and the damsel, with the dish of fruit before them, and the wine-service. At that moment, Amgiad was holding the wine-cup, with his eye directed towards the door; and as soon as his eye met that of the owner of the house, his countenance turned sallow, and the muscles of his side quivered. But when Bahader saw that his countenance turned sallow, and his condition became changed, he made a sign to him with his finger upon his mouth, as though he would say to him, Be silent, and come hither to me. So Amgiad put down the cup from his hand, and arose to go to him. The damsel said to him, Whither goest thou? And he shook his head, and made a sign to her that he would be absent but a minute. He then went forth to the vestibule, barefooted: and when he saw Bahader, he knew that he was the master of the house. He therefore hastened to him, and, having kissed his hand, said to him, I conjure thee by Allah, O my master, before thou do me any injury, that thou hear my words. Then he told him his story from beginning to end, acquainting him with the cause of his having left his country and royal state, and assuring him that he had not entered the saloon by his own choice, but that the damsel was the person who had broken the wooden lock and opened the door and done all these deeds.

When Bahader, therefore, heard his words, and knew that he was the son of a king, he was moved with sympathy for him, and pitied him, and said, Hear, O Amgiad, my words, and obey me, and I will guarantee thy safety from that which thou fearest; but if thou disobey me, I will kill thee. So Amgiad replied, Command me whatsoever thou wilt, and I will never disobey thee; for I owe my deliverance to thy humanity. And Bahader said to him, Enter this saloon and enjoy thyself; and whatsoever thou desirest of me, thou wilt find it ready before thee immediately. So pass this night as thou wilt, and to-morrow go thy way. Thus I do to show respect to thee as being a stranger; for I love the stranger, and respect to him is incumbent on me. — Amgiad, therefore, kissed his hand, and entered again. Bahader then came in to them. He had changed his clothes, girded himself, and put on his feet a pair of shoes of the kind worn by mamlouks. But the damsel, every time that Bahader came in or

went out, reviled and cursed him: and Amgiad was angry with her, and said to her, By the requisitions of Allah (whose name be exalted!) leave my mamlouk; for he is not accustomed to this.

The Damsel beating Bahader.

They continued eating and drinking, and Bahader remained waiting upon them until midnight, when he became fatigued with waiting, and slept in the middle of the saloon, and snored. The damsel then, having become intoxicated, said to Amgiad, Arise; take this sword that is hung up here, and strike off the head of this mamlouk. If thou do it not I will employ means for thine own destruction.—What hath possessed thee, said Amgiad, that thou wouldst kill my mamlouk? She answered, The pleasure will not be complete without putting him to death; and if thou arise not, I will myself arise and kill him. So Amgiad said, By the requisitions of Allah I conjure thee that thou do it not. But she replied, I must do it. And she took the sword, and drew it, and was determined to kill him. Amgiad, therefore, said within himself, This is a man who hath acted kindly to us, and protected us, and treated us with beneficence, and hath made himself as a mamlouk to me. How should we recompense him by slaughter? Never shall that be done!—He then said to the damsel, If the killing of my mamlouk is indispensable, I am

more fit to kill him than thou. And, having taken the sword from her, he raised his hand, and struck the damsel upon her neck, severing her head from her body; and her head fell upon the owner of the house: so he awoke and sat up, and opened his eyes, and found Amgiad standing with the blood-stained sword in his hand. Then looking towards the damsel, he found her slain. He therefore inquired of him respecting her case; and Amgiad repeated her words, and said to him, She refused to do anything but to kill thee: and this is her recompense. Upon this, Bahader arose, and, kissing the hand of Amgiad, said to him, O my master, would that thou hadst pardoned her! It now remaineth only to take her forth immediately, before morning.

Bahader then girded himself, and took the damsel, wrapped her in a cloak, and put her in a large basket of palm-leaves, and carried her away, saying to Amgiad, Thou art a stranger, and knowest not any one; therefore sit in thy place, and expect me back at sunrise If I return to thee, I must do thee great favours, and strive to obtain intelligence of thy brother; but if the sun rise and I have not returned to thee, know that God's decree hath been executed upon me: and peace be on thee; and this house shall be thine, with the wealth and stuffs that it containeth.—Having said this, he carried away the basket, and, going forth from the saloon, passed with it through the market-streets, and went with it by the way that led to the sea. But when he had nearly arrived at the sea, he looked aside, and saw that the Judge and his chief officers had surrounded him. On their recognising him they wondered; and they opened the basket, and found in it a murdered woman. So they seized him, and put him in chains for the rest of the night, until the morning, when they went up with him, taking with them the basket to the King, and acquainted him with the case. And the King was enraged, and gave orders to hang him. So the executioner descended with him at the King's command, and the Judge went down with a crier, who proclaimed through the streets of the city that the people should come to behold the spectacle of Bahader, the King's Chief Equerry; and he conducted him about through the by-streets and market-streets.

When Amgiad heard the proclamation of the crier, he exclaimed, By Allah, this shall never be. So he went to the Judge, and announced himself the murderer. The Judge took him to the King, who inquired of him the circumstances of the case. He then related to the King his story, acquainting him with all that had happened to him and his brother from beginning to end. And the King was filled with the utmost wonder at hearing it, and said to him, I know thee now to be excusable. But, O young man, he added, wilt thou be to me a Vizier? He answered him, I hear and obey. And the King bestowed upon him and upon Bahader magnificent robes of honour, and gave to Amgiad a handsome mansion, with servants and officers, conferred upon him all that he required, appointed him pensions and supplies, and ordered him to search for his brother Assad. So Amgiad took his seat as Vizier, and exercised authority and administered equity, and invested and deposed, and took and gave. He also

sent the crier through the streets of the city to cry his brother; and for many days the crier repeated his proclamation in the great thoroughfare-streets and market-streets; but heard no tidings of him, nor discovered any trace of him.—Such was the case of Amgiad.

As to Assad, the Magians continued to torture him night and day, and evening and morning, for a space of a whole year, until the festival of the Magians drew near. Then Bahram the Magian [the old man who had inveigled Assad into his house] prepared himself for his voyage, and fitted out for himself a ship, and, having put Assad into a chest, and locked it upon him, transported him to the vessel.

Bahram the Magian went on board the ship, and called out to the seamen, ordering them to make haste in loosing the sails. So they loosed the sails and departed. They continued their voyage days and nights, every two days taking forth Assad, and giving him a scanty supply of food and a little water, until they drew near to the Mountain of Fire. But a storm of wind then arose against them, and the sea became boisterous to them, so that the vessel wandered from her course, and, pursuing a wrong direction, they came to a city built upon the sea-shore, having a castle with windows looking over the sea. The ruler of this city was a woman, called the Queen Margiana. And the captain of the ship said to Bahram, O my master, we have wandered from our course, and we must enter the port of this city to take rest, and after that, let God do what He willeth. Bahram replied, Excellent is thy counsel, and according to it I will act. Then the captain said to him, If the Queen send to put questions to us, what shall be our answer? The Queen Margiana is a faithful Mahometan; and if she know that we are Magians, she will seize our vessel and kill us all.—Bahram answered, I have this Mahometan with us: so we will clothe him in the attire of mamlouks, and take him forth with us; and if the Queen see him, she will imagine him to be a mamlouk; and I will say to her, I am an importer of mamlouks, a seller and buyer of them; and I had with me many mamlouks; but I have sold them, and this one only remaineth. —And the captain replied, This proposal is good.

They then arrived at the city, and slackened the sails, and cast the anchors; and when the vessels had stayed, lo, the Queen Margiana came down to them, attended by her troops, and halting by the ship, called out to the captain. He therefore went on shore to her, and kissed the ground before her, and she said to him, What is in this thy vessel, and who is with thee?—O Queen of the age, he answered, I have with me a merchant who selleth mamlouks. And she said to him, Bring him hither to me. And lo, Bahram came forth, with Assad walking behind him in the garb of a mamlouk; and when Bahram came up to her, he kissed the ground before her. She said to him, What is thy business? And he answered her, I am a slave-merchant. She then looked at Assad, imagining him to be a mamlouk, and she had compassion upon him, and said to Bahram, Sell to me this mamlouk. He replied, O my mistress, I cannot sell him; for I have sold all my mamlouks except this one. But the Queen

Margiana said, I will positively take him from thee, either by sale or as a gift. He said to her, I will not sell him nor give him. She, however, seized him and took him, and, having gone up with him to the castle, sent to Bahram, saying to him, If thou do not set sail this night from our city, I will take all thy property, and destroy thy ship. When the message, therefore, was brought to him, he was grieved excessively, and said, Verily this voyage hath been unfortunate! He then arose and prepared himself, and, having taken all that he desired, waited for the night, to proceed on his voyage, and said to the seamen, Take your things, and fill your water-skins with water, and set sail with us at the close of the night. So the seamen betook themselves to perform their business.

Queen Margiana conducted Assad into the castle, and feasted him with delicious viands, and made him drink wine. His reason forsook him, and he walked into the garden, and, lying down by the fountain, fell asleep. The seamen of Bahram's ship, coming to the fountain for water, found him there in a deep slumber, and carried him back to their vessel, and delivered him to the Magian, who immediately set sail with him.

Meanwhile Queen Margiana, discovering the absence of Assad, made search for him, and not finding him, knew that he had again fallen into the hands of his enemy. She immediately set out in pursuit of him with ten ships of war, and overtook and surrounded his vessel. Bahram, finding himself in danger of being taken, threw Assad into the sea, in order to ensure his destruction. Providence, however, decreed otherwise, and the waves, striking him, bore him to a distance from the ship of the Magian, and he reached the shore. So he landed, scarcely believing in his escape, and when he was upon the shore he took off his clothes and wrung them, and having spread them out to dry, sat down naked, weeping for the calamities and captivity that had befallen him. After this he arose, and put on his clothes; but knew not whither to go. He ate of the herbs of the earth and of the fruits of the trees, and drank of the water of the rivers, journeying by night and day, until he came in sight of a city. And upon this he rejoiced, and quickened his pace towards the city; but when he arrived at it, the evening had overtaken him, and its gate was shut. It was the same city in which he had been a captive, and to whose King his brother was Vizier. And when Assad saw that its gate was closed, he returned towards the burial-grounds, where, on arriving, he found a tomb without a door. So he entered it, and laid himself down to sleep in it, putting his face into his bosom.

Now Bahram the Magian, when the Queen Margiana with her ships overtook him, defeated her by his artifice and subtlety. He returned in safety towards his city, and proceeded thither forthwith, full of joy. And passing by the burial-grounds, he landed from the ship, in accordance with fate and destiny, and walked through the burial-grounds, and saw that the tomb in which Assad was lying was open. So he wondered, and said, I must look into this tomb. And when he looked into it, he saw Assad sleeping there, with his head in his

bosom. He therefore looked in his face, and recognised him, whereupon he said to him, Art thou still living? Then he took him up and conveyed him to his house. He had in his house a subterranean cell, prepared for the torture of Mahometans, and he had a daughter named Bostana: and he put heavy irons upon the feet of Assad, and put him down into that cell, commissioning his daughter to torture him night and day until he should die. Having done this, he inflicted upon him a painful beating, and closed the cell upon him, and gave the keys to his daughter.

So his daughter Bostana went down to beat him; but finding him to be an elegant young man, of sweet countenance, she occupied herself in giving him food and drink, conversed and prayed with him, and prepared for him pottages of fowls, until he gained strength, and his disorders ceased, and he was restored to his former health.

After this, the daughter of Bahram went forth from Assad, and stood at the door; and lo, the crier proclaimed and said, Whosoever hath with him a handsome young man, of such and such a description, and produceth him, he shall have whatever he demandeth of wealth; and whosoever hath him in his keeping and denieth it, he shall be hanged at the door of his house, and his property shall be plundered, and his dwelling shall be demolished. Now Assad had acquainted Bostana the daughter of Bahram with all that had happened unto him: so when she heard this, she knew that he was the person sought. She therefore went in to him, and related to him the news; and he came forth, and repaired to the mansion of the Vizier; and as soon as he saw the Vizier, he exclaimed, By Allah, verily this Vizier is my brother Amgiad! He went up with the damsel behind him to the palace; and on seeing his brother Amgiad, he threw himself upon him; whereupon Amgiad recognised him, and in like manner threw himself upon him, and they embraced each other.

The Sultan next caused the Magian to be brought, and commanded to strike off his head. Bahram said, O most excellent King, hast thou determined to kill me? He answered, Yes. Then said Bahram, Have patience with me a little, O King. And he hung down his head towards the ground, and presently, raising it, made profession of the faith, and vowed himself a Mahometan to the Sultan. So they rejoiced at his embracing the Mahometan faith. Then Amgiad and Assad related to him all that had happened to them; and he said to them, O my lords, prepare yourselves to journey, and I will journey with you. And they rejoiced at this, as they did also at his conversion to the Mahometan faith; but they wept violently. Bahram, therefore, said to them, O my lords, weep not; for ye shall eventually be united [with your family], as Neameh and Noam were united. — And what, they asked him, happened to Neameh and Noam? He replied as follows:—

THE STORY OF NEAMEH AND NOAM.

Persons have related (but God is all-knowing), that there was, in the city of Cufa, a man who was one of the chiefs of its inhabitants,

called Rabia the son of Hatim. He was a man of great wealth, and of prosperous circumstances, and had been blessed with a son whom he named Neameh. And while he was one day at the mart of the slave-brokers, he beheld a female slave offered for sale, with a little girl of surprising beauty and loveliness on her arm. So Rabia made a sign to the slave-broker, and said to him, For how much are this female slave and her daughter to be sold? He answered, For fifty pieces of gold. And Rabia said, Write the contract, and receive the money, and deliver it to her master. He then paid to the slave-broker the price of the slave, and gave him his brokerage; and having received the female slave and her daughter, went home with them. And when his uncle's daughter [who was his wife] beheld the female slave, she said to him, O son of my uncle, what is this female slave? He answered, I bought her from a desire of possessing this little-one that is on her arm; and know thou that, when she hath grown up, there will be none like her in the countries of the Arabs or foreigners, and none more lovely than she. And the daughter of his uncle said to her, What is thy name, O slave-girl? She answered, O my mistress, my name is Toufek. And what, she asked, is the name of thy daughter? She answered, Saad. And she replied, Thou hast spoken truly. Thou art fortunate, and fortunate is he who hath purchased thee. — She then said, O son of my uncle, what name wilt thou give her? — What thou choosest, he answered. She replied, We will name her Noam. And Rabia said, There will be no harm in so naming her.

The little Noam was brought up with Neameh[1] the son of Rabia in one cradle, and in the same manner they were reared until they attained the age of ten years; and each of them was more beautiful than the other.

But while they were passing the most agreeable life, Hejjaj, in his viceregal mansion, was saying, I must contrive to take away this damsel whose name is Noam, and send her to the Prince of the Faithful, Abdelmelik the son of Marwan; for there existeth not in his palace her equal, nor is sweeter singing than hers there heard. He then called for an old woman, a confidential slave, and said to her, Go to the house of Rabia, and obtain an interview with the damsel Noam, and contrive means to take her away: for there existeth not upon the face of the earth her equal.

The old woman assented to the proposal of Hejjaj, and having, by means of her artifices, obtained admission into the house of Rabia, succeeded in gaining the confidence of the damsel and her mother-in-law. One day, after great persuasion, she induced Noam to go with her to visit the holy places, after having first obtained the consent of the mother of Neameh—he himself being absent from home. But, instead of taking her to see the devotees, she conveyed her to the palace of Hejjaj, and delivered her to him. Immediately he summoned his chamberlain, and ordered him to take fifty horsemen, and

[1] In "Neamet Allah" and similar names, the latter word is often dropped. In this case, the final *t* in the former is changed into *h*.

mount the damsel on a swift dromedary, and carry her to the Prince of the Faithful, Abdelmelik the son of Marwan, to whom he wrote a letter. The chamberlain did as he was ordered, and having delivered her to the Prince of the Faithful, he appropriated to her exclusively a private apartment.

The Caliph then went into his harem, and, seeing his wife, he said to her, Hejjaj hath purchased for me a slave-girl from among the daughters of the Kings of Cufa, for ten thousand pieces of gold, and hath sent to me this letter and her with the letter. His wife replied, May God increase to thee his bounty! And after this, the sister of the Caliph went in to the damsel; and when she beheld her, she said, By Allah, he is not disappointed in whose abode thou art, were thy price a hundred thousand pieces of gold! And the damsel Noam said to her, O lovely-faced, to whom among the Kings belongeth this palace, and what city is this? She answered her, This is the city of Damascus, and this is the palace of my brother, the Prince of the Faithful, Abdelmelik the son of Marwan. Then she said to the damsel, It seemeth that thou knewest not this.—By Allah, O my mistress, replied Noam, I had no knowledge of it. The sister of the Caliph said, And did not he who sold thee and took thy price, acquaint thee that the Caliph had bought thee? And when the damsel heard these words, her tears flowed, and she lamented, and said within herself, The stratagem hath been accomplished against me. Then she said within herself, If I speak, no one will believe me: so I will be silent and be patient; for I know that the relief of God is near at hand. And she hung down her head in bashfulness, and her cheeks were reddened by her late travelling and by the sun. The sister of the Caliph left her that day, and came to her on the following day with linen and with necklaces of jewels, and attired her.

After this, the Prince of the Faithful came in to her, and seated himself by her side, and his sister said to him, Look at this damsel in whom God hath united every charm of beauty and loveliness. So the Caliph said to Noam, Remove the veil from thy face. But she removed it not, and he saw not her face. He beheld, however, her wrists, and love for her penetrated into his heart, and he said to his sister, I will not visit her again until after three days, that she may in the mean time be cheered by thy conversation. He then arose and went forth from her. And the damsel remained reflecting upon her case, and sighing for her separation from her master Neameh. And when the next night came, she fell sick of a fever, and ate not nor drank, and her countenance and her charms became changed. So they acquainted the Caliph with this, and her case distressed him, and he brought in to her the physicians and men of penetration; but no one could discover a remedy for her.

Meanwhile, her master Neameh returned, and not finding her, inquired of his mother concerning her. His mother answered him, O my son she has gone with the just old woman to visit the poor devotees. Upon hearing this Neameh tore his hair in his distraction, and went forth from the house, and complained to the chief of the police that the old woman had stolen away his slave-girl. Not getting

satisfaction from the chief of the police, he went to Hejjaj, who immediately commanded a vigorous search to be made for the damsel. He also offered to recompense Neameh for his loss by giving him ten slave-girls from his own mansion, and ten from that of the chief of police; but Neameh refused them, knowing that Hejjaj had employed a stratagem against the damsel.

Neameh was full of grief, and despaired of life. He remained in a state of infirmity three months, and there was no physician found able to cure him. Rabia hearing, one day, of a celebrated Persian, brought him to see his son. And he said to Neameh, Give me thy hand. The physician felt his pulse, and looked in his face and laughed. Then turning to his father, he said, Thy son hath nothing else than a disease of the heart. I desire, therefore, that thy son journey with me to Damascus, and if it be the will of God, we will not return but with the damsel who hath caused this disease.

The Persian then applied himself to the accomplishment of all that he required, and received from the father of Neameh as much as made up the sum of ten thousand pieces of gold, with the horses and camels and other beasts that he required to carry the burdens on the way. After this, Neameh bade farewell to his father and his mother, and journeyed with the sage to Aleppo. But he learnt no tidings of the damsel. Then they arrived at Damascus; and after they had remained there three days, the Persian took a shop, and stocked its shelves with precious China-ware, and covers, decorated the shelves with gold and costly materials, placed before him glass bottles containing all kinds of ointments and all kinds of sirops, put round the bottles cups of crystal, and placed the astrolabe before him. He clad himself in the apparel of sages and physicians, and stationed Neameh before him, having clad him in a shirt and a garment of silk, and girded him with a silken kerchief embroidered with gold.

And while he was sitting one day, lo, an old woman approached him, riding upon an ass with a stuffed saddle of brocade adorned with jewels; and she stopped at the Persian's shop, and, pulling the ass' bridle, made a sign to the Persian, and said to him, Hold my hand. So he took her hand, and she alighted from the ass, and said, Art thou the Persian physician who camest from Irak? He answered, Yes. And she said, Know that I have a daughter, and she is suffering from a disease. She then acquainted him with the symptoms, and he said to her, O my mistress, what is the name of this damsel, that I may calculate her star, and know at what hour the drinking of the medicine will be suitable to her?—O brother of the Persians, she answered, her name is Noam. She was reared in the province of Cufa, in Irak, and has resided here but a few months. And when Neameh heard the words of the old woman, and the name of his slave-girl, his heart palpitated. The Persian then said to her, Such and such remedies will be suitable to her. The old woman, therefore, said to him, Give me what thou hast prescribed, and may the blessing of God (whose name be exalted!) attend it. And she threw to him ten pieces of gold upon the seat of the shop. So the

sage looked towards Neameh, and ordered him to prepare for her the drugs of which the remedy was to be composed; and the old woman began to look at Neameh, and to say, I invoke God's protection for thee, O my son! Verily her form is like thine!—Then she said to the Persian, O brother of the Persians, is this thy mamlouk or thy son? He answered her, He is my son. Neameh then put the things for her into a small box, and sealed it, and wrote upon its cover, in the Cufic character, I am Neameh, the son of Rabia of Cufa. Then he placed the little box before the old woman.

She therefore took it, and having bidden them farewell, departed to the palace of the Caliph. And when she went up with the things to the damsel, she placed the little box of medicine before her, saying to her, O my mistress, know that there hath come unto our city a Persian physician, than whom I have not seen one more acquainted with matters relating to diseases. And I mentioned to him thy name, after I had informed him of the symptoms of thy complaint; whereupon he knew thy disease, and prescribed the remedy. Then he gave orders to his son, who packed up for thee this medicine. And there is not in Damascus any one more lovely, or more elegant than his son, nor any more comely than he in apparel. Nor hath any one a shop like his shop.—So she took the little box, and saw, written upon its cover, the name of her master and the name of his father. And when she saw this, her complexion changed, and she said, There is no doubt but that the owner of the shop hath come on my account. Then she said to the old woman, Describe to me this young man. And she replied, His name is Neameh, and upon his right eyebrow is a scar; he is clad in costly apparel, and is endowed with consummate beauty. Noam then said, O good friend, I desire food and beverage. And the old woman said to the female slaves, Bring the tables and the dainty viands to your mistress. Accordingly they brought to her the viands, and she sat to eat. And lo, Abdelmelik the son of Marwan came in to them, and, seeing the damsel sitting and eating the repast, he rejoiced. And the confidential slave said, O Prince of the Faithful, may the health of thy slave-girl Noam rejoice thee: for there hath arrived at this city a physician, than whom I have seen none more acquainted with diseases and their remedies; and I brought her some medicine from him, and after she had taken of it once, health returned to her, O Prince of the Faithful. Upon this, the Prince of the Faithful said, Take a thousand pieces of gold, and apply thyself to means for her complete restoration.

He then went forth, rejoicing at the damsel's recovery; and the old woman repaired to the shop of the Persian with the thousand pieces of gold, and gave them to him, telling him that she was a female slave of the Caliph. And she handed to him a paper which Noam had written. So the Persian took it, and handed it to Neameh, who, as soon as he saw it, knew her handwriting, and fell down in a swoon; and when he recovered, he opened the paper, and found written in it,—

From the slave-girl despoiled of her happiness, the infatuated in her mind, the separated from the beloved of her heart.—To proceed.

Your letter hath reached me, and expanded the bosom, and rejoiced the heart.

When Neameh read this letter, his eyes poured forth tears. So the old woman said to him, What maketh thee weep, O my son? May God never make thine eye to shed tears!—And the Persian said, O my mistress, How can my son refrain from weeping, when he is the master of this slave-girl, Neameh the son of Rabia of Cufa, and when the health of this damsel dependeth upon seeing him, and she

Noam reviving at the sight of Neameh's name.

hath no disease but the love that she beareth him? Take thou then, O my mistress (he continued), these thousand pieces of gold for thyself, and thou shalt receive from me more than that: and look upon us with the eye of mercy; for we know not any means of rectifying this affair but through thee.—So she said to Neameh, Art thou her master? He answered, Yes. And she said, Thou hast spoken truth; for she ceased not to mention thee. Neameh therefore acquainted her with what had happened to him from first to last; and the old woman said, O youth, thou canst not obtain an interview with her but through my means.

She then mounted, and returned immediately, and, going in to the damsel, looked in her face, and laughed, and said to her, It becometh thee, O my daughter, to weep and to fall sick on account of the separation of thy master, Neameh the son of Rabia of Cufa. So Noam said, The veil hath been removed unto thee, and the truth hath been revealed to thee. And the old woman replied, Let thy soul be happy

and thy bosom dilate; for, by Allah, I will unite you both, though the loss of my life be the consequence of it.

Accordingly, when the following morning came, the old woman returned to Neameh, and clad him as a slave-girl, and went up with him to the palace. She entered before him, and he followed her steps; but the chamberlain would have prevented his entering; so she said to him, O most ill-omened of slaves, she is the slave-girl of Noam, the concubine of the Prince of the Faithful, and how dost thou presume to prevent her entering? She then said, Enter, O slave-girl. He therefore entered with the old woman; and they proceeded without stopping to the door which opened into the court of the palace, when the old woman said to him, O Neameh, strengthen thyself, and fortify thy heart, and enter the palace; then turn to thy left, and count five doors, and enter the sixth door; for that is the door of the place prepared for thee; and fear not if any one address thee; but do not speak with him.

So Neameh stooped his head, and entered, and designed to turn to his left; but he mistook, and turned to his right; and he meant to count five doors, and to enter the sixth; but he counted six, and entered the seventh. And when he had entered this door, he saw a place furnished with brocade; its walls were hung with curtains of silk worked with gold; and in it were perfuming-vessels with aloes-wood and ambergris and strong-scented musk; and he saw a sofa at the upper end, furnished with brocade. Neameh, therefore, seated himself upon it, not knowing what was decreed him in the secret purpose of God: and as he was sitting reflecting upon his case, lo, the sister of the Prince of the Faithful came in to him, attended by her maid. Seeing the youth sitting there, she imagined him to be a slave-girl, so she advanced to him, and said to him, Who art thou, O slave-girl, and what is thy story, and what is the reason of thine entering this place? But Neameh spoke not, nor returned her any answer. And thereupon the sister of the King was angry, and put her hand upon Neameh's bosom; and, finding that it was not formed like that of a female, she was about to take off his outer clothes, that she might discover who he was. So Neameh said to her, O my mistress, I am a mamlouk, and do thou purchase me: I implore thy protection: then grant it me. And she said, No harm shall befall thee. Who, then, art thou, and who admitted thee into this my chamber? — Neameh answered her, I, O Queen, am known by the name of Neameh the son of Rabia of Cufa, and I have exposed my life to peril for the sake of my slave-girl Noam, whom Hejjaj, having employed a stratagem against her, hath taken and sent hither. And she said to him again, No harm shall befall thee. Then calling to her maid, she said to her, Go to the private chamber of Noam.

Now the old woman had gone to the chamber of Noam, and said to her, Hath thy master come to thee? She answered, No, by Allah. So the old woman said, Probably he hath made a mistake, and entered some other chamber than thine, and missed his way to thine apartment. And Noam exclaimed, There is no strength nor power but in God, the High, the Great Our appointed term hath expired,

and we perish! — They then sat together reflecting, and while they were in this state, lo, the maid of the Caliph's sister came in to them, and, having saluted Noam, said to her, My mistress summoneth thee to her entertainment. Noam therefore replied, I hear and obey. And the old woman said, Perhaps thy master is with the sister of the Caliph, and the veil hath been removed. Noam now rose immediately, and proceeded until she went in to the Caliph's sister, whereupon the latter said to her, This is thy master who is sitting with me, and it seemeth that he hath mistaken the place; but thou hast nothing to fear, nor hath he, if it be the will of God (whose name be exalted!). And when Noam heard these words from the sister of the Caliph, her soul became tranquillized. She advanced to her master, Neameh, and when he beheld her he rose to her. Each of them pressed the other to the bosom, and they both fell down senseless And when they recovered, the sister of the Caliph said to Neameh, Dost thou love thy slave-girl Noam? He answered her, O my mistress, verily it is the love of her that hath placed me in the state of peril of my life in which I now am. And she said to Noam, O Noam, dost thou love thy master Neameh?— O my mistress, she answered, verily it is the love of him that hath wasted my body, and changed my whole condition. And the Caliph's sister replied, By Allah, ye love each other, and may the person who would separate you cease to exist! Let your eyes, then, be cheerful, and your souls be happy! —So at this they rejoiced.

Then Noam demanded a lute, and they brought it to her, and she took it and tuned it, and delighted her hearers with the sounds she produced.

They continued singing verses, and drinking to the melodious sounds of the chords, full of delight and cheerfulness, and joy and happiness; and while they were in this state, lo, the Prince of the Faithful came in to them. As soon as they beheld him, they rose to him, and kissed the ground before him; and he looked at Noam, who had the lute in her hand, and said, O Noam, praise be to God who hath dispelled from thee thy affliction and pain! Then looking towards Neameh, who was still in the state already described, he said [to his sister], O my sister, who is this damsel that is by the side of Noam? His sister answered him, O Prince of the Faithful, thou hast a female slave among those designed for thy concubines, who is a cheering companion, and Noam doth not eat or drink unless she is with her.—By Allah the Great, said the Caliph, verily she is comely as Noam, and to-morrow I will appoint her a separate apartment by the side of Noam's, and send forth for her the furniture and linen, and I will send to her everything that is suitable to her, in honour to Noam. And the sister of the Caliph demanded the food, and she placed it before her brother, who ate, and remained sitting in their company.

They thus passed their time in joy and happiness until midnight, when the sister of the Caliph said, Hear, O Prince of the Faithful. I have seen, in books, a story of a certain person of rank.—And what is that story? said the Caliph. His sister answered him, Know, O

Prince of the Faithful, that there was in the city of Cufa, a youth named Neameh the son of Rabia; and he had a slave-girl whom he loved and who loved him. She had been brought up with him in the same bed; and when they both grew up, and mutual love took possession of them, fortune smote them with its adversities, and afflicted them with its calamities and decreed their separation. The slanderers employed a stratagem against her, until she came forth from his house, and they took her by stealth from the place of his residence Then the person who stole her sold her to one of the Kings for ten thousand pieces of gold. Now the slave-girl had the same love for her master as he had for her: so he quitted his family and his house, and journeyed to seek for her, and devised means for obtaining a meeting with her, He continued separated from his family and his home, and exposed himself to peril, devoting his soul to the cause, until he obtained an interview with his slave-girl. But when he had come to her, they had scarcely sat down, when the King who had purchased her from the person who stole her came in to them, and hastily ordered that they should be put to death; not acting equitably, nor granting them any delay in his sentence. What, then, sayest thou, O Prince of the Faithful, respecting the want of equity in this King?—The Prince of the Faithful answered, Verily this was a wonderful thing, and it was fit that this King should pardon when he was able to punish; for it was incumbent on him to regard, in his conduct to them, three things: the first, that they were bound by mutual love; and the second, that they were in his abode, and in his power; and the third, that it becometh the King to be deliberate in judging other people; and how much more so, then, in the case in which he is himself concerned? This King, therefore, did a deed not like the actions of Kings.

His sister then said to him, O my brother, he who passeth a sentence upon himself must fulfil it, and act as he hath said; and thou hast passed a sentence upon thyself by this decision. And she said, O Neameh, stand upon thy feet; and so stand thou, O Noam. So they both stood up. And the sister of the Caliph said, O Prince of the Faithful, this person who is standing here is the stolen Noam, whom Hejjaj the son of Yoosuf-el-Thakafi stole, and sent to thee, lying in that which he asserted in his letter; namely, that he had purchased her for ten thousand pieces of gold. And this person standing here is Neameh the son of Rabia, her master. And I beseech thee by the honour of thy pure forefathers that thou forgive them, and restore them one to the other, that thou mayest acquire a recompense on their account: for they are in thy power, and have eaten of thy food and drunk of thy beverage. I am the intercessor for them, and beg of thee the present of their lives.

And upon this the Caliph said, Thou hast spoken truly; I passed that sentence, and I pass not a sentence and revoke it. He then said, O Noam, is this thy master? She answered him, Yes, O Prince of the Faithful. And he said, No harm shall befall either of you; for I yield you up one to another. Then he said, O Neameh, and how knowest thou her situation, and who described to thee this place?

—O Prince of the Faithful, he answered, hear my story, and listen to my tale; for by thy pure forefathers I will not conceal from thee anything. And he related to him the whole of his affair, telling him how the Persian sage had acted with him, and what the old woman had done, and how she had brought him into the palace, and he had mistaken the doors. And the Caliph wondered at this extremely. He then said, Bring hither to me the Persian. So they brought him before him; and he appointed him to be of his chief officers, bestowed upon him robes of honour, and commanded that a handsome present should be given to him, saying, Him who hath thus managed, it is incumbent on us to make one of our chief officers. The Caliph also treated with beneficence Neameh and Noam, bestowing favours upon them and upon the confidential slave; and Neameh and Noam remained with him seven days in happiness and delight, living a most pleasant life. Then Neameh begged permission of him to depart with his slave-girl, and he gave them permission to depart to Cufa. Accordingly they set forth on their journey, and Neameh was united again with his father and his mother, and they enjoyed the most happy life, until they were visited by the terminator of delights and the separator of companions.

CONCLUSION OF THE STORY OF AMGIAD AND ASSAD, ETC.

When Amgiad and Assad heard this story from Bahram, they wondered at it extremely. They passed the next night, and when the following morning came they mounted, and desired to go to the King. So they asked permission to enter, and he gave it them: and when they went in, he received them with honour, and they sat conversing.

But while they were thus sitting, lo, there came a great army, headed by Queen Margiana, seeking for the mamlouk Assad, who had been stolen from her by Bahram, the Magian. And when she heard that he was the brother of Amgiad the Vizier, and all that had happened to him, and that he was now safe, she was overjoyed. Then Amgiad brought the King unto her, and introduced him to her, and she sat conversing with the King.

And while they were so engaged, lo, there arrived another army, commanded by the grandfather of Amgiad, the King Gaiour, who was seeking tidings of his daughter Badoura. He was much affected when he learned that Amgiad and Assad were his grandsons, and when he received tidings of his daughter.

Presently a third host arrived, at the head of which was Camaralzaman, the King of the Ebony Islands, seeking for his two sons; for the Treasurer had informed him that they were still alive. His joy was excessive when he again clasped them to his bosom; he wept violently, and excused himself to them. He went to meet King Gaiour, and they both marvelled how they had encountered each other in that place after such a long separation.

The third army had scarcely encamped, when a fourth was discov

ered approaching, all the soldiers of which were clad in black, and in the midst of them was a very old man, also clothed in black. This was the King Shah-Zaman, who had been travelling for years in quest of his son Camaralzaman. When Camaralzaman heard from the envoys who it was that had arrived with the last army, he wept violently, and said to Amgiad and Assad and their chief officers, Go, my sons, with the envoy, and salute your grandfather, my father the King Shah-Zaman, and give him the glad tidings of my being here; for he is mourning for my loss, and to the present time wearing black raiment for my sake. He then related to the Kings who were present all that had happened to him in the days of his youth; and they all wondered at it. After this they went down with Camaralzaman, and repaired to his father. Camaralzaman saluted his father, and they embraced each other, and fell down senseless from the excess of their joy; and when they recovered, the King Shah-Zaman related to his son all that had happened to him. Then the other Kings saluted him.

They restored Margiana to her country, after they had married her to Assad, and charged her that she should not cease to correspond with them. They married Amgiad to Bostana the daughter of Bahram: and all of them journeyed to the City of Ebony, where Camaralzaman had a private interview with his father-in-law, and acquainted him with all that had happened to him, and how he had met with his sons, at which he rejoiced, and congratulated him on his safety. Then the King Gaiour, the father of the Queen Badoura, went in to his daughter, and saluted her, and quenched the ardour of his longing desire by her society, and they remained in the City of Ebony a whole month; after which, the King Gaiour journeyed with his daughter and attendants to his own country, taking Amgiad with them. And when he had become settled again in his kingdom, he seated Amgiad to govern in the place of his grandfather. As to Camaralzaman, he seated his son Assad to govern in his stead in the city of his grandfather Armanos; his grandfather approving it. Then Camaralzaman prepared himself, and journeyed with his father the King Shah-Zaman until he arrived at the Islands of Khaledan. The city was decorated for him, and the drums continued to beat for a whole month in celebration of the happy event, and Camaralzaman sat governing in the place of his father, until they were visited by the terminator of delights and the separator of companions.—And God is all-knowing.

When Sheherazade had finished this tale, the King Shahriar exclaimed, O Sheherazade, verily this story is exceedingly wonderful! —O King, she replied, it is not more wonderful than the story of Aladdin Abushamat. The King said, And what is that story? And she related it thus:—

CHAPTER XI.

Commencing with part of the Two Hundred and Forty-ninth Night, and ending with part of the Two Hundred and Sixty-ninth.

THE STORY OF ALADDIN ABUSHAMAT.

It hath been told me, O happy King, that there was, in ancient times, a merchant in Cairo, named Shemseddin. He was one of the best and the most veracious in speech of all the merchants, and was possessor of servants and other dependants, and male black slaves, and female slaves, and mamlouks, and of great wealth, and was Syndic of the merchants in Cairo. And there resided with him a wife whom he loved, and who loved him: but he had lived with her forty years, and had not been blessed with a daughter nor with a son by her. And he sat one day in his shop, and saw the other merchants, every one of them having a son, or two sons, and the greater number of these sons were sitting in shops like their fathers. That day was Friday: so this merchant entered the bath, and performed the ablution of Friday; and when he came forth [from the inner apartment], he took the barber's looking-glass, and, looking at his face in it, said, I testify that there is no deity but God, and I testify that Mahomet is God's Apostle. He then looked at his beard, and saw that the white eclipsed the black; and he reflected that hoariness was the monitor of death.

Now his wife knew the time of his coming, and she used to wash and prepare herself to receive him; and when he came home to her that day, she said to him, Good evening:—but he replied, I have seen no good. She had said to the slave-girl, Bring the supper-table. So she brought the repast; and the merchant's wife said to him, Sup, O my master.—I will not eat anything, he replied. And he turned away his face from the table. She therefore said to him, What is the reason of this, and what hath grieved thee? He answered her, Thou art the cause of my grief.—Wherefore? she asked. And he answered her, When I opened my shop this day, I saw that every one of the merchants had a son, or two sons, and most of the sons were sitting in the shops like their fathers; whereupon I said within myself, Verily he who took thy father will not leave thee. And when I first visited thee (he continued), thou madest me swear that I would not take another wife in addition to thee, nor take an Abyssinian nor a Greek nor any other slave-girl as a concubine: and thou art barren.

—But his wife reproved him in such a manner that he passed the night and arose in the morning repenting that he had reproached her, and she also repented that she had reproached him. And soon after this, his wife informed him that his wish was likely to be accomplished.

The son was born, and the midwife charmed him by repeating the names of Mahomet and Ali, and she pronounced in his ear the tecbir and the adan,[1] and wrapped him up and gave him to his mother, who nursed him, and he took his nourishment until he was satiated, and slept. And when he had attained the age of seven years, they

Child asleep

put him in a chamber beneath a trap-door, fearing the influence of the eye upon him, and his father said, This boy shall not come forth from beneath the trap-door until his beard groweth. The merchant appointed a slave-girl and a male black slave to attend upon him: the slave-girl prepared the table for him, and the black slave carried it to him. Then his father circumcised him, and made for him a magnificent banquet; and after this he brought to him a professor of religion and law to teach him; and the professor taught him writing and the Koran and science until he became skilful and learned.

But it happened that the black slave took to him the table one day, and inadvertently left the trap-door open; whereupon Aladdin came forth from it, and went in to his mother, and then ascended into the upper-room, and there seated himself; and while he was sitting there, the slaves entered the house with the mule of his father: whereupon Aladdin said to them, Where hath this mule been? They answered him, We have conducted thy father to the shop, mounted

[1] Pious ejaculations.

upon her, and brought her back. And he asked them, What is the trade of my father? — Thy father, they answered him, is the Syndic of the merchants in the land of Egypt, and he is Sultan of the Sons of the Arabs.

And upon this, Aladdin went in to his mother, and said to her, O my mother, what is the trade of my father? She answered him, O my son, thy father is a merchant, and he is the Syndic of the merchants in the land of Egypt, and Sultan of the Sons of the Arabs.— O my mother, said Aladdin, speak to my father, that he may take me with him to the market-street and open for me a shop, and I will sit in it with merchandise, and he shall teach me the art of selling and buying, and taking and giving. — She replied, O my son, when thy father cometh I will acquaint him with thy wish.

And when the merchant returned to his house, he found his son Aladdin Abushamat sitting with his mother: so he said to her Wherefore hast thou taken him forth from beneath the trap-door?— O son of my uncle, she answered, I did not take him forth: but the servants inadvertently left the trap-door open, and while I was sitting with a party of women of rank, lo, he came in to us. And she acquainted him with that which his son had said; whereupon the merchant said to him, O my son, to-morrow, if it be the will of God (whose name be exalted!), I will take thee with me to the market-street: but, O my son, sitting in the market-streets and shops requireth polite and accomplished manners under every circumstance.

So Aladdin passed the next night full of joy at the words of his father; and when the morning came, his father took him into the bath, and clad him in a suit worth a large sum of money. And after they had breakfasted, and drunk the sherbet, the merchant mounted his mule, and put his son upon another mule, and, taking him behind him, repaired with him to the market-street; and the people of the market-street saw the Syndic of the merchants approaching, followed by a youth whose face was like the moon in its fourteenth night; upon which all of them arose and went to the Syndic, and, standing before him, recited the Koran, and congratulated him on his having this youth for a son, and said to him, May our Lord preserve the root and the branch! But (they added) the poor among us, when a son or a daughter is born to him is required to make for his brothers a saucepan of asida,[1] and to invite his acquaintances and relations, and yet thou hast not done this.—So he said to them, I will give you the entertainment, and our meeting shall be in the garden.

Accordingly, when the next morning came, he sent his servant to the saloon and the pavilion which were in the garden, and desired him to spread the furniture in them. He sent also the necessaries for cooking, as lambs and clarified butter, and such other things as the case required, and prepared two tables, one in the pavilion and one in the saloon. The merchant Shemseddin girded himself, and so did his son Aladdin, and the former said to the latter, O my son, when the hoary man cometh in, I will meet him, and seat him at the

[1] A sort of custard.

table which is in the pavilion; and thou, O my son, when the beardless youth cometh in, shalt take him and conduct him into the saloon, and seat him at the table there. His son said to him, Wherefore, O my father? What is the reason of thy preparing two tables, one for the men and one for the youths?—O my son, answered the merchant, the beardless youth is ashamed to eat in the presence of men. So his son approved of this. And when the merchants came, Shemseddin met the men, and seated them in the pavilion; and his son Aladdin met the youths, and seated them in the saloon. Then the servants placed the food, and the party ate and drank, and enjoyed themselves and were delighted, and they drank the sherbet, and the servants gave vent to the smoke of the perfume; after which, the aged men sat conversing upon science and tradition.

Meanwhile, the youths had seated Aladdin among them at the upper end of the chamber, and one of them inquired as to his history. So he replied, I was reared in a subterranean chamber beneath a trap-door, and came forth from it this week, and I go to the shop and return from it to the house. And upon this they said to him, Thou art accustomed to remain in the house, and knowest not the delight of travel, and travel is for none but men. He replied, I have no need to travel; and is ease of no value? And one of them said to his companion, This is like the fish: when he quitteth the water he dieth. They then said to him, O Aladdin, the glory of the sons of the merchants consisteth in nothing but travel for the sake of gain.

At these words, Aladdin became enraged, and he went forth from among the youths, with weeping eye and sorrowful heart, and, having mounted his mule, repaired to the house. And his mother saw him in a state of excessive rage and weeping: so she said to him, What maketh thee weep, O my son? He therefore answered her, All the sons of the merchants have reproached me, and said to me, The glory of the sons of the merchants consisteth in nothing but travel for the sake of gaining pieces of silver and gold. His mother said to him, O my son, dost thou desire to travel? He answered, Yes. And she asked him, To what country wouldst thou travel?—To the city of Bagdad, he answered; for there a man gaineth double the cost-price of his merchandise. His mother then said to him, O my son, thy father hath great wealth; but if he prepare not merchandise for thee with his wealth, I will prepare for thee some with mine. And he replied, The best of favours is that which is promptly bestowed; and if there be kindness to be shown, this is the time for it. She therefore summoned the slaves, and sent them to the persons who packed up stuffs, and, having opened a magazine, took from it some stuffs for him, and they packed up for him ten loads.

His father, in the meantime, looked around, and found not his son Aladdin in the garden. So he inquired respecting him, and they told him that he had mounted his mule and gone to the house; whereupon he mounted and went after him; and when he entered his abode, seeing the loads packed up, he asked concerning them. His wife therefore informed him of the manner in which the sons of the merchants had acted towards his son Aladdin. And upon this he

said to him, O my son, malediction be upon foreign travel! for the Apostle of God (may God favour and preserve him!) hath said, It is of a man's good fortune that he be sustained in his own country, and the ancients have said, Abstain from travel, though it be but a mile's journey. — Then he said to his son, Hast thou determined to travel, and wilt thou not relinquish thy purpose? His son answered him, I must travel to Bagdad with merchandise, or I will pull off my clothes, and put on the habit of the dervises, and go forth a wanderer through the countries. So his father said to him, I am not in need, nor destitute; but on the contrary I have great wealth. And he showed him all the wealth and merchandise and stuffs that he possessed, and said to him, I have stuffs and other merchandise suitable for every country. And he showed him, of such goods, forty loads packed up, upon each of which was written its price, a thousand pieces of gold. He then said to him, O my son, take the forty loads, and the ten loads which are given thee by thy mother, and journey under the protection of God, whose name be exalted!

They then loaded the mules, and bade one another farewell, and the party of Aladdin went forth from the city. They continued their way over the deserts and wastes until they came in sight of Damascus, and from Damascus they proceeded until they entered Aleppo, and thence they continued their route until there remained between them and Bagdad one day's journey. Still they advanced till they descended into a valley, and Aladdin desired that they should halt there; but the Akkam said, Halt ye not here: continue on your way and hasten in your pace: perhaps we may reach Bagdad before its gates be closed; for the people open them not nor close them but when the sun is up, in their fear lest the Heretics should take the city and throw the books of science into the Tigris. Aladdin, however, replied, O my father, I came not with this merchandise unto this town for the sake of traffic, but for the sake of amusing myself by the sight of foreign countries. — O my son, rejoined the Akkam, we fear for thee and for thy property on account of the Arabs. But Aladdin said, O man, art thou a servant or a person served? I will not enter Bagdad but in the morning, that the sons of Bagdad may see my merchandise, and may know me.—So the Akkam replied, Do what thou wilt; for I have advised thee, and thou canst judge for thyself. And Aladdin ordered them to take down the burdens from the backs of the mules; and they did so, and pitched the pavilion, and remained until midnight, when the Bedouins fell upon them, killing all but Aladdin, and carrying off all his property The black robe of night encircled Aladdin, and he remained in concealment until the robbers departed. Then arising, he proceeded, and entered Bagdad in the morning. The dogs barked behind him as he passed through the streets, and in the evening, while he was walking on in the dark, he saw the door of a mosque, and, entering its vestibule, he concealed himself in it. And lo, a light approached him, and as he looked attentively at it, he perceived two lanterns in the hands of two black slaves, who were walking before two merchants. One of these was an old man of comely countenance, and the other was a young

man; and he heard the latter say to the former, By Allah, O my uncle, I conjure thee to restore to me my cousin, thy daughter. To which the old man replied, Did I not forbid thee many times, when thou wast making divorce thy constant cry? Then the old man looked to the right, and saw Aladdin, appearing like a piece of the moon; and he said to him, O my son, what sayest thou of my giving thee a thousand pieces of gold, and a suit of clothing of the price of a thousand pieces of gold?—For what purpose, said Aladdin, wilt thou give me these things, O my uncle? He answered him, This young man who is with me is the son of my brother, and his father hath no son but him; and I have a daughter, and have none but her, who is named Zobeide the Lute-player. She is endowed with beauty and loveliness, and I married her to him, and he loveth her; but she hateth him; and he swore an oath of triple divorcement, and scarcely had his wife heard it when she separated herself from him. And he employed all the people of his acquaintance to intercede with me, that I should restore her to him: so I said to him, This will not be right unless by means of a mustahall:[1]—and I agreed with him that we should employ some foreigner as a mustahall, in order that no one might reproach him on account of this affair. Since, then, thou art a foreigner, come with us, that we may write thy contract of marriage to her, and to-morrow thou shalt divorce her, and we will give thee what I have mentioned. — So Aladdin said within himself, To do what he proposeth will be better than passing the nights in the by-streets and vestibules.

Accordingly he went with the two men to the Cadi. And when the Cadi saw him, his heart was moved with affection for him, and he said to the father of the damsel, What is your desire? The old man answered, it is our desire to employ this person as a mustahall for our daughter; but we will write a bond against him, stating that the portion of the dowry to be paid in advance is ten thousand pieces of gold; and if he divorce her to-morrow morning, we will give him a dress of the price of a thousand pieces of gold, and a mule of the same price, and a thousand pieces of gold besides; but if he divorce her not, he will pay ten thousand pieces of gold. So they settled the contract on this condition, and the father of the damsel received a bond to this effect. He then took Aladdin with him, clad him with the suit, and proceeded with him until they came to the house of his daughter, when he stationed him at the door of the house, and, going in to his daughter, said to her, Receive the bond of thy dowry; for I have written thy contract of marriage to a comely young man, named Aladdin Abushamat: so consider thyself under a most strict charge respecting him. And he gave her the bond, and repaired to his house. So she accepted him as her husband.

And on the following morning he said to her, Alas for joy that is not complete! The raven hath taken it and flown away!—She there-

[1] A Mahometan who has triply divorced his wife cannot take her again unless she be married and divorced by some other person: this person is termed a mustahall.

The Sergeant of the Cadi Knocking at the Door. (Page 355.)

fore said, What is the meaning of these words? And he answered her, O my mistress, I have only this hour to remain with thee.—Who saith so? she asked.—Thy father, he answered her, wrote a bond against me, obliging me to pay ten thousand pieces of gold towards thy dowry; and if I produce it not this day, they imprison me for it in the house of the Cadi; and now my hand is unable to advance a single half-drachma of the sum of ten thousand pieces of gold. But she said to him, O my master, is the matrimonial tie in thy hand, or in their hands? He answered her, The tie is in my hand; but I have nothing in my possession.—The affair, she rejoined, is easy; and fear nothing; but take these hundred pieces of gold. Had I more I would give thee what thou desirest. This, however, I cannot do; for my father, from the affection that he beareth for the son of his brother, hath transferred all his property from my hands to his house: even all my ornaments he took.

Now while they were thus conversing, the serjeant of the Cadi knocked at the door. So he went forth to him, and the serjeant said to him, Answer the summons of the Effendi; for thy father-in-law citeth thee. And Aladdin gave to him five pieces of gold, saying, O serjeant, by what code am I required to marry at nightfall and to divorce in the morning? He answered him, To do so is not held proper by us in any case; and if thou be ignorant of the law, I will act as thy deputy. And they proceeded to the court of justice, and the Cadi said to Aladdin, Wherefore dost thou not divorce the woman, and receive what the contract hath prescribed for thee? And upon this he advanced to the Cadi, and kissing his hand, put into it fifty pieces of gold, and said to him, O our lord the Cadi, by what code is it allowable that I should marry at nightfall and divorce in the morning by compulsion? The Cadi therefore answered, Divorce by compulsion is not allowable by any of the codes of the Mahometans. Then the father of the damsel said, If thou divorce not, pay me the dowry, ten thousand pieces of gold. Aladdin replied, Give me three days' delay. But the Cadi said, Three days will not be a sufficient period of delay; he shall grant thee ten days. And to this they agreed, binding him after the ten days, either to pay the dowry or to divorce.

On this condition, therefore, he went forth from them, and, having procured the meat and rice and clarified butter and other eatables that the case required, returned to the house and went in to the damsel and related to her all that had happened to him. She replied, Between night and day, wonders take place. She then arose, prepared the food, and brought the table, and they ate and drank, and enjoyed themselves, and were moved with merriment; and he requested her to perform a piece of music. So she took the lute, and performed a piece in such a manner that a rock would have danced at it as if with joy, the sounds of the chords vying with the voice of David; and she began the more rapid part of the performance.

But while they were full of delight and jesting, and mirth and gladness, the door was knocked. She therefore said to him, Arise, and see who is at the door. Accordingly, he went down, and, open-

ing the door, found four dervises standing there, and he said to them, What do ye desire?— O my master, answered one of them, we just now heard some pleasant music in thine abode; but when we came up it ceased; and we would that we knew whether she who was performing is a white or a black slave-girl, or a lady.—Aladdin replied, She is my wife. And he related to them all that had happened to him, and said to them, My father-in-law hath bound me to pay ten thousand pieces of gold as her dowry, and they have given me ten days' delay.—Upon this, one of the dervises said to him, Grieve not, nor anticipate anything but good fortune; for I am the Sheikh of the Convent, having under me forty dervises over whom I exercise authority, and I will collect for thee the ten thousand pieces of gold from them, and thou shalt discharge the dowry that thou owest to thy father-in-law. But desire her (he added) to perform a piece of music for us, that we may be rejoiced and enlivened; for music is to some people like food; and to some, like a remedy; and to some, like a fan.—So they passed the night there in happiness and good order, and in relating stories one after another, until the morning came, when the Caliph, who was disguised as a dervise, put a hundred pieces of gold beneath the prayer-carpet, and he and his companions took leave of Aladdin, and went their way.

When the damsel, therefore, lifted up the prayer-carpet, she saw

Zobeide lifting up the Prayer-carpet.

the hundred pieces of gold beneath it. And she said to her husband, Take these hundred pieces of gold that I have found under the prayer-carpet; for the dervises put them there before they went, without our knowledge.—Thus they continued to do for a period of nine nights; the Caliph every night putting beneath the prayer-carpet a hundred pieces of gold, until the tenth night, when they came not; and on the eleventh night, while Aladdin was sitting in the house in a state of violent grief, the door was knocked: and he said, O Zobeide, God is all-knowing; but it seemeth that thy father hath sent to me a serjeant from the Cadi or from the Judge. She replied, Go down and see what is the case. So he went down and opened the door and beheld his father-in-law, who was the Syndic of the merchants, the father of Zobeide; and he found there an Abyssinian slave of dark complexion and of pleasant countenance, mounted upon a mule. And the slave, having descended from the mule, kissed his hands; and he said to him, What dost thou desire? He answered, I am the slave of my master Aladdin Abushamat, the son of Shemseddin the Syndic of the merchants in the land of Egypt; and his father hath sent me to him with this deposit. He then gave him the letter; and Aladdin took it, and opened it and read it.

As soon as Aladdin had finished reading the letter, he took possession of the loads, and, looking towards his father-in-law, said to him, O my father-in-law, receive the ten thousand pieces of gold, the amount of the dowry of thy daughter Zobeide: receive also the loads, and dispose of them, and the profit shall be thine; only do thou restore to me the cost price. But he replied, Nay, by Allah, I will take nothing; and as to the dowry of thy wife, do thou make an agreement with her respecting it. So Aladdin arose, together with his father-in-law, and they went into the house, after the loads had been brought in. And Zobeide said to her father, O my father, to whom belong these loads? He answered her, These loads belong to Aladdin, thy husband. His father hath sent them to him in the place of those which the Arabs took from him; and he hath sent to him fifty thousand pieces of gold, and a wrapper of clothes, and a furred robe of sable, and a mule and a basin and ewer of gold: and as to thy dowry, it is for thee to decide respecting it. Then Aladdin arose, and, having opened the chest, gave her her dowry. The damsel's cousin said, O my uncle, let Aladdin divorce my wife for me. But the father of the damsel replied, This is a thing that now can by no means be, as the matrimonial tie is in his hand. And upon this the young man went away, grieved and afflicted, and laid himself down sick in his house, and there he died.

And when the day departed with its brightness, and the night came, they lighted the candles, and Aladdin said to his wife, O Zobeide, arise, and perform a piece of music for us. And immediately the door was knocked; so she said to him, Rise, and see who is there. He descended, therefore, and opened the door, and seeing the dervises, he said, Oh! Welcome to the liars! Come up. — Accordingly they went up with him, and he seated them, and brought the table of food to them; and they ate and drank, and enjoyed themselves,

and were merry. They then said to him, O my master, verily our hearts have been troubled respecting thee. What hath happened to thee with thy father-in-law? — God, he answered them, hath granted us a recompense above our desires. And they said to him, By Allah, we were in fear for thee, and nothing prevented our coming to thee again but the inadequacy of our means to procure the money. He replied, Speedy relief hath come to me from my Lord, and my father hath sent to me fifty thousand pieces of gold, and fifty loads of stuffs, each load of the price of a thousand pieces of gold, and a suit of dress, and a furred robe of sable, and a mule and a slave, and a basin and ewer of gold: a reconciliation hath taken place between

The Caliph and his Companions disguised as Dervises.

me and my father-in-law, and my wife hath become lawful to me; and praise be to God for this!

The Caliph then arose and withdrew; and the Vizier Giafar, inclining towards Aladdin, said to him, Impose upon thyself the obligation of good manners; for thou art in the company of the Prince of the Faithful.—What have I done, asked Aladdin, inconsistently with good manners in the company of the Prince of the Faithful, and which of you is the Prince of the Faithful? The Vizier answered him, He who was speaking to you, and who hath just now retired, is the Prince of the Faithful, Haroun Alrashid, and I am the Vizier Giafar, and this is Mesrour, the Caliph's executioner, and this other one is Abou Nuwas Elhassan the son of Hani. Reflect then with thy reason, O Aladdin, and consider how many days are required for the journey from Cairo to Bagdad. He replied, Five and forty days. Then said Giafar, Thy loads were carried off only ten days ago; and how could the news reach thy father, and how could he pack up the other loads for thee, and these loads traverse a space of five and forty days' journey in ten days?—O my master, said Aladdin, and whence came they unto me? The Vizier answered him, From the Caliph, the Prince of the Faithful, on account of his excessive affection for thee. And while they were thus conversing, lo, the Caliph approached. So Aladdin arose, and kissed the ground before him, and said to him, God preserve thee, O Prince of the Faithful, and prolong thy life, and may mankind never be deprived of thy bounty and beneficence! And the Caliph said, O Aladdin, let Zobeide perform for us a piece of music, as a gratuity for thy safety. She therefore performed a piece on the lute, of the most admirable kind, such as would make a rock to shake as with joy, and the sounds of the lute vied with the voice of David. They passed the night in the happiest manner until the morning, when the Caliph said to Aladdin, To-morrow come up to the court. And Aladdin replied, I hear and obey, O Prince of the Faithful, if it be the will of God (whose name be exalted!), and mayest thou continue in prosperity.

The next morning, therefore, Aladdin went up to the palace, and the Caliph conferred upon him the office of Syndic of the merchants, and seated him in the council-chamber. And it happened that he was sitting in his place one day according to his custom, and as he sat, lo, a person said to the Caliph, O Prince of the Faithful, may thy head long survive such-a-one, the boon-companion; for he hath been admitted to the mercy of God (whose name be exalted!), and may thy life be prolonged! And the Caliph said, Where is Aladdin Abushamat? So he presented himself before the Caliph, who, when he saw him, bestowed upon him a magnificent robe of honour, appointed him his boon-companion, and assigned him a monthly salary of a thousand pieces of gold; and Aladdin continued with him as his boon-companion. And it happened again that he was sitting one day in his place according to his custom, in the service of the Caliph, when an Emir came up into the court with a sword and shield, and said, O Prince of the Faithful, may thy head long survive the Reis-el-sittein; for he hath died this day. And the Caliph gave orders

to bring a robe of honour for Aladdin Abushamat, and appointed him Reis-el-sittein in the place of the deceased. The latter had no son nor daughter nor wife; so Aladdin went down and put his hand upon his wealth; and the Caliph said to him, Inter him, and take all that he hath left of wealth and male slaves and female slaves and eunuchs. Then the Caliph shook the handkerchief, and the court dispersed; and Aladdin departed, with the officer Ahmad El-Denef, the officer of the right division of the Caliph's guard, attended by his forty followers, by his stirrup, on the right; and on his left Hassan Shuman, the officer of the left division of the Caliph's guard, together with his forty followers. And Aladdin looked towards the officer Hassan Shuman, and his followers, and said to them, Be ye intercessors with Ahmad El-Denef, that he may accept me as his son by a covenant before God. And he accepted him, and said to him, I and my forty followers will walk before thee to the court every day.

After this, Aladdin continued in the service of the Caliph for many days. And it happened that he descended from the court one day, and went to his house, and, having dismissed Ahmad El-Denef and his attendants, seated himself with his wife Zobeide, who, after she had lighted the candles, went into an adjoining chamber: and while he was sitting in his place, he heard a great cry. He therefore arose quickly to see who it was that cried, and beheld, in the person from whom the sound proceeded, the form of his wife Zobeide, lying extended upon the floor; and he put his hand upon the bosom of the prostrate damsel, and found her dead. Her father's house was opposite to that of Aladdin, and he (the father) also heard her cry: so he came, and said to her husband, What is the matter, O my master Aladdin? The latter replied, May thy head, O my father, long survive thy daughter Zobeide: but now, O my father, we must pay respect to the dead by its burial. And when the following morning came, they interred the damsel's body; and Aladdin and the father of Zobeide consoled each other. Aladdin put on the apparel of mourning, separated himself from the court, and continued with weeping eye and mourning heart.

So the Caliph said to Giafar, O Vizier, what is the reason of Aladdin's absenting himself from the court? The Vizier answered him, O Prince of the Faithful, he is mourning for his wife Zobeide, and engaged in receiving the visits of consolation for her loss. Upon this the Caliph said, It is incumbent on us to console him. And the Vizier replied, I hear and obey. The Caliph therefore descended with Giafar and some of the household attendants, and they mounted, and repaired to the house of Aladdin. And as he was sitting, lo, the Caliph and the Vizier and their attendants approached him: whereupon he arose to meet them, and kissed the ground before the Caliph, who said to him, May God compensate thee happily! Aladdin replied, May God prolong thy life to us, O Prince of the Faithful! And the Caliph said, O Aladdin, what is the reason of thy separating thyself from the court? He answered, My mourning for my wife Zobeide, O Prince of the Faithful. The Caliph replied, Dispel anxiety from thy mind; for she hath departed to receive the mercy of

God (whose name be exalted!), and mourning will never avail thee aught. But Aladdin said, I will not cease to mourn for her until I die and they bury me by her. The Caliph rejoined, Verily with God is a compensation for every loss, and neither stratagem nor wealth will save one from death.

So Aladdin passed that night, and in the morning mounted and repaired to the court, and seated himself in the place of the Reis-el sittein. And the Caliph ordered the Treasurer to give to the Vizier Giafar ten thousand pieces of gold. He therefore gave him that sum: and the Caliph said to the Vizier, I require of thee that thou go down to the market of the female slaves, and that thou purchase a slave-girl for Aladdin with the ten thousand pieces of gold. And the Vizier obeyed the command of the Caliph. He went down, taking with him Aladdin, and proceeded with him to the market of the female slaves.

Now it happened this day, that the Judge of Bagdad, who held his office by the appointment of the Caliph, and whose name was the Emir Kaled, went down to the market for the purpose of buying a slave-girl for his son; and the cause was this. He had a wife named Katoun, and he had by her a son of foul aspect, named Habazlam Bazaza, who had attained to the age of twenty years and knew not how to ride on horseback. But his father was bold, valiant, stout in defence, one who was practiced in horsemanship, and who waded through the seas of night. And his mother said to his father, I desire that we marry him, for he is now of a fit age. The Emir, however, replied, He is of a foul aspect, of disgusting odour, filthy, hideous; no woman will accept him. So she said, We will buy for him a slave-girl.—And it happened in order to the accomplishment of an event which God (whose name be exalted!) had decreed, that on the same day on which the Vizier and Aladdin went down to the market, the Emir Kaled, the Judge, went thither also, with his son, Habazlam Bazaza. And while they were in the market, lo, there was a slave-girl endowed with beauty and loveliness, and justness of stature, in the charge of a broker; and the Vizier said, Consult, O broker, respecting a thousand pieces of gold for her. But the broker passed with her by the Judge, and Habazlam Bazaza beholding her, the sight drew from him a thousand sighs, and he was enamored of her, and love took entire possession of him; so he said, O my father, buy for me this slave-girl. But Aladdin bought her for ten thousand pieces of gold, which so enraged the young man, that he went home complaining to his mother, and fell violently ill; and he abandoned sleep and food; and his mother bound her head with the kerchiefs of mourning. And while she was sitting in her house, mourning for her son, lo, an old woman came in to her. She was the mother of Ahmad Kamakim the arch thief; and this arch thief used to break through a middle-wall, and to scale an upper one, and steal the kohl from the eye. He was distinguished by these abominable practices in the beginning of his career. Then they made him chief of the watch, and he stole a sum of money, and was discovered in consequence: the Judge came upon him suddenly, and took him and led

Ahmad Kamakim the Arch Thief.

him before the Caliph, who gave orders to slay him in the place of blood. But he implored the protection of the Vizier, whose intercession the Caliph never rejected; and he interceded for him. The Caliph said to him, How is it that thou intercedest for a viper, noxious to mankind? But he replied, O Prince of the Faithful, imprison him; for he who built the first prison was a wise man, since the prison is the sepulchre of the living, and a cause of the exultation of the enemies over those who are confined in it. And upon this the Caliph gave orders to put him in chains, and they engraved upon his chains, Appointed to remain until death: they shall not be loosed but on the bench of the washer of the dead. And they put him chained in the prison.

Now his mother used to frequent the house of the Emir Kaled the Judge, and to go in to her son in the prison, and say to him, Did I not say to thee, Repent of unlawful deeds? And he used to reply, God decreed this to befall me: but, O my mother, when thou goest in to the wife of the Judge, induce her to intercede for me with him. And when the old woman went in to the Judge's wife, and found her with her head bound with the kerchiefs of mourning, she said to her, Wherefore art thou mourning? She answered, For the loss of my son, Habazlam Bazaza. And the old woman said, Allah preserve thy son! What hath befallen him?—The wife of the Judge, therefore, related to her the story. And upon this the old woman said, What sayest thou of him who will achieve an extraordinary feat by which thy son shall be preserved? And what wouldst thou do? said the Judge's wife. The old woman answered, I have a son named Ahmad Kamakim the arch thief, and he is chained in the prison, and on his chains are engraved the words, Appointed to remain until death. Do thou, therefore, attire thyself in the most magnificent apparel that thou hast, and adorn thyself in the best manner within thy power: then

present thyself before thy husband with a cheerful and smiling countenance, and say to him, When a man requireth aught of his wife, he importuneth her until he obtaineth it from her; but if the wife require aught of her husband, he will not perform it for her. And he will say to thee, What is it that thou wantest? And do thou answer, When thou hast sworn, I will tell thee. But if he swear to thee by his head, or by Allah, say to him, Swear by thy divorce from me. And when he hath sworn to thee by divorce, do thou say to him, Thou hast, in the prison, a Mukaddam named Ahmad Kamakim, and he hath a poor mother, who hath had recourse to me, and urged me to conciliate thee, saying to me, Induce him to intercede for my son with the Caliph, that my son may repent, and thy husband will be recompensed. And the Judge's wife replied, I hear and obey.

Accordingly, when the Judge came to his wife, she addressed him with the words which the old woman had dictated; and he swore to her by the oath of divorce. And on the following morning he performed the morning-prayers, and, going to the prison, said, O Ahmad Kamakim, O arch thief, wilt thou repent of thy conduct? He answered, Verily I do turn unto God with repentance, and forsake my sins, and say from my heart and with my tongue, I beg forgiveness of God.—So the Judge released him from the prison, and took him with him to the court, still in his chains, and interceded for him with the Caliph, and he pardoned him, and appointed him captain of the watch.

After this, when he had remained some time in his office, his mother went in to the wife of the Judge, and the latter said to her, Praise be to God who hath released thy son from the prison, and that he is at present in health and safety! But now, she added, why dost thou not tell him to contrive some means of bringing the damsel Jasmin to my son Habazlam Bazaza?—The old woman answered, I will tell him. So she departed from her, and went in to her son, whom she found intoxicated; and she said to him, O my son, no one was the cause of thy release from the prison but the wife of the Judge, and she desireth of thee that thou contrive some means of killing Aladdin Abushamat, and that thou bring the damsel Jasmin to her son Habazlam Bazaza. He replied, This will be the easiest of things. I must contrive some means this night.—Then Ahmad Kamakim waited until the night was half spent, and Canopus shone, and mankind slept, and the Creator covered them with the curtain of darkness; when he drew his sword and took it in his right hand, and took his grappling instrument in his left, and, approaching the Caliph's sitting-room, fixed his scaling-ladder. He threw his grappling instrument upon the sitting-room, and it caught hold upon it, and he mounted the ladder, ascended to the roof, lifted up the trap-door of the saloon, and descended into it, and found the eunuchs sleeping; and he administered some bhang to them, took the Caliph's suit of apparel, with the rosary and the dagger, and the handkerchief and the signet, and the lamp that was adorned with jewels, and descended by the same way by which he had made his ascent. He then repaired to the house of Aladdin Abushamat, who was this

night occupied with the damsel's wedding-festivities, and who had retired to her. And Ahmad Kamakim the arch thief descended into Aladdin's saloon, pulled up a slab of marble in its floor, and, having dug a hole beneath it, deposited there some of the things that he had stolen, retaining the rest in his possession. After this, he cemented the marble slab with gypsum as it was before, and descended by the way he had ascended, and said within himself, I will sit and get drunk, and put the lamp before me, and drink the cup by its light. He then returned to his house.

Now when the morning came the Caliph went into the saloon (his sitting-room), and found the eunuchs stupified with bhang. So he awoke them, and, putting his hand upon the chair, he found not the suit of apparel nor the signet, nor the rosary nor the dagger, nor the handkerchief nor the lamp: whereupon he was violently enraged, and put on the apparel of anger, which was a suit of red, and seated himself in the council-chamber. And the Vizier advanced, and, having kissed the ground before him, said, May God avert evil from the Prince of the Faithful! O Vizier, replied the Caliph, the evil is enormous. And the Vizier said to him, What hath occurred? The Caliph therefore related to him all that had happened. And, lo, the Judge came up, with Ahmad Kamakim the arch thief by his stirrup, and found the Caliph in an excessive rage. And when the Caliph saw the Judge he said to him, O Emir Kaled, what is the state of Bagdad? He answered, Safe and secure. The Caliph replied, Thou liest.—How so, O Prince of the Faithful? said the Judge. And the Caliph explained to him the affair, and said to him, I require thee to bring to me all those things. The Judge replied, O Prince of the Faithful, the worms of the vinegar are of it and in it; and a stranger can never obtain access to this place. Let Ahmad Kamakim search for the offender in thy palace, and in that of the Vizier, and of the Reis-el-sittein.

Then Ahmad Kamakim received a written order authorizing him to force his entrance into the houses, and to search them. Accordingly he went down, having in his hand a rod, one third of which was of bronze, and one-third of copper, and one-third of iron; and he searched the palace of the Caliph, and that of the vizier Giafar, and went about to the houses of the chamberlains and lieutenants, until he passed by the house of Aladdin Abushamat. And when Aladdin heard the clamour before his house, he arose from the presence of Jasmin his wife, and descending, opened the door; whereupon he found the Judge in the midst of a tumult. So he said to him, What is the matter, O Emir Kaled? The Judge therefore related to him the whole affair; and Aladdin said, Enter my house and search it. The Judge replied, Pardon, O my master: thou art surnamed Faithful: and God forbid that the Faithful should become treacherous. But Aladdin said, My house must be searched. The Judge therefore entered, and the Cadies and the witnesses; and Ahmad Kamakim, advancing to the floor of the saloon, came to the slab of marble beneath which he had buried the stolen things; when he let fall the rod upon the slab with violence, and the marble broke,

and lo, something shone beneath it; whereupon the Chief exclaimed In the name of Allah! Wonderful is Allah's will! Through the blessing attendant upon our coming, a treasure hath opened unto us! Let me descend into this hoarding place, and see what is in it. And the Cadi and witnesses looked into this place, and found the stolen things. So they wrote a paper stating that they had found the things in the house of Aladdin, and, after they had put their seals upon the paper, commanded to seize Aladdin: and they took his turban from his head, and registered all his wealth and property.

Ahmad Kamakim the arch thief then seized the damsel Jasmin, and gave her to his mother, saying to her, Deliver her to Katoun, the wife of the Judge. The old woman therefore took Jasmin, and went in with her to the Judge's wife; and when Habazlam Bazaza saw her, vigour returned to him, and he arose, instantly, rejoicing excessively, and approached her. But she drew a dagger from her girdle, and said to him, Retire from me, or I will kill thee and kill myself! His mother Katoun exclaimed, O impudent wench, suffer my son to take thee as his wife! O brutish woman, said Jasmin, by what code is it allowed a woman to marry two husbands: and what shall admit the dogs to the abode of the lions? So the young man's desire increased, passion and distraction enfeebled him, and he again relinquished food, and took to the pillow.

As to Aladdin, they took him, together with the articles belonging to the Caliph, and proceeded with him until they arrived at the council-chamber; and while the Caliph was sitting upon the throne, lo, they came up with Aladdin and the stolen things, and the Caliph said, Where did ye find them? They answered him, In the midst of the house of Aladdin Abushamat. And upon this the Caliph was enraged, and he took the things, but found not among them the lamp: so he said, O Aladdin, where is the lamp? He answered, I have not stolen nor known nor seen, nor have I any information. But the Caliph said to him, O traitor, how is it that I draw thee near unto me and thou rejectest me, and that I confide in thee and thou actest towards me with treachery? And he gave orders to hang him. The Judge therefore descended with him, and the crier proclaimed before him, This is the recompense, and the smallest recompense, of him who acteth treacherously towards the orthodox Caliphs! And the populace collected at the gallows.

Meanwhile, Ahmad El-Denef, the chief of Aladdin, was sitting with his followers in a garden. And as they were seated there in joy and happiness, lo, a water-carrier, one of those belonging to the court, came in to them, and, kissing the hand of Ahmad El-Denef, said, O my master Ahmad, O Denef, thou art sitting in enjoyment, with the water running beneath thy feet, and hast thou no knowledge of that which hath happened? So Ahmad El-Denef said to him, What is the news? The water-carrier answered, Verily thy son by a covenant before God, Aladdin, they have taken down to the gallows. Upon this Ahmad El-Denef said, What stratagem hast thou to propose, O Hassan, O Shuman? He answered, Verily, Aladdin is innocent, and this is a plot that hath been practised against him by

some enemy.—And what is thy advice? said Ahmad El-Denef.—His deliverance, he answered, shall be accomplished by us, if the Lord will. Then Hassan Shuman repaired to the prison, and said to the jailer, Give us some one who is deserving of being put to death. And he gave him one who was the nearest of men in resemblance to Aladdin Abushamat. And he covered his head, and Ahmad El-Denef took him between him and Ali El-Zebak of Cairo. They had then brought forward Aladdin to hang him; and Ahmad El-Denef advanced, and put his foot upon the foot of the executioner. The latter therefore said to him, Give me room, that I may perform my office.—And Ahmad El-Denef replied, O accursed, take this man, and hang him in the place of Aladdin Abushamat; for he is unjustly accused, and we will ransom Ishmael with the ram. So the executioner took that man, and hanged him instead of Aladdin.

Ahmad El-Denef then took Aladdin, and went forth from Bagdad, and they proceeded to Alexandria. And Ahmad El-Denef landed with Aladdin, and they walked to the market; and lo, a broker was crying for sale a shop, within which was a suit of rooms, announcing the sum bidden to be nine hundred and fifty; whereupon Aladdin said, Let them be mine for a thousand. And the seller assented to his offer for the property, which belonged to the government-treasury; and Aladdin received the keys, and, opening the shop and suit of rooms, found the latter spread with carpets, &c., and furnished with cushions. He saw there also a magazine containing sails and masts and ropes and chests, and leather bags full of beads and shells, and stirrups and battle-axes, and maces, and knives and scissors, and other things; for its owner was a dealer in second-hand goods. So Aladdin seated himself in the shop, and Ahmad El-Denef said to him, O my son, the shop and the suit of rooms and what they contain have become thy property: sit therefore in the shop, and sell and buy; and be not displeased; for God (whose name be exalted!) hath blessed commerce. And he remained with him three days, and on the fourth day he took leave of him, saying to him, Continue in this place until I shall have gone and returned to thee with news of thy safety from the Caliph, and seen who hath practised this plot against thee. He then set forth on his voyage, and proceeded until he arrived at Ayas, when he took the mule from the Khan, and went on to Bagdad, and, meeting with Hassan Shuman and his followers, he said to him, O Hassan, hath the Caliph inquired respecting me?—No, answered Hassan; nor hast thou occurred to his mind.

Now as to Habazlam Bazaza, the son of the Judge, his passion and desire were protracted until he died; and they interred him. And as to the damsel Jasmin, when she had accomplished her time of nine months after her marriage to Aladdin, she gave birth to a male child, like the moon. The female slaves said to her, What wilt thou name him? And she answered, Were his father living he had named him, but I will name him Aslan. Then the Emir Kaled circumcised the boy, and educated him carefully, and brought him a professor of religion and law, skilled in caligraphy, who taught him the arts of writing and reading; and he read the Koran the first

and the second times, and recited the whole of it; and as he grew up he used to say to the Emir Kaled, O my father. The Judge also used to exercise his followers in the horse-course, collect the horsemen, and descend and teach the youth the different modes of battle, and thrusting and striking, until he became accomplished in horsemanship, acquired courage, attained the age of fourteen years, and gained the rank of an Emir.

After this it happened that Aslan met one day with Ahmad Kamakim the arch thief, and they became companions. And Aslan followed him to the tavern, and lo, Ahmad Kamakim took forth the lamp ornamented with jewels, which he had taken from the things belonging to the Caliph, and, placing it before him, drank the cup by its light, and intoxicated himself; and Aslan said to him, O my master, give me this lamp. He replied, I cannot give it thee.—Why so? said Aslan. He answered, Because lives have been lost on account of it? Aslan therefore said, What life hath been lost on account of it? And Ahmad Kamakim answered him, There was a person who came to us here and was made Reis-el-sittein, named Aladdin Abushamat, and he died on account of this lamp. — And what is his story? said Aslan, and what was the cause of his death? Thou hadst a brother, answered Ahmad Kamakim, named Habazlam Bazaza; and when he attained a fit age for marriage, his father desired to purchase for him a slave-girl.—Then Ahmad Kamakim proceeded, and acquainted him with the story from beginning to end, informing him of the illness of Habazlam Bazaza, and of the unmerited fate of Aladdin. So Aslan said within himself, Probably that damsel is Jasmin, my mother, and none was my father but Aladdin Abushamat. And the youth Aslan went forth from him sorrowful, and he went into his mother and asked her, and she answered him, Thy father is the Emir Kaled. But he replied, None was my father but Aladdin Abushamat. And his mother wept, and said to him, Who acquainted thee with this, O my son? He answered, The Chief Ahmad El-Denef. She therefore related to him all that had happened, and said to him, O my son, the truth hath appeared, and falsity is withdrawn; and know that thy father was Aladdin Abushamat. None, however, reared thee but the Emir Kaled, and he adopted thee. And now, O my son, when thou meetest with Ahmad El-Denef, say to him, O my chief, I conjure thee by Allah that thou take my revenge for me upon him who killed my father, Aladdin Abushamat.

So he went forth from her to Ahmad El-Denef, and kissed his hand; and Ahmad El-Denef said, What dost thou want, O Aslan? He answered, I have known of a certainty that my father was Aladdin Abushamat, and I request of thee that thou take my revenge for me upon him who killed him. Ahmad El-Denef said, Who killed thy father? And Aslan answered him, Ahmad Kamakim the arch thief.—And who, said Ahmad El-Denef, acquainted thee with this? The youth answered, I saw in his possession the lamp ornamented with jewels that was lost with the other things belonging to the Caliph, and I said to him, Give me this lamp:—but he would not:

and he replied, Lives have been lost on account of this. He told me also that he was the person who descended into the chamber of the Caliph and stole the things, and that he deposited them in the house of my father.—Upon this Ahmad El-Denef said to him. When thou seest the Emir Kaled attiring himself in the apparel of war, say to him, Clothe me like thyself. And when thou goest up with him, and performest some feat of valour before the Prince of the Faithful, the Caliph will say to thee, Request of me what thou desirest, O Aslan. Thou shalt then reply, I request of thee that thou avenge my father for me upon him who killed him. The Caliph thereupon will say to thee, Thy father is living, and he is the Emir Kaled the Judge. And thou shalt reply, Verily my father was Aladdin Abushamat; and Kaled the Judge hath a claim upon me only for his having reared me. Acquaint him also with all that hath happened between thee and Ahmad Kamakim the arch thief; and say to him, O Prince of the Faithful, give orders to search him, and I will produce the lamp from his pocket.—So Aslan replied, I hear and obey. He did as he was directed, and informed the Caliph who he was, and all that had occurred to him, and said—Do thou, therefore, O Prince of the Faithful, avenge my father for me upon him who killed him. —So the Caliph said, Seize Ahmad Kamakim. And they did so. And he said, Where is the chief Ahmad El-Denef? He therefore came before him; and the Caliph said to him, Search Kamakim. And he put his hands into his pocket, and took forth from it the lamp ornamented with jewels: whereupon the Caliph said, Come hither, O traitor. Whence came to thee this lamp?—He answered I bought it, O Prince of the Faithful. But the Caliph said to him,—Whence didst thou buy it; and who could possess himself of such a thing, that he should sell it to thee? They then beat him; and he confessed that he was the person who stole the suit of apparel and the lamp.

The Caliph then said, Request of me what thou desirest, O Aslan. Aslan replied, I request that thou unite me with my father. And the Caliph wept, and said, It is most probable that thy father was the person who was hanged, and died; but, by my ancestors, whosoever bringeth me the good news of his being alive, I will give him all that he shall require So upon this, Ahmad El-Denef advanced, and having kissed the ground before him, said to him, Grant me indemnity, O Prince of the Faithful. The Caliph replied, Thou hast indemnity. And Ahmad El-Denef said, I give thee the good news that Aladdin Abushamat, the Trusty and Faithful, is well, and still living. The Caliph then said to him, What is it thou assertest? He answered, By thy head, my words are true; for I ransomed him by substituting another, from among such as deserved to be put to death, and conducted him to Alexandria, where I opened for him a shop of a dealer in second-hand goods. So the Caliph said, I require thee to bring him. He replied, I hear and obey. And the Caliph commanded to give him ten thousand pieces of gold, and he departed on his way to Alexandria.

But as to Aladdin Abushamat, he sold all that he had in the

shop, excepting a few articles, and a leathern bag. And he shook this bag, and there dropped from it a bead large enough to fill the hand, attached to a chain of gold, and having five faces, whereon were names and talismans like the tracks made by the creeping of ants. And he rubbed the five faces; but no one answered him. So he said within himself, Probably it is a bead of onyx. He then hung it up in the shop. And lo, a Consul passed along the street, and, raising his eyes, saw the bead hung up; whereupon he seated himself at Aladdin's shop, and said to him, O my master, is this bead for sale? Aladdin answered him, All that I have is for sale. And the Consul said to him, Wilt thou sell it to me for eighty thousand pieces of gold? Aladdin answered, May God open a better way to dispose of it. The Consul then said, Wilt thou sell it for a hundred thousand pieces of gold? And he answered, I sell it thee for a hundred thousand pieces of gold: so pay me the coin. But the Consul replied, I cannot carry the sum; and in Alexandria are robbers and sharpers: do thou therefore come with me to my ship, and I will give thee the price, together with a bale of Angora wool, and a bale of satin, and a bale of velvet, and a bale of broadcloth. So Aladdin arose, and closed the shop, after he had delivered to him the bead; and he gave the keys to his neighbour, saying to him, Keep these keys in thy charge while I go to the ship with this Consul and bring the price of my bead: but if I remain long away from thee, and the chief Ahmad El-Denef, who established me in this place, come to thee, give him the keys and acquaint him with this circumstance.

He then repaired with the Consul to the ship: and when he went on board with him, the Consul put him a chair, and seated him upon it, and said, Bring the money. And having paid him the price, and given him the four bales which he had promised him, he said to him, O my master, I desire that thou refresh my heart by taking a mouthful of food, or a draught of water. Aladdin replied, If thou have water, give me to drink. And the Consul gave orders to bring sherbet; and there was bhang in it. So when he had drunk, he fell down on his back. And they took away the chairs, and put by the poles, and loosed the sails, and the wind favoured them until they advanced into the midst of the sea. The Captain then gave orders to bring up Aladdin from the cabin; and they brought him up, and made him smell the antidote of bhang: so he opened his eyes, and said, Where am I? The Captain answered, Thou art here with me, bound and in custody; and hadst thou said again, May God open a better way to dispose of it,—I had increased my offer to thee.—And what, said Aladdin, is thy occupation?—He answered, I am a captain, and I desire to take thee to the beloved of my heart.

Now while they were talking, there appeared a ship, on board of which were forty Mahometan merchants; and the Captain attacked them, fixed the grappling irons in their ship, and, boarding her with his men, they plundered her and took her, and proceeded with her to the city of Genoa. The Captain with whom Aladdin was a prisoner then went to a door of a palace, opening upon the sea; and

lo, a damsel came down, drawing a veil before her face, and said to him, Hast thou brought the bead and its owner! He answered her, I have brought both. And she said to him, Give me the bead. So he gave it to her. And after this, he returned to the port and fired the guns to announce his safe return; and the King of the city becoming acquainted with his arrival, came forth to welcome him, and said to him, How hath been thy voyage? He answered, It hath been very prosperous, and I have captured, in the course of it, a ship containing forty-one Mahometan merchants. The King then said to him, Bring them forth into the port. And he brought them forth in irons, with Aladdin among them; and the King and the Captain mounted and made the prisoners walk before them until they arrived at the council-chamber, when they seated themselves, and caused the first of the prisoners to be led forward; and the King said to him, Whence art thou, O Mahometan? He answered, from Alexandria. And the King said, O executioner, slay him. The executioner therefore struck him with the sword, and severed his head from his body. Thus was done to the second also and the third, and to their companions successively, until forty had been put to death. Aladdin remained to the last: so he drank their sighs, and he said to himself, The mercy of God be on thee, O Aladdin! Thy life hath expired! Then the King said, And from what country art thou? He answered, From Alexandria. And the King said, O executioner, strike off his head!

The executioner accordingly raised his hand with the sword, and was about to strike off the head of Aladdin; but lo, an old woman, of venerable appearance, advanced before the King; whereupon he rose to her, to show her honour; and she said, O King, did I not say to thee, When the Captain cometh with the captives remember to supply the convent with a captive or two to serve in the church?—O my mother, he answered, would that thou hadst come a little earlier: but take this captive that remaineth. And the old woman, looking towards Aladdin, said to him, Wilt thou serve in the church, or shall I suffer the King to slay thee? He answered her, I will serve in the church. So she took him, and going forth with him from the council-chamber, repaired to the church; and Aladdin served in the church for the space of seventeen years.

After this, as he was sitting in a closet which had a window looking into the church, lo, the daughter of the King approached, and he directed at her a glance which occasioned him a thousand sighs; for he found her to be like the full moon when it appeareth from behind the clouds; and with her was a damsel, to whom she was saying, Thou hast cheered me by thy society, O Zobeide. And Aladdin, looking intently at that damsel, saw that she was his wife Zobeide the lute-player, who (as he supposed) had died. The King's daughter then said to Zobeide, Perform for us now a piece of music on the lute. But Zobeide replied, I will not perform it for thee until thou accomplish for me my desire, and fulfil thy promise to me.—What have I promised thee? said the daughter of the King. Zobeide answered her, Thou promisedst me to reunite me with my husband

Aladdin Abushamat, the Trusty and the Faithful. And the King's daughter said to her, O Zobeide, be of good heart and cheerful eye, and perform for us a piece of music as a gratuity for our union with thy husband Aladdin. So Zobeide said, And where is he?—Verily, answered the King's daughter, he is in this closet, hearing our words. And upon this, Zobeide performed a piece of music upon the lute, such as would make a rock to dance; and when Aladdin heard it, longing desires were excited in his heart, and he went forth from the closet, and, rushing upon them, took his wife Zobeide in his bosom, and she recognised him.

They embraced each other, and fell down upon the floor senseless; and the Princess Mary came, and sprinkled some rose-water upon them, and recovered them, and said, God hath united you! Aladdin replied, Through thy kindness, O my mistress. Then looking towards his wife, he said to her, Thou wast dead, O Zobeide, and we buried thee in the grave. How then didst thou return to life, and come unto this place?—O my master, she answered, I died not; but one of the Genii carried me off, and flew with me to this place; and as to her whom ye buried, she was a Fairy, who assumed my form and feigned herself dead, and after ye had buried her she clove open the grave and came forth from it, and betook herself to the service of her mistress Mary, the daughter of the King. Then the beautiful Mary looked towards him and said to him, O my master Aladdin, wilt thou accept me as a wife, and be to me a husband?—O my mistress, said he, I am a Mahometan, and thou art a Christian: how then should I marry thee? But she replied, God forbid that I should be an infidel! Nay, I am a Mahometan, and for eighteen years I have held fast the religion of the prophet, and I am guiltless of following any religion that is at variance with his. —He then said to her, O my mistress, I desire to return to my country. And she replied, Know that I am the person that sent to thee the bead, and caused it to be put for thee in the leather bag in the shop; and I am the person who sent to thee the Captain who brought thee and the bead. And know that this Captain is enamoured of me, and desireth to possess me; but I would not yield to him, and I said to him, I will not grant thy request unless thou bring to me the bead and its owner. And I gave him a hundred purses, and sent him in the garb of a merchant, though he was a captain. Then, when they had brought thee forward to slay thee, after the slaughter of the forty captives with whom thou wast, I sent unto thee the old woman.—So Aladdin said to her, May God recompense thee for me with every blessing!—Then the beautiful Mary renewed to him her profession of conversion to the Mahometan faith; and when he was convinced of the truth of her avowal, he said to her, Acquaint me with the virtue of this bead, and tell me whence it came.

She replied, This bead is from a charmed treasure, and possesseth five virtues, which will profit us in the time when we need them. My grandmother, the mother of my father, was an enchantress, who solved mysteries, and carried off treasures, and from a treasure this

bead came into her possession. And when I had grown up, and attained the age of fourteen years, I read the Gospels and other books, and saw the name of Mahomet (God favour and preserve him!) in the four books, the Pentateuch and the Gospels and the Psalms and the Koran: so I believed in Mahomet, and became a Mahometan, and was convinced in my mind that none is to be worshipped in truth but God (whose name be exalted!), and that the Lord of mankind approveth of no faith but that of Mahomet. My grandmother fell sick, and made me a present of this bead, acquainting me with the five virtues that it possesseth. Aladdin then married her, and said to her, I desire to return to my country. She replied, If the case is so, come with me. They took what was light to carry and great in value, and went forth from the palace, and repaired to the church. She then brought out the bead, and, putting her hand upon one of the faces of it, whereupon was engraved a couch, she rubbed it; and lo, a couch was placed before her. The King's daughter then said to Aladdin, Wilt thou journey to Cairo or to Alexandria? He answered, To Alexandria. So they mounted the couch, and after she had pronounced a spell upon it, it conveyed them to Alexandria in the twinkling of an eye; and Aladdin, having taken them into a cavern, went to the city, and brought them thence apparel, with which he clad them. He then conducted them to the shop and the suite of rooms, and went forth to procure dinner for them; and lo, the chief Ahmad El-Denef approached, arriving from Bagdad. Aladdin saw him in the street, and he met him with open arms, saluting him and welcoming him; and Ahmad El-Denef gave him good news of his son Aslan, telling him that he had attained the age of twenty years; after which Aladdin related to him all that had happened to him from first to last, and took him to the shop and the suite of rooms; and Ahmad El-Denef wondered extremely at his story. They passed the next night, and when they arose in the morning, Aladdin sold the shop, and put its price with the rest of his money. Then Ahmad El-Denef informed him that the Caliph desired his presence; and, mounting the couch, they journeyed to Bagdad.

Then Ahmad El-Denef went in to the Caliph, and imparted to him the happy news of the arrival of Aladdin; on hearing which, the Caliph went forth to meet him, taking with him his son Aslan, and they met and embraced him. And the Caliph gave orders to bring Ahmad Kamakim, the arch thief, and, when he came before him, said, O Aladdin, avenge thyself upon thine adversary. So Aladdin drew his sword, and, smiting Ahmad Kamakim, severed his head. The Caliph then made a magnificent entertainment for Aladdin, after he had summoned the Cadies and witnesses, and written Aladdin's contract of marriage to the Princess Mary. He also appointed his son Aslan to the office of Reis-el-sittein, and bestowed upon both of them sumptuous robes of honour; and they passed a most comfortable and agreeable life until they were visited by the terminator of delights, and the separator of companions.

CHAPTER XII.

Chiefly from the Edition of Breslau, commencing with part of the Two Hundred and Seventy-first night, and ending with the Two Hundred and Ninetieth.

THE STORY OF ABON-HASSAN THE WAG, OR THE SLEEPER AWAKENED.

THERE was a merchant of Bagdad, in the reign of the Caliph Haroun Alrashid, and he had a son named Abon-Hassan the Wag. And this merchant died, leaving to his son vast wealth; whereupon Abon-Hassan divided his property into two equal portions, one of which he laid aside, and of the other he expended. He took as his familiar friends a number of the sons of the merchants, and others, and gave himself up to the delights of good drinking and good eating, until all the wealth he had appropiated to this purpose was consumed. And upon this he repaired to his associates and relations and boon-companions, and exposed to them his case, showing them how little property remained in his possession; but none of them paid any regard to him, or uttered a word in reply.

He then went to the place in which was deposited the other half of his wealth, and upon this he lived agreeably. He took an oath that he would not thenceforth associate with any one of those whom he knew, but only with the stranger, and that he would not associate with any person but for one night, and on the following morning would not recognize him. Accordingly, every night he went forth and seated himself on the bridge, and when a stranger passed by him, he invited him to an entertainment, and took him to his house, where he caroused with him that night, until the morning; he then dismissed him; and after that he would not salute him if he saw him.

Thus he continued to do for a whole year; after which, as he was sitting one day upon the bridge as usual, to see who might come towards him, Alrashid and certain of his domestics passed by in disguise; for the Caliph had experienced a contraction of the bosom, and come forth to amuse himself among the people. So Abon-Hassan laid hold upon him, and said to him, O my master, hast thou any desire for a repast and beverage? And Alrashid complied with his request, saying to him, Conduct us. And Abon-Hassan knew not who was his guest. The Caliph proceeded with him until they

arrived at Abon-Hassan's house: and when Alrashid entered, he found in it a saloon, such that if thou beheldest it, and lookedst towards its walls, thou wouldst behold wonders: and if thou observedst its conduits of water, thou wouldst see a fountain encased with gold. And after he had seated himself there, Abon-Hassan called for a slave-girl, like a twig of the Oriental willow, who took a lute and sang. And when Alrashid heard her verses, he said to her, Thou hast performed well. God bless thee!—Her eloquence pleased him, and he wondered at Abon-Hassan and his entertainment. And they drank and caroused until midnight.

After this, the Caliph said to his host, O Abon-Hassan, is there any service that thou wouldst have performed, or any desire that thou wouldst have accomplished? And Abon-Hassan answered, In our neighbourhood is a mosque, to which belong an Imam and four sheikhs, and whenever they hear music or any sport, they incite the Judge against me, and impose fines upon me, and trouble my life, so that I suffer torment from them. If I had them in my power, therefore, I would give each of them a thousand lashes, that I might be relieved from their excessive annoyance.

Alrashid replied, May Allah grant thee the accomplishment of thy wish! And without his being aware of it, he put into a cup a lozenge of bhang, and handed it to him; and as soon as it had settled in his stomach, he fell asleep immediately. When Abon-Hassan awoke, he found himself upon the royal couch, with the attendants standing around, and kissing the ground before him; and a maid said to him, O our lord, it is the time for morning-prayer. Upon which he laughed, and, looking round about him, he beheld a pavilion whose walls were adorned with gold and ultra-marine, and the roof bespotted with red gold, surrounded by chambers with curtains of embroidered silk hanging before their doors; and he saw vessels of gold and Chinaware and crystal, and furniture and carpets spread, and lighted lamps, and female slaves and eunuchs and other attendants; whereat he was perplexed in his mind, and said, By Allah, either I am dreaming, or this is Paradise, and the abode of Peace. And he closed his eyes. So a eunuch said to him, O my lord, this is not thy usual custom, O Prince of the Faithful. And he was perplexed at his case, and put his head into his bosom, and then began to open his eyes by little and little, laughing, and saying, What is this state in which I find myself? And he bit his finger; and when he found that the bite pained him, he cried, Ah!—and was angry. Then raising his head, he called one of the female slaves, who answered him, At thy service, O Prince of the Faithful! And he said to her, What is thy name? She answered, Cluster of Pearls. And he said, knowest thou in what place I am, and who I am?—Thou art the Prince of the Faithful, she answered, sitting in thy palace, upon the royal couch. He replied, I am perplexed at my case; my reason hath departed, and it seemeth that I am asleep; but what shall I say of my yesterday's guest? I imagine nothing but that he is a devil, or an enchanter, who hath sported with my reason. They then brought him a magnificent dress, and, looking at himself as he

sat upon the couch, he said, All this is an illusion, and a machination of the Genii!

And while he was in this state, lo, one of the mamlouks came in and said to him, O Prince of the Faithful, the chamberlain is at the door, requesting permission to enter.—Let him enter, replied Abon-Hassan. So he came in, and, having kissed the ground before him, said, Peace be on thee, O Prince of the Faithful! And Abon-Hassan

Abon-Hassan admiring his magnificent Dress.

rose, and descended from the couch to the floor; whereupon the chamberlain exclaimed, Allah! Allah! O Prince of the Faithful! knowest thou not that all men are thy servants, and under thy authority, and that it is not proper for the Prince of the Faithful to rise to any one?—Abon-Hassan was then told that Giafar the Barmecide, and Abdallah the son of Tahir, and the chiefs of the mamlouks, begged permission to enter. And he gave them permission. So they entered, and kissed the ground before him, each of them addressing him as Prince of the Faithful. And he was delighted at this, and returned their salutation; after which, he called the Judge, who approached him, and said, At thy service, O Prince of the Faithful! And Abon-Hassan said to him, Repair immediately to such a street, and give a

hundred pieces of gold to the mother of Abon-Hassan the Wag, with my salutation: then take the Imam of the mosque, and the four sheikhs, inflict upon each of them a thousand lashes; and when thou hast done that, write a bond against them, confirmed by oath, that they shall not reside in the street, after thou shalt have paraded them through the city mounted on beasts, with their faces to the tails, and hast proclaimed before them, This is the recompense of those who annoy their neighbours; and beware of neglecting that which I have commanded thee to do. — So the Judge did as he was ordered. And when Abon-Hassan had exercised his authority until the close of the day, he looked towards the chamberlain and the rest of the attendants, and said to them, Depart.

He then called for a eunuch who was near at hand, and said to him, I am hungry, and desire something to eat. And he replied, I hear and obey: — and led him by the hand into the eating-chamber, where the attendants placed before him a table of rich viands; and ten slave-girls, high-bosomed virgins, stood behind his head. The slave-girls plied him with wine in abundance; and one of them threw into his cup a lozenge of bhang; and when it had settled in his stomach, he fell down senseless.

Alrashid then gave orders to convey him to his house; and the servants did so, and laid him on his bed, still in a state of insensibility. So when he recovered from his intoxication, in the latter part of the night, he found himself in the dark; and he called out, Branch of Willow! Cluster of Pearls!—But no one answered him. His mother, however, heard him shouting these names, and arose and came, and said to him, What hath happened to thee, O my son, and what hath befallen thee? Art thou mad?—And when he heard the words of his mother, he said to her, Who art thou, O ill-omened old woman, that thou addressest the Prince of the Faithful with these expressions? She answered, I am thy mother, O my son. But he replied, Thou liest: I am the Prince of the Faithful, the lord of the countries and the people.

Having said this, he rose up against his mother, and beat her with an almond stick, until she cried out, O ye faithful. And he beat her with increased violence until the neighbours heard her cries, and came to her relief. He was still beating her, and saying to her, O ill-omened old woman, am I not the Prince of the Faithful? Thou hast enchanted me!—And when the people heard his words, they said, This man hath become mad. And not doubting his insanity, they came in and laid hold upon him, bound his hands behind him, and conveyed him to the madhouse. There every day they punished him, dosing him with abominable medicines, and flogging him with whips, making him a madman in spite of himself. Thus he continued, stripped of his clothing, and chained by the neck to a high window, for the space of ten days; after which, his mother came to salute him. And he complained to her of his case. So she said to him, O my son, fear God in thy conduct: if thou wert Prince of the Faithful, thou wouldst not be in this predicament And when he heard what his mother said, he replied, By Allah, thou hast

spoken truth. It seemeth that I was only asleep, and dreamt that they made me Caliph, and assigned me servants and female slaves.—So his mother said to him, O my son, verily Satan doeth more than this. And he replied, Thou hast spoken truth, and I beg forgiveness of God for the actions committed by me.

They therefore took him forth from the madhouse, and conducted him into the bath; and when he recovered his health, he prepared food and drink, and began to eat. But eating by himself was not pleasant to him; and he said to his mother, O my mother, neither life nor eating, by myself, is pleasant to me. She replied, If thou desire to do according to thy will, thy return to the madhouse is most probable. Paying no attention, however, to her advice, he walked to the bridge, to seek for himself a cup-companion. And while he was sitting there, lo, Alrashid came to him, in the garb of a merchant; for, from the time of his parting with him, he came every day to the bridge, but found him not till now. As soon as Abon-Hassan saw him, he said to him, A friendly welcome to thee, O King of the Genii! So Alrashid said, What have I done to thee?—What more couldst thou do, said Abon-Hassan, than thou hast done unto me, O filthiest of the Genii? I have suffered beating, and entered the madhouse, and they pronounced me a madman. All this was occasioned by thee. I brought thee to my abode, and fed thee with the best of my food; and after that, thou gavest thy Devils and thy slaves entire power over me, to make sport with my reason from morning to evening. Depart from me, therefore, and go thy way.

The Caliph smiled, and, seating himself by his side, persuaded him that he had not practised any trick upon him, but that, having left the door open after him, the Evil One had entered, and been the cause of all he had suffered. So Abon-Hassan arose and took the Caliph to his house, and they ate and caroused until the wine rose to their heads. A piece of bhang dropped into Abon-Hassan's cup by the Caliph, again stupified him; and the attendants picked him up, and conveyed him to the palace, and laid him on a couch. The Caliph then ordered the slave-girls to place themselves at his head, and play upon their instruments.

It was then the close of the night, and Abon-Hassan, awaking, and hearing the sounds of the lutes and tambourines and flutes, and the singing of the slave-girls, cried out, O my mother! Whereupon the slave-girls answered, At thy service, O Prince of the Faithful! And when he heard this, he exclaimed, There is no strength nor power but in God, the High! the Great! Come to my help this night; for this night is more unlucky than the former!—He reflected upon all that had happened to him with his mother, and how he had beaten her, and how he had been taken into the madhouse, and he saw the marks of the beating that he had suffered there. Then looking at the scene that surrounded him, he said, These are all of them of the Genii, in the shapes of human beings! I commit my affair unto Allah!—And looking towards a mamlouk by his side, he said to him, Bite my ear, that I may know if I be asleep or awake. The mamlouk said, How shall I bite thine ear, when thou art the Prince

of the Faithful? But Abon-Hassan answered, Do as I have commanded thee, or I will strike off thy head. So he bit it until his teeth met together, and Abon-Hassan uttered a loud shriek.—Alrashid (who was behind a curtain in a closet), and all who were present, fell down with laughter, and they said to the mamlouk, Art thou mad, that thou bitest the ear of the Caliph? And Abon-Hassan said to them, Is it not enough, O ye wretches of Genii, that hath befallen me? But ye are not in fault: the fault is your chief's, who transformed you from the shapes of Genii into the shapes of human beings. I implore help against you this night by the Verse of the Throne, and the Chapter of Sincerity, and the Two Preventives!—Upon this Alrashid exclaimed from behind the curtain, Thou hast killed us, O Abon-Hassan! And Abon-Hassan recognised him, and kissed the ground before him, greeting him with a prayer for the increase of his glory, and the prolongation of his life. Alrashid then clad him in a rich dress, gave him a thousand pieces of gold, and made him one of his chief boon-companions.

Abon-Hassan became a great favourite with the Caliph and his wife the lady Zobeide, and he married her female Treasurer, whose name was Nouzatalfuad. He soon dissipated all his money; whereupon he proposed to his wife that he should feign himself to be dead, and she should lay him out, and cover his face, and tie up his toes, and then, dishevelling her hair, proceed to the lady Zobeide, and proclaim her great loss; anticipating that the lady Zobeide would give her a hundred pieces of gold and a piece of silk, on account of her affection for her and her sympathy in her grief. When she returned from her visit to the lady Zobeide, he would then lay out his wife, and proceed to the Caliph rending his garments and tearing his hair, who would act towards him as the lady Zobeide did to his wife. She thought the suggestion good, and they immediately set about accomplishing their design.

She closed his eyes, and tied his feet, covered him with the napkin, and did all that her master told her; after which, she tore her vest, uncovered her head, and dishevelled her hair, and went in to the lady Zobeide, shrieking and weeping. When the lady Zobeide, therefore, beheld her in this condition, she said to her, What is this state in which I see thee, and what hath happened unto thee, and what hath caused thee to weep? And Nouzatalfuad wept and shrieked, and said, O my mistress, may thy head long survive Abon-Hassan the Wag; for he is dead. And the lady Zobeide mourned for him, and said, Poor Abon-Hassan the Wag! Then after weeping for him a while, she ordered the female Treasurer to give to Nouzatalfuad a hundred pieces of gold, and a piece of silk, and said, O Nouzatalfuad, Go, prepare his body for burial, and convey it forth. So she took the hundred pieces of gold, and the piece of silk, and, returning to her abode, full of joy went in to Abon-Hassan, and acquainted him with what had happened to her; upon which he arose and rejoiced, and girded his waist and danced, and took the hundred pieces of gold, with the piece of silk, and laid them up.

He then extended Nouzatalfuad, and did with her as she had done

Nouzatalfuad telling her story to the Lady Zobeide.

with him; after which, he tore his vest and plucked his beard and disordered his turban, and ran without stopping until he went in to the Caliph, who was in his hall of judgment; and in the condition above described, he beat his bosom. So the Caliph said to him, What hath befallen thee, O Abon-Hassan? And he wept, and said, Would that thy boon-companion had never been, nor his hour come to pass! The Caliph therefore said to him, Tell me. He replied, May thy head long survive, O my lord, Nouzatalfuad! And the Caliph exclaimed, There is no deity but God! — and struck his hands together. He then consoled Abon-Hassan, and said to him, Mourn not: I will give to thee a concubine in her stead. And he ordered his Treasurer to give him a hundred pieces of gold, and a piece of silk. The Treasurer therefore did as he was commanded, and the Caliph said to Abon-Hassan, Go prepare her corpse for burial, and convey it forth, and make a handsome funeral for her. And he took what the Caliph gave him, and went to his abode joyful, and going in to Nouzatalfuad, said to her, Arise; for our desire is accomplished. She therefore arose, and he put before her the hundred pieces of gold and the piece of silk. So she rejoiced; and they put these pieces of gold on the other pieces, and the piece of silk on the former one, and sat conversing, and laughing at each other.

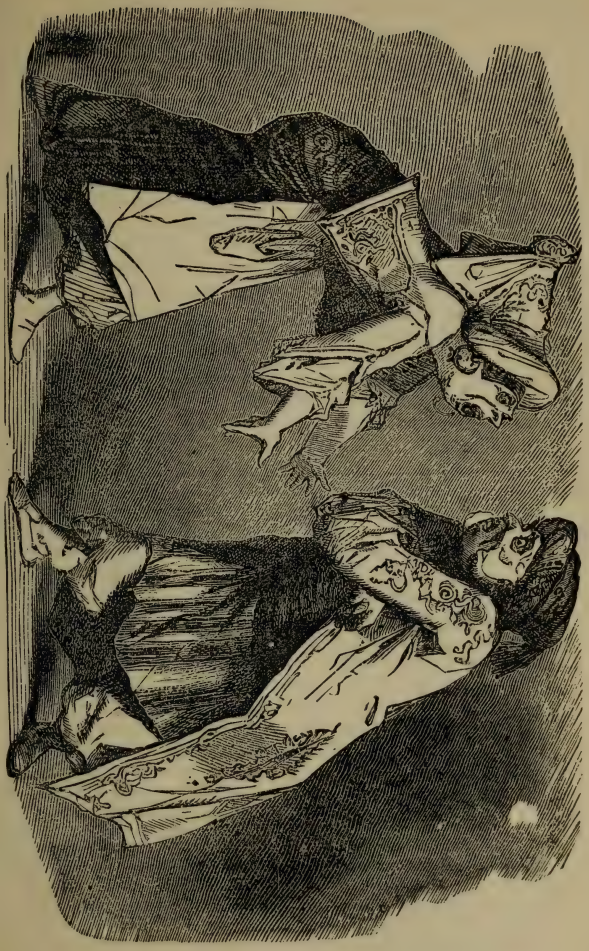
The Caliph, having dismissed his council, went in to the lady Zobeide to console her for the loss of her female slave. He found her weeping, and said to her, May thy head long survive thy slave-girl, Nouzatalfuad! But she replied, Mayest thou long survive thy boon-companion, Abon-Hassan, the Wag, for he is dead. The Caliph informed her that she was mistaken; that Abon-Hassan was alive, but his wife was dead. She, however, maintained the contrary, and, becoming excited, they laid a wager about it, and sent Mesrour, the eunuch to ascertain which of the two was dead. Now, when Abon-Hassan saw Mesrour coming, he knew immediately the cause, and directed his wife to extend herself as if dead, so that the Caliph might believe his assertion.

Nouzatalfuad extended herself, and Abon-Hassan covered her with her veil, and sat down at her head weeping. Mesrour came in, and seeing Nouzatalfuad laid out as if dead, went up to her and uncovered her face, exclaiming, May Allah have mercy upon her! our sister Nouzatalfuad is dead! He then returned and informed the Caliph, who, thereupon, laughed at the lady Zobeide, and jeered at her for having lost her wager. The lady Zobeide became enraged, and abused Mesrour and the Caliph, saying that the eunuch had not spoken the truth.

The lady Zobeide then called an old woman, a confidential slave, and said to her, Repair quickly to the house of Nouzatalfuad, and see who is dead, and delay not thy return. So the old woman ran without ceasing until she entered the street where Abon-Hassan dwelt, who, as soon as he saw her, was aware that she came from the lady Zobeide, and that the Caliph and his wife had quarrelled about the matter. He therefore stretched himself out as if dead, and Nouzatalfuad sat down at his head, and dishevelled her hair, and mourned for him; saying to the old woman when she came in, See what hath befallen me! Abon-Hassan hath died and left me solitary! And the old woman told her that Mesrour had informed the Caliph that Abon-Hassan was alive and well, and the Caliph and the lady Zobeide had quarrelled in consequence, and she had been sent to see who was dead. Then the old woman consoled her, and went forth from her, running until she went in to the lady Zobeide, to whom she related her story. But Mesrour said, Verily this old woman lieth, for I saw Abon-Hassan alive and in good health, and Nouzatalfuad was lying dead. The old woman replied, It is thou who liest. Mesrour rejoined, None lieth but thee, O ill-omened old woman, and thy lady believeth thee, for she is disordered in mind. And upon this, the lady Zobeide cried out at him, enraged at him and at his words; and she wept.

At length the Caliph said to her, I lie, and my eunuch lieth, and thou liest, and thy female slave lieth. The right course, in my opinion, is this, that we four go together to see who among us speaketh truth. They all four arose, laying wagers with each other, and went forth, and walked from the gate of the palace until they entered the gate of the street in which dwelt Abon-Hassan the Wag, when Abon-Hassan saw them, and said to his wife Nouzatalfuad, In truth, everything that is slippery is not a pancake, and not every time that the jar is struck doth it escape unbroken. It seemeth that the old woman hath gone and related the story to her lady, and acquainted her with our case, and that she hath contended with Mesrour the eunuch, and they have laid wagers respecting our death: so that the Caliph and the eunuch and the lady Zobeide and the old woman have all four come to us.—And upon this Nouzatalfuad arose from her extended position, and said, What is to be done? Abon-Hassan answered her, We will both feign ourselves dead, and lay ourselves out, and hold in our breath. And she assented to his proposal.

They both stretched themselves along, bound their feet, closed their eyes, and held in their breath, lying with their heads in the direc-



"It is thou who liest!" (Page 380.)

tion of the Kebla, and covered themselves with the veil. Then the Caliph and Zobeide and Mesrour and the old woman entered the house of Abon-Hassan the Wag, and found him and his wife extended as if they were dead. And when the lady Zobeide saw them, she wept, and said, They continued to assert the death of my female slave until she actually died; but I imagine that the death of Abon-Hassan so grieved her that she died after him in consequence of it. The Caliph, however, said, Do not prevent me with thy talk and assertions; for she died before Abon-Hassan.—But the lady Zobeide replied in many words, and a long dispute ensued between them.

The Caliph then seated himself at the heads of the two pretended corpses, and said, By the tomb of the Apostle of Allah (God favour and preserve him!), and by the tombs of my ancestors, if any one would acquaint me which of them died before the other, I would give him a thousand pieces of gold. And when Abon-Hassan heard these words of the Caliph, he quickly rose and sprang up, and said, It was I who died first, O Prince of the Faithful. Give me the thousand pieces of gold, and so acquit thyself of the oath that thou hast sworn.—Then Nouzatalfuad arose and sat up before the Caliph and the lady Zobeide, who rejoiced at their safety. But Zobeide chid her female slave. The Caliph and the lady Zobeide congratulated them both on their safety, and knew that this pretended death was a stratagem for the purpose of obtaining the gold: so the lady Zobeide said to Nouzatalfuad, Thou shouldst have asked of me what thou desiredst without this proceeding, and not have tortured my heart on thine account.—I was ashamed, O my mistress, replied Nouzatalfuad.—But as to the Caliph, he was almost senseless from laughing, and said, O Abon-Hassan, thou hast not ceased to be a wag, and to do wonders and strange acts. Abon-Hassan replied, O Prince of the Faithful, this stratagem I practised in consequence of the dissipation of the wealth that I received from thy hand; for I was ashamed to ask of thee a second time. When I was alone, I was tenacious of wealth; but since thou hast married me to this female slave who is with me, if I possessed all thy wealth I should make an end of it. And when all that was in my possession was exhausted, I practised this stratagem, by means of which I obtained from thee these hundred pieces of gold, and piece of silk, all of which are an alms of our lord. And now make haste in giving me the thousand pieces of gold, and acquit thyself of thine oath.

At this the Caliph and the lady Zobeide both laughed, and after they had returned to the palace, the Caliph gave to Abon-Hassan the thousand pieces of gold, saying to him, Receive them as a gratuity on account of thy safety from death. In like manner also the lady Zobeide gave to Nouzatalfuad a thousand pieces of gold, saying to her the same words. Then the Caliph allotted to Abon-Hassan an ample salary and ample supplies, and he ceased not to live with his wife in joy and happiness, until they were visited by the terminator of delights, and the separator of companions, the devastator of palaces and houses, and the replenisher of the graves.

CHAPTER XIII.

Commencing with part of the Two Hundred and Eighty-fifth Night, and ending with part of the Two Hundred and Ninety-fourth.

THE STORY OF MAHOMED ALI THE JEWELLER, OR THE FALSE CALIPH.

It is related that the Caliph Haroun Alrashid was troubled one night with an exceeding restlessness, in consequence of which he summoned his Vizier Giafar the Barmecide, and said to him, My bosom is contracted, and I desire this night to amuse myself in the streets of Bagdad, and to observe the employments of the people; but on the condition that we disguise ourselves in the garb of merchants, so that no one may know us. And the Vizier replied, I hear and obey. They arose immediately, and having pulled off the magnificent apparel with which they were then clad, put on the attire of merchants. And they were three; the Caliph, and Giafar, and Mesrour the Executioner.

They walked from place to place until they arrived at the Tigris, when they saw an old man sitting in a boat; and approaching him, they saluted him, and said to him, O sheikh, we desire of thy favour and kindness that thou wouldst amuse us in this thy boat, and take this piece of gold as thy hire. But the sheikh said, Who is he that can amuse himself here? For the Caliph Haroun Alrashid embarketh every night on the river Tigris on board a small vessel, attended by a crier, who proclaimeth and saith, O all ye companies of men, great and small, noble and plebeian, young men and youths, whosoever embarketh in a vessel and traverseth the Tigris, I will strike off his head, or hang him upon the mast of his vessel! — Ye have now almost encountered him: for his bark is approaching. — So the Caliph and Giafar said, O sheikh, take these two pieces of gold, and convey us into one of those arches, that we may remain there until the bark of the Caliph hath passed. And the sheikh replied, Give me the gold, and our reliance be upon God, whose name be exalted! He took the gold, set his boat afloat with them, and proceeded a little way; and lo, the bark approached from the bosom of the Tigris, and in it were lighted candles and cressets. The sheikh therefore said to them, Did I not tell you that the Caliph passed along the river

every night? Then he began to say, O excellent Protector, remove not the veils of thy protection! He conveyed them into an arch, and spread a black cloth over them; and they gratified their curiosity by gazing at the spectacle from beneath the cloth. They beheld at the head of the bark a man having in his hand a cresset of red gold, in which he was burning aloes-wood: he wore a vest of red satin; upon one of his shoulders was a piece of yellow embroidered stuff; upon his head a muslin turban; and upon his other shoulder a bag of green silk full of aloes-wood, from which he supplied the cresset with fuel instead of using common firewood. They saw likewise another man, at the stern of the bark, clad as the former one, and having in his hand a similar cresset. And there were also in the bark two hundred mamlouks, standing on the right and left; and in it was placed a throne of red gold, upon which was sitting a handsome young man, like the moon, clad in a dress of black, with embroidery of yellow gold. Before him was a man resembling the Vizier Giafar, and at his head stood a eunuch like Mesrour, with a drawn sword in his hand. And they saw moreover twenty boon-companions.

And the Caliph said, O Vizier, this is such a thing that if I heard of it I could not believe it; but I have beheld it with my eyes. He then said to the owner of the boat in which they were sitting, Take, O sheikh, these ten pieces of gold, and convey us towards them, for they are in the light, and we are in the dark; so we shall see them, and amuse ourselves by observing them, and they will not see us. The sheikh therefore took the ten pieces of gold, and, steering his boat towards them, proceeded in the gloom that surrounded the bark of the False Caliph, until they arrived at the gardens, where they beheld a walled enclosure. At this enclosure the bark of the False Caliph anchored; and lo, young men were standing there, with a mule saddled and bridled; and the False Caliph, having landed, mounted the mule, and proceeded in the midst of the boon-companions; the cresset-bearers vociferating, and the household attendants busying themselves in performing their several services for the False Caliph.

Haroun Alrashid then landed, together with Giafar and Mesrour, and they made their way through the midst of the mamlouks, and walked on before them. But the cresset-bearers, looking towards them, and beholding three persons, whose dress was that of the merchants, and who appeared to be strangers, were displeased with them and they made a sign, and caused them to be brought before the False Caliph, who, when he saw them, said to them, How came ye to this place, and what brought you at this time? So they answered, O our lord, we are a party of foreign merchants: we arrived this day and came forth to-night to walk, and lo, ye approached, and these persons came and laid hold upon us, and placed us before thee. This is our story. — And the False Caliph replied, No harm shall befall you, as ye are strangers: but had ye been of Bagdad I had struck off your heads. Then looking towards his Vizier, he said to him, Take these persons with thee; for they are our guests this night. And the Vizier replied, I hear and obey, O our lord. After this,

the False Caliph proceeded, and they with him, until they arrived at a lofty and grand palace.

The False Caliph, having entered, together with the company, proceeded and seated himself upon a throne of jewelled gold, upon which was a prayer-carpet of yellow silk: and when the boon-companions had taken their seats, and the executioner had stationed himself before his master, the servants spread the table, and the party ate. The dishes were then removed, and the hands were washed, and the attendants brought the wine service. The bottles and the cups were arranged, and the wine circulated.

The False Caliph had in his hand a rod, and he struck a round cushion with it; whereupon a door opened, and there came forth from it a eunuch bearing a throne of ivory inlaid with brilliant gold, and followed by a damsel of surpassing beauty and loveliness and elegance and consummate grace. The eunuch placed the throne, and the damsel seated herself upon it, resembling the sun shining forth in the clear sky. In her hand was a lute of Indian manufacture, and she placed it in her lap, and leaning over it as the mother leaneth over her child, sang to it. But first, with emotion, she played over four-and-twenty airs, so that she astonished the minds of her hearers.

And when the False Caliph heard the verses sung by the damsel, he uttered a great cry, and rent the dress that was upon him to the skirt; whereupon a curtain was let down over him, and the attendants brought him another dress, more handsome than the former one, and he put it on.

After this, he resumed his former state with his boon-companions, and the cups circulated; and when the cup came to him, he struck the round cushion as before; whereupon the door opened and a page came forth from it with a throne, and behind him was a damsel. He set the throne for her, and she seated herself upon it, and, taking the lute, tuned it, and again sang. And the False Caliph, when he had heard the damsel's song, again uttered a great cry, tore the clothes that were upon him, and fell down in a fit; upon which the attendants would have let fall the curtain over him as usual; but its cords were immovable; and Haroun Alrashid, looking towards the young man, beheld upon his body the marks of beating with sticks. Then the attendants let down the curtain over their master, and brought him another suit of clothing; and after he had put it on, he composed himself on his seat as at first, with his boon-companions. The cups then circulated among them again, and the wine was pleasant to them, and Alrashid, addressing his Vizier, said, O Giafar, inquire of him respecting the marks of the beating upon his sides, that we may see what he will say in his answer. Giafar replied, Hasten not, O our lord, but soothe thy mind; for patience is more becoming. The Caliph, however, said, By my head, and by the tomb of Abbas, if thou ask him not, I will assuredly stop thy breath. And upon this, the young man looked towards the Vizier and said, What is the matter with thee and thy companion, that ye are whispering together? Acquaint me with the subject of your con-

versation.—Giafar answered, It is good. But the young man replied, I conjure thee by Allah that you tell me your story, and conceal from me nothing of your affair. So the Vizier said, O my lord, he saw upon thy sides the marks occasioned by whips and sticks, and he wondered thereat extremely, and said, How can the Caliph be beaten? And he desireth to know the cause.—And when the young man heard this, he smiled, and said, Know that my story is extraordinary, and my case is wonderful; if it were engraved upon the understanding, it would be a lesson to him who would be admonished. Then he groaned, and said:—

Know, O my lords, that I am not the Prince of the Faithful, but that I have only called myself by this title to obtain what I desire from the sons of the city. In truth, my name is Mahomed Ali the son of Ali the jeweller. My father was of the higher order of society, and he died, and left to me great wealth, in gold and silver, and pearls and coral, and rubies and chrysolites and other jewels, as well as landed property, baths and fields, and gardens, and shops and ovens, and male black slaves, and female slaves and pages. And it happened one day, that I was sitting in my shop, with my servants and dependants around me, and lo, a damsel approached, mounted upon a mule, and attended by three other damsels, like moons; and when she came up to me, she alighted at my shop, and seating herself with me, said to me, Art thou Mahomed the Jeweller? I answered her, Yes, I am he, thy mamlouk and thy slave. And she said, Hast

The lady Duma examining the Necklace.

thou a necklace of jewels suitable to me?—O my mistress, I answered, what I have I will exhibit to thee and place before thee; and if any of them please thee, it will be of the good fortune of the mamlouk; and if none of them please thee, of his ill luck. I had a hundred necklaces of jewels, and I exhibited to her all of them: but none of those pleased her, and she said, I desire better than I have seen. Now I had a small necklace which my father had bought for a hundred thousand pieces of gold, and the like of it existed not in the possession of any one among the great Sultans: so I said to her, I have yet a necklace of fine stones and jewels, the like of which no one of the great or of the small possesseth. And she replied, Show it to me. And when she saw it, she said, This is the thing that I desire, and it is what I have wished for all my life. Then she said to me, What is its price? I answered her, Its price to my father was a hundred thousand pieces of gold. And she replied, And thou shalt have five thousand pieces of gold as profit. I said, O my mistress, the necklace and its owner are at thy service, and there is no opposition on my part. But she replied, Thou must receive a profit, and thou wilt still be entitled to abundant thanks. She then immediately arose, quickly mounted the mule, and said to me, O my master, in the name of Allah, do me the favour to accompany us, that thou mayest receive the price; for this day is to us like milk.

I arose and closed my shop, and followed her until we arrived at the house. It was a beautiful mansion,—its door being adorned with gold and silver and ultramarine. The damsel went into the house, and I sat down upon a bench at the door, waiting until the money-changer should come. Presently a damsel came forth, and invited me to enter and seat myself at the door of the saloon to receive my money. I did so; and lifting up my eyes I beheld seated upon a throne of gold the damsel who had purchased the necklace. When she beheld me, she arose and came to me, saying to me, O light of my eye, I am a virgin whom no man hath approached, and I desire thee to marry me. I am the lady Dunia, the daughter of Yahya, the son of Kaled the Barmecide, and my brother is Giafar, the Vizier of the Caliph. I was intoxicated with love, and drew her toward me, and kissed her on the forehead. She then said, The disposal of myself is in my own power, and I desire to be thy wife, and thou shalt be my husband.

She then called for the Cadi and the witnesses, and busily occupied herself in preparing; and when they came, she said to them, Mahomed Ali the son of Ali the Jeweller hath demanded me in marriage, and given me this necklace as my dowry; and I have accepted his proposal, and consented. So they performed the contract of my marriage to her, and I took her as my wife. And after this she caused the wine vessels to be brought, and the cups circulated in the most agreeable and perfect order; and when the wine penetrated into our heads, she ordered a damsel, a lute-player, to sing. She therefore did so, and others sang after her, one after another, until ten damsels had sung.

I resided with her a whole month, abandoning my shop and

Cadi performing the Marriage Contract.

family and home: and she said to me one day, O light of the eye, O my master, I have determined to-day to visit the bath, and do thou remain upon this couch, and not move from thy place until I return to thee. She conjured me to do so, and I replied, I hear and obey. Then she made me swear that I would not move from my place, and, taking her female slaves with her, went to the bath. And by Allah, O my brothers, she had not arrived at the end of the street when the door was opened, and an old woman entered and told me the lady Zobeide desired to see me. I immediately arose and went with her; and coming before the lady Zobeide, she congratulated me on my union with the lady Dunia. I played on the lute and sang to her, and then kissed the ground before her, and went forth and proceeded to the house from which I came out. I entered, and coming to the couch, I found that the lady Dunia had returned from the bath, and she was sleeping upon the couch. I therefore seated myself at her feet, and pressed them with my hands; whereupon she opened her eyes, and, seeing me, drew up her feet, and kicked me down from the couch, and said, O traitor, thou hast violated thine oath, and perjured thyself. Thou gavest me a promise that thou wouldst not move from thy place, and thou hast broken thy promise, and gone to the lady Zobeide. By Allah, were it not for my fear of disgracing myself, I would demolish her palace over her head! — She then said to her black slave, O Sawab, arise, and strike off the head of this lying traitor; for we have no further need of him. So the slave

advanced, and having torn a strip from his skirt, bound my eyes with it, and was about to strike off my head. But the female slaves, great and small, came to her and said, O our mistress, this is not the first who hath been guilty of a fault, and he knoweth not thy temper, nor hath he committed an offence that requireth his slaughter. And upon this she said, By Allah, I must cause him to bear some mark of my resentment. Accordingly she gave orders to beat me, whereupon they beat me on my sides, and these scars which ye have beheld are the result. After that, she commanded that I should be turned out; and they took me forth to a distance from the mansion, and threw me down.

I raised myself, and walked on by a few steps at a time until I arrived at my abode, when I caused a surgeon to be brought, and showed him the wounds occasioned by the beating; and he treated me with kindness, and applied himself to my cure. And when I recovered, and had entered the bath, and my pains and disorders had ceased, I went to the shop, and, taking all the goods that it contained, sold them, and with their united price I bought for myself four hundred mamlouks, such as no King ever collected; and every day two hundred of them rode forth with me. I also made this bark, for the construction of which I expended five thousand pieces of gold; and I called myself the Caliph, appointing each of my servants to the office of some one of the dependants of the Caliph, and equipping him in his costume, and proclaimed, Whosoever amuseth himself upon the Tigris, I will strike off his head without delay. Thus I have continued to do for a whole year; but I have heard no tidings of the damsel, nor seen any trace of her.

Then the young man lamented, and poured forth tears, and recited verses. And when Haroun Alrashid heard his words and knew his transport and ardour and desire, his mind was disturbed with sorrow for him, he was lost in wonder, and he said, Extolled be the perfection of God, who appointeth for everything a cause! — Then they begged leave of the young man to depart; and he gave them permission; Alrashid determining to do him justice, and to treat him with the utmost munificence. The Caliph returned to the palace, and the next morning summoned the young man before him, and ordered him to relate to him the events of the previous night.

So the young man began to relate to him the events which had happened to him from first to last. And the Caliph, knowing that the young man was enamoured, and parted from the object of his passion, said to him, Dost thou desire me to restore her to thee?—This, answered the young man, will be an instance of the abundant beneficence of the Prince of the Faithful. And thereupon the Caliph, looking towards the Vizier, said to him, O Giafar, bring to me thy sister, the lady Dunia, the daughter of the Vizier Yahya the son of Kaled. So Giafar replied, I hear and obey. He brought her immediately; and when she stood before him, the Caliph said to her, Knowest thou who is this? — O Prince of the Faithful, she said, how should women have knowledge of men? And the Caliph smiled, and said to her, O Dunia, this is thy lover, Mahomed Ali the

son of the Jeweller: we have become acquainted with the case, and heard the story from its beginning to its end, and understood what was public and what was private of it; and the thing is not concealed, though it was veiled.—O Prince of the Faithful, she replied, it was written in the book [of God's decrees], and I beg forgiveness of God the Great for the actions committed by me, and request of thy goodness that thou wilt pardon me. And upon this the Caliph laughed, and, having summoned the Cadi and the witnesses, renewed the contract of her marriage to her husband Mahomed Ali the son of the Jeweller; and there resulted to them the utmost felicity; and to the envious, mortification. The Caliph also made the young man one of his boon-companions; and he and his wife continued in happiness and delight and cheerfulness until they were visited by the terminator of delights and the separator of companions.

CHAPTER XIV.

Commencing with part of the Three Hundred and Eighth Night, and ending with part of the Three Hundred and Twenty-seventh.

THE STORY OF ALI SHIR AND ZUMROUD.

THERE was, in ancient times, a certain merchant in the land of Khorassan, whose name was Majdal-din, and he had great wealth, and black slaves and mamlouks and pages; but he had attained to the age of sixty years, and had not been blessed with a son. After this, however, God (whose name be exalted!) blessed him with a son, and he named him Ali Shir.

When this boy grew up, he became like the full moon; and when he had attained to manhood, and was endowed with every charm, his father fell sick of a fatal disease. So he called his son and said to him, O my son, the period of death hath drawn near, and I desire to give thee a charge.—And what is it, O my father? said the young man. He answered, I charge thee that thou be not familiar with any one among mankind, and that thou shun what may bring injury and misfortune. Beware of the evil associate; for he is like the blacksmith: if his fire burn thee not, his smoke will annoy thee.

This is my charge to thee, and do thou keep it before thine eyes; and may God supply my place to thee! — Then he fainted, and remained a while silent; after which he recovered his senses, and begged forgiveness of God, pronounced the professions of the faith, and was admitted to the mercy of God, whose name be exalted.

His son wept for him and lamented. He made becoming preparations for his burial; great and small walked in his funeral-procession, the reciters of the Koran recited around his bier, and his son omitted not the performance of any honour that was due to the deceased. They then prayed over him and interred him.

His son Ali Shir grieved for him violently, and observed the ceremonies of mourning for him in the manner usual at the death of persons of distinction. He remained mourning for his father until his mother died a short time after him; when he did with the corpse of his mother as he had done with that of his father. And after this, he sat in the shop to sell and buy, and associated with no one of the creatures of God (whose name be exalted!), conforming to the charge of his father.

Thus he continued to do for the space of a year; but after the expiration of the year, the sons of the licentious women obtained access to him by stratagems, and became his companions, so that he inclined with them unto wickedness, and declined from the path of rectitude; he drank wine by cupfuls, and to the beauties morning and evening he repaired; and he said within himself, My father hath amassed for me this wealth, and if I dispose not of it, to whom shall I leave it?

He ceased not to squander his wealth night and day until he had expended the whole of it and was reduced to poverty. Evil was his condition, and disturbed was his mind, and he sold the shop and the dwellings and other possessions; and after that, he sold his clothes, not leaving for himself more than one suit. He awoke one morning, and found himself without anything to eat, and he arose and went to the market of the merchants to dissipate his grief. Observing a crowd of persons, he went up to it to ascertain the cause, and found a broker about to sell a lovely, graceful and elegant slave-girl named Zumroud. So he said to himself, I will not depart until I know to what sum the price of this damsel will amount, and see who will purchase her.

The broker having stationed himself at the head of the damsel, then said, O merchants; O possessors of wealth! who will open the bidding for this damsel, the mistress of moon-like beauties, the precious pearl, Zumroud the curtain-maker, the object of the seeker's wishes, and the delight of the desirer? Open the bidding; for the opener is not obnoxious to blame or reproach!—And one of the merchants said, Let her be mine for five hundred pieces of gold. Another said, And ten. And a sheikh, named Rashideddin, who had blue eyes, and a foul aspect, said, And a hundred. Another then said, And ten. And the sheikh said, For a thousand pieces of gold. And upon this the tongues of the merchants were tied, and they were silent. The broker therefore consulted the damsel's owner; but he said, I am under an oath that I will not sell her save unto him whom she will choose: so consult her. The broker accordingly came to her and said, O mistress of moon-like beauties, this merchant desireth to purchase thee. And she looked at him, and, seeing him to be as we have described, she said to the broker, I will not be sold to a sheikh whom old age hath reduced to a most evil condition.

The broker therefore said to her, O my mistress, see who among the persons here present pleaseth thee, and say which he is, that I may sell thee to him. So she looked at the ring of merchants, and as she examined their physiognomies, one after another, her eye fell upon Ali Shir. The sight of him occasioned her a thousand sighs, and her heart became enamoured of him; for he was of surprising loveliness, and more bland than the Northern zephyr; and she said, O broker, I will not be sold to any but to this my master, with the comely face and surpassing figure, and commanding and graceful bearing, of whom one of his describers hath thus said:—They displayed thy lovely face, and then blamed the person who was tempted. If they had desired to protect me, they had veiled thy beautiful countenance.—None then shall possess me but he: for his cheek is smooth, and the moisture of his mouth is like the fountain of Paradise, a cure for the sick, and his charms perplex the poet and the prose-writer. The person with the curling hair, and the rosy cheek, and the enchanting glance. Her owner then said to him, Sell her to whomsoever she chooseth.

Accordingly the broker returned to Ali Shir, and, having kissed his hands, said, O my master, purchase this damsel! for she hath made choice of thee. And he described her to him, telling him what she knew, and said to him, Happy will be thy lot if thou purchase her; for He who is not sparing of his gift hath bestowed her upon thee. But Ali Shir returned him no answer. So the damsel said, O my master, and beloved of my heart, wherefore wilt thou not purchase me? Purchase me for what thou wilt, and I will be a means of good fortune to thee.—And he raised his head towards her, and said, Is a person to be made by force to purchase? By Allah, I possess not either white or red, either a piece of silver or a piece of gold. So see for thyself some other desirous customer. And when she knew that he had nothing, she said to him, Take my hand, as though thou wouldst examine me in a by-lane. He therefore did so; and she took forth from her pocket a purse containing a thousand pieces of gold, and said to him, Weigh out from it nine hundred as my price, and retain the remaining hundred in thy possession, as it will be of use to us.

So he did as she desired him. He purchased her for nine hundred pieces of gold, and having paid her price from that purse, repaired with her to the house. And when she arrived there, she found that the house presented plain, clear floors; having neither furniture nor utensils in it. She therefore bought furniture and utensils for the house, and food necessary for their subsistence. She then purchased a piece of silk for a curtain, and gold and silver thread, and silk of seven different colors.

The love of each became fixed in the heart of the other, and on the following morning the damsel took the curtain, and embroidered it with coloured silks, and ornamented it with the gold and silver thread She worked a border to it, with the figures of birds, and represented around it the figures of wild beasts, and there was not a wild beast in the world that she omitted to portray upon it.

Zumroud Embroidering.

She continued working upon it for eight days; and when it was finished, she cut it and glazed it, and then gave it to her master, saying to him, Repair with it to the market, and sell it for fifty pieces of gold to a merchant, and beware of selling it to any one passing along the street, because that would be a cause of separation between me and thee; for we have enemies who are not unmindful of us. And he replied, I hear and obey. He repaired with it to the market, and sold it to a merchant as she had desired him: after which he bought another piece of silk, together with the silk thread, and the gold and silver thread as before, and what they required of food, and, having brought these things to her, gave her the rest of the money. And every eight days she gave him a curtain to sell for fifty pieces of gold.

Thus she continued to do for the space of a whole year. And after the expiration of the year, he went to the market with the curtain as usual, and gave it to the broker; and there met him a Christian, who offered him sixty pieces of gold. He refused to sell it to him; but the Christian ceased not to increase the sum until he offered him a hundred pieces of gold, and he bribed the broker with ten pieces of gold. So the broker returned to Ali Shir, and informed him of the price that had been offered. Ali Shir sold the curtain to the Christian, and departed to his home. But the Christian followed him, and when Ali Shir arrived at his abode, the Christian importuned him for a mug of water. He complied with the request, upon

which the Christian asked him for something to eat, even if it were only a morsel of bread, or a biscuit and an onion. Ali Shir replied, There is nothing in the house.—But the Christian rejoined, O my lord, if there be nothing in the house, take these hundred pieces of gold, and bring us something from the market, though it be but a single cake of bread, that the bond of bread and salt may be established between me and thee. So Ali Shir said within himself, Verily this Christian is mad: I will therefore take of him the hundred pieces of gold, and bring him something worth two pieces of silver, and laugh at him. And the Christian said to him, O my master, I only desire something that will banish hunger, though it be but a stale cake of bread and an onion; for the best of provision is that which dispelleth hunger; not rich food.

Ali Shir therefore locked the saloon, and put the key in his pocket, and went to the market and purchased some provisions. He then returned to his house, and placed them before the Christian, who pressed Ali Shir to eat with him, saying, He who eateth not with his guest is baseborn. When Ali Shir heard these words, he sat and ate a little, and was about to take up his hand, when the Christian offered him a part of a banana, dipped in honey, in which he had slily put some powdered bhang. As soon as Ali Shir ate it, his head fell before his feet, and he became as though he had been a year asleep.

The Christian then arose and took the key of the saloon from the pocket of Ali Shir, and ran with it to his brother, Rashideddin, the decrepit old man who had wished to purchase Zumroud. Now this old man was an infidel at heart, but a Mahometan externally; and when Zumroud refused him and lampooned him, he complained to his brother, Barsum, the Christian, who employed this stratagem to get possession of her.

When Rashideddin was informed of what had occurred, he took the key and went to the house of Ali Shir, and seizing Zumroud, carried her off, leaving the key lying by the side of Ali Shir, in the passage—he being still in a state of insensibility. Rashideddin took her to his house, and taunted her with her helpless condition, beating her with the utmost cruelty; and when he was satisfied with beating her, he said to his eunuchs, Drag her by her feet, and throw her into the kitchen, and give her nothing to eat. She ceased not, however, to implore the aid of Mahomet, God's Apostle.—Such was her case.

Now as to Ali Shir, he continued lying asleep until the following day, when the intoxication occasioned by the bhang quitted his head, and he opened his eyes, and called out, saying, O Zumroud! But no one answered him. He therefore entered the saloon, and found the interior desolate, and the place of visitation distant: so he knew that this event had not happened unto him but through the Christian; and he yearned and wept, and sighed and complained, and recited verses. He repented when repentance was of no avail, weeping, and tearing his clothes; and he took two stones and went round about the city, beating his bosom with them, and crying, O Zumroud!

Then a female neighbour of his, who was an old woman, one of the

virtuous, said to him, O my son, may God preserve thee! When becamest thou mad?—And he answered her thus: They said, Thou ravest upon the person thou lovest. And I replied, The sweets of life are only for the mad. Drop the subject of my madness, and bring her upon whom I rave. If she cure my madness do not blame me. So his neighbour, the old woman, knew that he was a lover separated from his beloved; and she said, There is no strength nor power but in God, the High, the Great! O my son, I desire of thee that thou relate to me the story of thy calamity. Perhaps God may enable me to assist thee to overcome it, with his good pleasure.—He therefore told her all that had befallen him with Barsum the Christian, the brother of the magician who called himself Rashideddin; and when she knew that, she said to him, O my son, verily thou art excused. Then she poured forth tears, and said to him, O my son, arise now, and buy a crate, like the crates used by the goldsmiths, and buy bracelets and seal-rings and ear-rings, and other ornaments suited to women; and be not sparing of money. Put all those things into the crate; then bring the crate, and I will put it on my head, as a female broker, and I will go about and search for her in the houses until I obtain tidings of her, if it be the will of God, whose name be exalted!

Ali Shir rejoiced at her words, and kissed her hands. He then went quickly, and brought her what she desired; and when the things were made ready for her, she arose and attired herself in a patched gown, put over her head a honey-coloured kerchief, and taking in her hand a walking-staff, bore the crate about through the by-lanes, and to the houses, and ceased not to go about from place to place, and from quarter to quarter, and from by-street to by-street, until God (whose name be exalted!) guided her to the pavilion of the accursed Rashideddin the Christian, within which she heard a groaning. So she knocked at the door; whereupon a slave-girl came down and opened to her the door, and saluted her. And the old woman said to her, I have with me these trifles for sale. Is there among you any one who will buy aught of them?—The girl answered her, Yes:—and she took her into the house, and seated her. The female slaves then seated themselves around her, and each of them took something from her; and the old woman began to address them with courtesy, and to make the prices of the goods easy to them; so that they were delighted with her, on account of her kindness and the gentleness of her speech. Meanwhile, she looked round narrowly at the different quarters of the place, to discover the female whose groaning she had heard, and her eye fell upon her: so she treated the female slaves with additional favour and kindness; and, looking at the damsel whom she had heard groaning, she found her to be Zumroud, laid prostrate. She recognised her, and said to her, O my daughter, God preserve thee! God will dispel from thee thine affliction.—And she told her that she had come from her master Ali Shir, and made an agreement with her, that she (Zumroud) should, in the following night, listen for a sound; saying, Thy master will come to thee and stand by the stone seat of the pavilion,

and will whistle to thee; and when thou hearest him, do thou whistle to him, and let thyself down to him by a rope, and he will take thee and go. So the damsel thanked her for this.

The old woman then went forth, and, returning to Ali Shir, informed him of what she had done, and said to him, Repair this next night, at midnight, to such a quarter; for the house of the accursed is there, and its appearance is of such and such a description. Station thyself beneath his pavilion, and whistle: she will thereupon let herself down to thee, and do thou take her and depart whither thou wilt. He therefore thanked her for this: and having waited till the night became dark, and the appointed time arrived, he went to that quarter which she had described to him, where he saw the pavilion, and he knew it. And he seated himself upon a bench beneath it; but sleep overcame him, and he slept.—Glory be to Him who sleepeth not!—For a long time he had not slept, from the ecstacy of his passion: so he became like one intoxicated.

And while he was asleep, lo, a certain robber came forth that night, and went about the skirts of the city, to steal something; and destiny cast him beneath the pavilion of that Christian. So he went around it, but found no way of ascending and entering it; and he continued walking round it until he came to the bench, when he beheld Ali Shir asleep. And he took his turban; and when he had done so, immediately Zumroud looked forth, and, seeing him standing in the dark, imagined him to be her master. She therefore whistled to him, and the robber whistled to her; and she let herself down to him by the rope, having with her a pair of saddle-bags full of gold. So when the robber saw this, he said within himself, This is no other than a wonderful thing, occasioned by an extraordinary cause. He then took up the saddle-bags, and took Zumroud upon his shoulders, and went away with both like the blinding lightning; whereupon the damsel said to him, The old woman told me that thou wast infirm on my account; but lo, thou art stronger than the horse. And he returned her no answer. So she felt his face, and found that his beard was like the broom of the public bath; as though he were a hog that had swallowed feathers, and their down had come forth from his throat. And she was terrified at him and said to him, What art thou? He answered her, O wench, I am the sharper Jawan the Kurd, of the gang of Ahmad El-Denef: we are forty sharpers, all of whom will this night receive thee as their slave. And when she heard his words, she wept, and slapped her face, knowing that fate had overcome her, and that she had no resource but that of resignation to the will of God, whose name be exalted! She therefore endured with patience, and committed herself to the disposal of God (whose name be exalted!), and said, There is no deity but God! Each time that we are delivered from anxiety, we fall into greater anxiety.

He ran on with the damsel without stopping until he deposited her with his mother, to whom he said, Take care of her till I return to thee in the morning. And having said this, he departed. So Zumroud said within herself, Why am I thus careless about liberat-

ing myself by some stratagem? Wherefore should I wait until these forty men arrive? — Then she looked towards the old woman, the mother of Jawan the Kurd, and said to her, O my aunt, wilt thou not arise and go with me without the cavern, that I may dress thy hair in the sun? — Yea, by Allah, O my daughter, answered the old woman; for of a long time I have been far from the public bath; these hogs incessantly taking me about from place to place. So Zumroud went forth with her, and continued the operation until the old woman fell asleep; whereupon Zumroud arose, and clad herself in the clothes of a trooper whom Jawan the Kurd had killed, and, having bound his sword at her waist, and put on his turban, so that she appeared like a man, mounted the horse, and took the saddle-bags full of gold with her, saying, O kind Protector, protect me, I conjure thee by the dignity of Mahomet; God favour and preserve him! Then she said within herself, If I go to the city, perhaps some one of the family of the trooper may see me, and no good will happen unto me. So she refrained from entering the city, and proceeded over the bare desert, with the saddle-bags and the horse, eating of the herbs of the earth, and feeding the horse of the same, and drinking and giving him to drink of the waters of the rivers for the space of ten days.

And on the eleventh day she approached a pleasant and secure city, established in prosperity; the winter had departed from it with its cold, and the spring had come with its flowers and its roses; its flowers were gay and charming to the sight, its rivers were flowing, and its birds were warbling. Now when she came to this city, and approached its gate, she found there the troops and the Emirs and the chiefs of its inhabitants; and she wondered when she saw them thus collected, and said within herself, The people of this city are assembled at its gate, and there must be some cause for this. She then proceeded towards them; and when she drew near to them, the troops hastened forward to meet her, and, having alighted, kissed the ground before her, and said, God aid thee, O our lord the Sultan! The great officers arranged themselves in ranks before her, and the troops ranged the people in order, and exclaimed, God aid thee, and make thine arrival a blessing to the Mahometans, O Sultan of all creatures! God establish thee, O King of the age, and incomparable one of the age and time! — So Zumroud said to them, What is your story, O ye people of this city? The chamberlain answered, Verily he who is not sparing of his benefits hath bestowed favour upon thee, and made thee Sultan over this city, and ruler over the necks of all whom it containeth. Know that it is the custom of the inhabitants of this city, when their King dieth, and hath left no son, for the troops to go forth without the city, and to remain three days; and whatsoever man arriveth by the way by which thou hast come, they make him Sultan over them. And praise be to God who hath directed unto us a man of the sons of the Turks, of comely countenance; for had one of less consideration than thyself come unto us, he had been Sultan.

Now Zumroud was a person of judgment in all her actions; so

she said, Think me not one of the common people among the Turks: nay, I am of the sons of the great. And when she was seated on the throne, she gave orders to open the treasuries; and they were opened, and she bestowed presents upon all the troops; whereupon they offered up prayers for the continuance of her reign; and the people, and all the inhabitants of the provinces, acknowledged her authority.

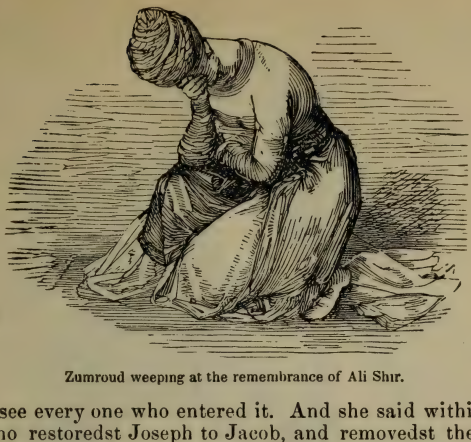
For a year she sat upon the throne of her kingdom, and heard no tidings of her master, nor discovered any trace of him. And upon this she was disquieted, and her disquietude becoming excessive, she summoned the Viziers and Chamberlains, and commanded them to bring to her the geometricians and builders, and gave orders that they should make for her, beneath the palace, a horse-course a league in length and a league in breadth. So they did as she commanded them in the shortest time, and the horse-course was agreeable to her desire. And when it was finished, she descended into it. A great pavilion was pitched for her in it, chairs were arranged for the Emirs, and she gave orders to spread in that horse-course a long table covered with all kinds of rich viands; and they did as she commanded. Then she ordered the lords of the empire to eat; and they ate; after which she said to the Emirs, I desire when the new month commenceth, that ye do thus, and proclaim in the city, that no one shall open his shop, but that all the people shall come and eat of the King's banquet; and whosoever of them acteth contrary to this order shall be hanged at the door of his house. So when the new month commenced, they did as she commanded them; and they continued to observe this custom until the commencement of the first month of the second year; when Zumroud descended into the horse-course, and the crier proclaimed, O all ye companies of men, whosoever openeth his shop or his magazine or his house shall be hanged immediately at the door of his abode: for it is incumbent on you that ye all come to eat of the King's banquet! And when the proclamation was ended, the table having been prepared, the people came in companies, and she ordered them to seat themselves at the table, to eat until they were satisfied of all the dishes. Accordingly, they sat and ate as she had commanded them, while she sat upon the throne of her kingdom looking at them; and every one at the table said within himself, The King is looking at none but me. They continued eating, and the Emirs said to the people, Eat ye, and be not ashamed; for the King liketh your doing so. They therefore ate until they were satisfied, and departed praying for the King; and some of them said to others, In our lives we have not seen a Sultan that loveth the poor like this Sultan. They prayed for length of life for her; and she returned to her palace, full of joy at the plan which she had devised, and said within herself, If it be the will of God (whose name be exalted!), by this means I shall obtain tidings of my master Ali Shir.

And when the second month commenced, she did the same, as usual. They prepared the table, and Zumroud descended and seated herself upon her throne, and ordered the people to sit and eat. And

while she was sitting at the head of the table, she saw Barsum the Christian, and Rashideddin, his brother, enter and seat themselves at the table, and, looking at a dish of rice with sugar sprinkled over it, Barsum arose and placed it before them, and they began to eat of it. Zumroud immediately ordered them to be seized and brought before her. She questioned them as to who they were, and what was the occasion of their entering the city. Barsum replied, My name is Ali, and I am a weaver, and I came to the city for the sake of traffic. And I, said Rashideddin, am called Rustum, and have no occupation, but am a poor dervish. But the queen ordered a geomantic tablet of brass to be brought, and a brass pen, and having made some marks with it upon the tablet, remained a while contemplating them; then raising her head, she said, O dogs of Christians, how dare ye lie unto kings. Your names are Barsum and Rashideddin, and you practise stratagems against the female slaves of the Faithful. So she gave orders to flay them alive, and stuff their skins, and hang them over the gate of the horse-course, and that their flesh and bones should be burnt and thrown into a pit, and covered with filth.

And when the third month commenced, the banquet was made ready, as usual; and the people all sat down to eat, but no one sat in the place opposite the dish of sweetened rice, for they remembered what had occurred to those who ate of it. Presently a stranger came hurrying in, and finding no other place empty, sat down there and helped himself to the rice. He had eaten but one morsel, when Zumroud ordered him to be brought before her, and demanded who he was. He answered, My name is Osman, I am a gardener by profession, and I came to this city in search of something I have lost. She again consulted the geomantic tablet, and replied, How darest thou lie to a King? Thy name is Jawan the Kurd, and thou art a robber by profession. Thou takest the property of men by iniquitous means, and slayeth the soul which God hath forbidden to be slain unless for a just cause. So she gave orders that he should be stretched upon the ground, and receive upon each foot a hundred lashes; and upon his body, a thousand lashes: and after that, that he should be flayed, and his skin stuffed with hards of flax: then, that a pit should be dug without the city, and his body be burnt in it, and dirt and filth be thrown upon his ashes. And they did as she commanded them. After this, she gave leave to the people to eat; and when they had finished and gone their ways, the Queen Zumroud went up into her palace, and said, Praise be to God, who hath appeased my heart by the punishment of those who wronged me! And she thanked the Creator of the earth and the heavens.

She continued for the whole of that month occupying herself by day in judging the people, and commanding and forbidding, and by night weeping and lamenting for the separation of her beloved Ali Shir; and when the next month commenced, she gave orders to spread the table in the horse-course as usual, and sat at the head of the people. They were waiting for her permission to eat, and the place before the dish of rice was vacant; and as she sat at the head of the table, she kept her eye fixed upon the gate of the horse-



Zumroud weeping at the remembrance of Ali Shir.

course to see every one who entered it. And she said within herself, O thou who restoredst Joseph to Jacob, and removedst the affliction from Job, favour me by the restoration of my master Ali Shir, by thy power and greatness: for thou art able to accomplish everything! O Lord of all creatures! O Guide of those who go astray! O Answerer of prayers! Hear my prayer, O Lord of all creatures! — And her supplication was not ended when there entered from the gate of the horse-course a person whose figure was like a branch of the Oriental willow; but he was of emaciated frame, and sallowness appeared in his countenance: he was the handsomest of young men, perfect in judgment, and in polite accomplishments. When he entered, he found no place vacant but that which was before the dish of rice: he therefore sat in that place; and when Zumroud beheld him, her heart palpitated. She looked at him with a scrutinizing glance, and it was evident to her that he was her master Ali Shir, and she was inclined to cry aloud for joy; but she stilled her mind, fearing to disgrace herself among the people: her bowels were moved, and her heart throbbed; yet she concealed what she felt. — And the cause of Ali Shir's coming was this:—

When he lay asleep upon the stone seat, and Zumroud descended, and Jawan the Kurd took her, he awoke afterwards, and found himself with uncovered head; so he knew that some man had come upon him unjustly, and taken his turban while he was asleep. He uttered the sentence which preserveth the person who pronounceth it from being confounded; that is, Verily to God we belong, and verily unto Him we return! Then he went back to the old woman who had acquainted him with the situation of Zumroud, and knocked at her door; whereupon she came forth to him, and he wept before her until he fell down in a fit. And when he recovered, he informed her of all that had befallen him; on hearing which, she blamed him and severely reproved him for that which he had done, and said to him, Verily thy calamity and misfortune have arisen from thyself.

Ali Shir asleep on the stone seat.

The old woman mourned for him, and said to him, Sit here while I ascertain the news for thee, and I will return quickly. And he replied, I hear and obey. Then she left him and went away, and was absent from him until midday, when she returned to him, and said, O Ali, I imagine nothing but that thou wilt die in thy grief; for thou wilt not again see thy beloved save on the Sirat;[1] for the people of the pavilion, when they arose in the morning, found the window that overlooketh the garden displaced, and Zumroud lost, and with her a pair of saddle-bags full of money belonging to the Christian; and when I arrived there, I found the Judge standing at the door of the pavilion, together with his officers; and there is no strength nor power but in God, the High, the Great!—Now when Ali Shir heard these words from her, he arose and set forth on his journey in search of his beloved; and he ceased not to travel until he arrived at the city of Zumroud.

[1] The bridge over which all men must pass at the day of judgment.

Having entered the horse-course, he seated himself at the table, and stretched forth his hand to eat; and upon this, the people grieved for him, and said to him, O young man, eat not of this dish; for affliction will befall him who eateth of it. But he replied, Suffer me to eat of it, and let them do unto me what they desire: perhaps I may be relieved from this wearying life. Then he ate the first morsel; and Zumroud desired to have him brought before her; but it occurred to her mind that he might be hungry: so she said within herself, It is proper that I suffer him to eat until he satisfy himself. He therefore continued eating; and the people were confounded at his case, looking to see what would happen unto him. And when he had eaten, and satisfied himself, she said to certain of the eunuchs, Go to that young man who eateth of the rice, and bring him courteously, and say to him, Answer the summons of the King, to reply to a little question. So they said, We hear and obey: — and they went to him, and, standing over his head, said to him, O our master, have the goodness to answer the summons of the King, and let thy heart be dilated. He replied, I hear and obey: — and he went with the eunuchs; while the people said one to another, There is no strength nor power but in God, the High, the Great! What will the King do with him? — But some of them said, He will do nought but good with him; for if he meant to do him harm, he had not suffered him to eat until he was satisfied. — And when he stood before Zumroud, he saluted, and kissed the ground before her; and she returned his salutation, receiving him with honour, and said to him, What is thy name, and what is thine occupation, and what is the reason of thy coming unto this city? So he answered her, O King, my name is Ali Shir; I am of the sons of the merchants, and my country is Khorassan, and the reason of my coming unto this city is to search for a slave-girl whom I have lost: she was dearer to me than my hearing and my sight, and my soul hath been devoted to her ever since I lost her. This is my story. — Then he wept until he fainted; whereupon she gave orders to sprinkle some rose-water upon his face; and they did so until he recovered, when the Queen said, Bring to me the geomantic tablet, and the pen of brass. They therefore brought them; and she took the pen, and, having performed an operation of geomancy, considered it a while, after which she said to him, Thou hast spoken truly. God will unite thee with her soon: so be not uneasy.—She then ordered the chamberlain to take him to the bath, and to attire him in a handsome suit of the apparel of Kings, to mount him upon one of the most excellent of her horses, and after that, to bring him to the palace at the close of the day. The chamberlain replied, I hear and obey: — and led him away from before her, and departed. And the people said, one to another, Wherefore hath the King treated the young man with this courtesy? One said, Did I not tell you that he would do him no harm? For his appearance is comely, and from the King's waiting until he had satisfied himself, I knew that. — And every one of them said something. Then the people dispersed, and went their ways: and Zumroud, entering her chamber, summoned Ali Shir and made

herself known to him. Upon which he pressed her to his bosom, and kissed her.

And on the following morning, Zumroud sent to all the troops, and the lords of the empire, and summoned them, and said to them. I desire to journey to the city of this man, Choose for you therefore a viceroy to exercise authority among you until I return to you. —And they replied, We hear and obey. She then betook herself to preparing the necessaries for the journey, as food and money and other supplies, and rarities, and camels, and mules, and set forth from the city; and she continued her journey with him until she arrived at the city of Ali Shir, when he entered his abode, and gave gifts and alms and presents. He was blessed with children by her, and they both lived in the utmost happiness until they were visited by the terminator of delights and the separator of companions. — Extolled be the perfection of the Eternal; and praise be to God in every case!

CHAPTER XV.

Commencing with part of the Three Hundred and Twenty-seventh Night, and ending with part of the Three Hundred and Thirty-Fourth.

THE STORY OF IBN MANSOUR AND THE LADY BADOURA, AND JUBIR THE SON OF OMIR SHEIBANI.

It is related that the Prince of the Faithful, Haroun Alrashid, was restless one night, and sleep was difficult unto him: he ceased not to turn over from side to side, through the excess of his restlessness; and when this state wearied him, he summoned Mesrour, and said to him, O Mesrour, see who of the boon-companions is at the door. So Mesrour went forth and returned, saying, O my lord, he who is at the door is Ali Ibn Mansour the Wag, of Damascus. The Caliph said, Bring him unto me. Mesrour therefore went and brought him; and when Ibn Mansour entered, he said, Peace be on thee, O Prince of the Faithful! And the Caliph returned his salutation and said, O Ibn Mansour, relate to us somewhat of thy stories. — O Prince of the Faithful, said he, shall I relate to thee a thing that I have actually witnessed, or a thing of which I have heard? The Prince of the Faithful answered, If thou hast witnessed anything extraordinary, relate it to us; for hearing a thing as reported by others is not like witnessing. So Ibn Mansour said, O Prince of the Faithful, give up to me exclusively thy hearing and thy mind. A'rashid replied, O Ibn Mansour, see, I hear with mine ear, and look

at thee with mine eye, and attend to thee with my mind. And Ibn Mansour said:—

O Prince of the Faithful, know that I have an appointment every year from Mahomed the son of Suleiman Hashimi, the Sultan of Balsora; and I went to him as I was wont; and when I came to him, I found him prepared to mount for the chase. Accordingly I returned to my abode, attired myself in the richest of my apparel, and walked through a part of Balsora. Now thou knowest, O Prince of the Faithful, that there are in it seventy streets, the length of each of which is seventy leagues by the measure of Irak. So I lost my way in its by-streets, and thirst overcame me; and while I was walking, O Prince of the Faithful, lo, I saw a great door, with two rings of yellow brass, and with curtains of red brocade hung over it, and by the two sides of it were two seats, and above it was a trellis for grape vines, which overshadowed that door. I stopped to divert myself with a sight of this mansion; and while I stood, I heard a voice of lamentation, proceeding from a sorrowful heart, warbling melodious sounds, and singing; and I said within myself, The person from whom these melodious sounds have proceeded, if comely, possesseth the united charms of comeliness and eloquence and sweetness of voice. I then approached the door, and began to raise the curtain by little and little; and lo, I beheld a fair damsel. The beholder could not satisfy himself with gazing at her beauty.

Now, while I was looking at her through the interstices of the curtains, lo, she cast a glance, and beheld me standing at the door; whereupon she said to her slave-girl, See who is at the door. The slave-girl therefore arose and came to me, and said, O sheikh, hast thou no modesty; and do hoariness and disgraceful conduct exist together? I answered her, O my mistress, as to hoariness, we have experienced it; but as to disgraceful conduct, I do not think that I have been guilty of it. But her mistress said, And what conduct can be more disgraceful than thine intrusion upon a house that is not thine own, and thy looking at a harem that is not thine. So I answered her, O my mistress, I have an excuse for doing so. — And what is thine excuse? she asked. I answered her, Verily I am a stranger, and thirsty; and thirst hath almost killed me. And upon this she said, We accept thine excuse. Then calling one of her female slaves, she said, O Lutf, give him a draught in the mug of gold. Whereupon she brought me a mug of red gold set with pearls and jewels, full of water perfumed with strong-scented musk, and covered with a napkin of green silk: and I began to drink, and prolonged my drinking, stealing glances at her in the meanwhile, until I had stood a length of time. I then returned the mug to the slave-girl, and remained standing. So she [the lady] said, O sheikh, if thou be of the number of those who are worthy of being intrusted with secrets, we will reveal to thee our secret. Inform me therefore who thou art, that I may know whether thou art a fit depository for a secret, or not. So I said to her, O my mistress, if thou desirest to know who I am, I am Ali the son of Mansour, the Wag, of Damascus, the boon companion of the Prince of the Faithful, Haroun

Alrashid. And when she heard my name, she descended from her chair, and saluted me, and said to me, Thou art welcome, O Ibn Mansour. Now I will acquaint thee with my state, and entrust thee with my secret. I am a separated lover. — O my mistress, said I, thou art comely, and lovest none but whomsoever is comely. Who then is he that thou lovest? — She answered, I love Jubir the son of Omir Sheibani, the Emir of the tribe of Sheiban. And she described to me a young man than whom there was none more handsome in Balsora. I said to her, O my mistress, hath any interview or correspondence taken place between you? — Yes, she answered; but we have loved with the tongue; not with the heart and soul: since he hath not fulfilled a promise, nor performed a covenant. So I said to her, O my mistress, and what hath been the cause of the separation that hath occurred between you? She answered, The cause was this: I was sitting one day, and this my slave-girl was combing my hair; and when she had finished combing it, she plaited my tresses, and my beauty and loveliness charmed her: so she bent over me, and

The Slave-girl kissing the Lady Bâdoura.

kissed my cheek; and just at that time he came in suddenly, and seeing the slave-girl kiss my cheek, he drew back instantly in anger, determining upon a lasting separation. And from the time of his withdrawing in aversion from me to the present day, neither letter nor reply hath come to us from him, O Ibn Mansour. — And what

Returning from the Chase. (Page 409.)

said I, dost thou desire? She answered, I desire to send to him a letter by thee; and if thou bring me his answer, thou shalt receive from me five hundred pieces of gold; and if thou bring me not his answer, thou shalt receive as a compensation for thy walk, one hundred pieces of gold. So I replied, Do what seemeth fit unto thee. And she said, I hear and obey. Then she called one of her female slaves, and said, Bring to me an ink-case, and a piece of paper. And she brought them to her; and she wrote and sealed a letter, and handed it to me; and I took it, and went to the house of Jubir the son of Omir Sheibani. I found that he was hunting; so I seated myself to wait for him; and while I sat, lo, he approached, returning from the chase; and when I beheld him, O Prince of the Faithful, upon his horse, my reason was confounded by his beauty and loveliness. Looking aside, he beheld me sitting at the door of his house; and as soon as he saw me, he alighted from his horse, and conducted me into his house; and when he had read the letter which I gave him, and understood its contents, he tore it in pieces and threw it upon the floor, saying to me, O Ibn Mansour, whatsoever want thou hast, we will perform it, excepting this thing which concerneth the writer of this letter; for to her letter I have no reply to give. So I arose from his side in anger; but he laid hold upon my skirts, and said to me, O Ibn Mansour, sit with me this day, and eat and drink, and enjoy thyself and be merry, and receive five hundred pieces of gold.

So I sat with him, and ate and drank, and enjoyed myself and was merry, and entertained him in the night by conversation; and afterwards I said, O my master, there is no music in thy house. He replied, Verily for a long time we have drunk without music. Then calling one of his female slaves, he said, O Cluster of Pearls! Whereupon a slave-girl answered him from her private chamber, bringing

Jubir Fainting.

a lute of Indian manufacture enclosed in a bag of silk : and she came and seated herself, and, having placed the lute in her lap, played upon it one and twenty airs, and sang a soul-stirring melody. And when the slave-girl had finished her song, her master uttered a great cry, and fell down in a fit; upon which the slave-girl said, May God not punish thee, O sheikh; for of a long time we have drunk without music, fearing for our master, lest he should experience the like of this fit. But go to yon private chamber, and sleep there. — So I went to the private chamber to which she directed me, and slept there until the morning; when, lo, a page came to me, bringing a purse in which were five hundred pieces of gold; and he said, This is what my master promised thee: but return not to the damsel who sent thee, and let it be as though thou hadst not heard of this affair, and as though we had not heard. So I replied, I hear and obey.

I then took the purse, and went my way; but I said within myself, Verily the damsel hath been expecting me since yesterday. By Allah, I must return to her, and acquaint her with that which hath taken place between me and him; for, if I return not to her, probably she will revile me, and will revile every one who cometh forth from my country.— Accordingly, I went to her, and found her standing behind the door; and when she beheld me, she said, O Ibn Mansour, thou hast not accomplished for me anything. But, O Ibn Mansour, she added, night and day succeed not one another during the course of an event without changing it. — Then she raised her eyes towards heaven, and said, O object of my worship, and my Master, and my Lord, as Thou hast afflicted me by the love of Jubir the son of Omir, so do thou afflict him by the love of me, and transfer the affection from my heart to his! — After this, she gave me a hundred pieces of gold, as a compensation for my walk; and I took it, and repaired to the Sultan of Balsora, whom I found returned from the chase; and I received from him my appointment, and returned to Bagdad.

And when the next year arrived, I went to the city of Balsora, to demand my appointment as usual, and the Sultan paid it to me; and when I was about to return to Bagdad, I reflected in my mind upon the case of the damsel Badoura, and said, By Allah, I must repair to her, and see what hath taken place between her and her beloved. So I went to her house; and I found the ground before her door swept and sprinkled, and servants and dependants and pages there; whereupon I said, Probably anxiety hath overwhelmed the damsel's heart, and she hath died, and some one of the Emirs hath taken up his abode in her house. I therefore left her house, and repaired to that of Jubir the son of Omir Sheibani; and I found him like a mass of stone thrown down, understanding neither sign nor open speech. I spoke to him; but he answered me not; and one of his attendants said to me, O my master, if thou knowest any poetry, recite it to him, and raise thy voice in doing so: for thereupon he will be aroused. Accordingly, I recited two verses.

And when he heard the verses, he opened his eye and said to me,

Welcome, O Ibn Mansour. My emaciation hath become excessive. —And I asked him, saying, O my master, is there anything that thou wouldst have me do for thee? He answered, Yes: I desire to write a letter to the lady Badoura, and to send it to her by thee, and if thou bring me her answer, thou shalt receive from me a thousand pieces of gold; and if thou bring me not her answer, thou shalt receive from me, as a compensation for thy walk, two hundred pieces of gold. So I replied, Do what seemeth fit to thee. And he wrote and sealed her letter, and handed it to me, and I took it and repaired with it to the house of Badoura. I began to raise the curtain by little and little as before; and lo, ten slave-girls, high-bosomed virgins, resembling moons, and the lady Badoura was sitting in the midst of them, like the full moon in the midst of the stars, or like the sun unobscured by clouds; and she was free from grief and pain. And while I was looking at her, and wondering at her being in this state, she cast a glance towards me, and saw me standing at the door; whereupon she said to me, A friendly and free and ample welcome to thee, O Ibn Mansour! Enter!—So I entered, and, having saluted her, handed to her the paper; and when she had read it, and understood its contents, she laughed, and said to me, O Ibn Mansour, I will now write for thee an answer, that he may give thee what he hath promised thee. And when she had finished writing the letter, and sealed it, she handed it to me; and I said to her, O my mistress, verily this note will cure the sick, and satisfy the thirsty.

I took the letter, and went forth; and she called me after I had gone forth from her, and said to me, O Ibn Mansour, say to him, She will be this night thy guest. So I rejoiced at this exceedingly. I repaired with the letter to Jubir the son of Omir; and when I went in to him, I found him with his eye fixed upon the door waiting for the answer; and as soon as I handed to him the paper, he opened it and read it, and understood its meaning, and, uttering a great cry, fell down in a fit. And when he recovered, he said, O Ibn Mansour, did she write this note with her hand, and did she touch it with her fingers? — O my master, said I, and do people write with their feet? — And, by Allah, O Prince of the Faithful, my words to him were not ended when we heard the clinking of her anklets in the passage as she entered. On beholding her, he rose upon his feet, as though he no longer felt any pain, and embraced her, and whispered to one of his slaves; whereupon the slave absented himself for a while, after which he came back, accompanied by a Cadi, and two witnesses. And Jubir arose, and, having brought a purse containing a hundred thousand pieces of gold, said, O Cadi, perform the ceremony of my contract of marriage to this damsel for this sum as a dowry. The Cadi therefore said to her, Say, I consent to that. —And she said so. So they performed the ceremony of the contract; and after that, the damsel opened the purse, filled her hand with part of its contents, and gave to the Cadi and the witnesses. Then she handed to him [Jubir] what remained in the purse, and the Cadi and witnesses departed.

The next morning Jubir called his treasurer and said to him, Bring to me three thousand pieces of gold. So he brought him a purse containing that sum, and Jubir said to me, Do us the favour to accept this. But I replied, I will not accept it until thou inform me what was the cause of the transition of the love from her to thee, after that excessive repulsion. And he said, I hear and obey. Know that we have a festival called the Festival of the New-year's days, when the people go forth and embark in boats, and amuse themselves upon the river. And I went forth to amuse myself with my companions, and saw a boat wherein were ten slave-girls like moons, and this lady Badoura was in the midst of them, having her lute with her: and she played upon it eleven airs; after which she returned to the first air, and sang two verses: — And I said to her, Repeat the two verses and the air. But she would not, So I ordered the boatmen to pelt her ; and they pelted her with oranges until we feared that the boat in which she was would sink. Then she went her way ; and this was the cause of the transition of the love from her heart to mine.—I therefore, says Ibn Mansour, congratulated them on their reunion, and, taking the purse with its contents, repaired to Bagdad

CHAPTER XVI.

Commencing with part of the Three Hundred and Fifty-seventh Night, and ending with part of the Three Hundred and Seventy-first.

THE STORY OF THE MAGIC HORSE.

There was, in ancient times, in the country of the Persians, a mighty King, of great dignity, who had three daughters, like shining full moons and flowery gardens; and he had a male child like the moon. He observed two annual festivals, that of the New-year's day, and that of the Autumnal Equinox; and it was hi custom, on these occasions, to open his palaces, and give his gifts, and make proclamation of safety and security, and promote the chamberlains and lieutenants: the people of his dominions also used to go in to him and salute him, and congratulate him on the festival, offering him presents and servants; and he loved philosophy and geometry. And while the King was sitting on the throne of his dominions, on a certain day, during one of these festivals, there came in to him three sages: with one of them was a peacock of gold; and with the

second a trumpet of brass: and with the third, a horse of ivory and ebony: whereupon the King said to them, What are these things, and what is their use? The owner of the peacock answered, The use of this peacock is, that whenever an hour of the night or day passeth, it will flap its wings, and utter a cry. And the owner of the trumpet said, If this trumpet be placed at the gate of the city, it will be as a defender of it; for if an enemy enter the city, this trumpet will send forth a sound against him; so he will be known and arrested. And the owner of the horse said, O my lord, the use of this horse is, that if a man mount it, it will convey him to whatever country he desireth. Upon this the King said, I will not bestow any favour upon you until I make trial of the uses of these things. Then he made trial of the peacock, and found it to be as its owner had said. And he made trial of the trumpet, and found it as its owner had said. He therefore said to the two sages (the owners of the peacock and the trumpet), Request of me what ye will. And they replied, We request of thee that thou marry to each of us one of thy daughters. Whereupon the King bestowed upon them two of his daughters. Then the third sage, the owner of the horse, advanced, and, having kissed the ground before the King, said to him, O King of the age, bestow upon me like as thou hast bestowed upon my companions. The King replied, When I shall have made trial of that which thou hast brought. And upon this, the King's son advanced and said, O my father, I will mount this horse, and make trial of it, and obtain proof of its use. So the King replied, O my son, try it as thou desirest.

The King's son accordingly arose, and mounted the horse, and urged it with his feet; but it moved not from its place. He therefore said, O sage, where is its rapidity of pace of which thou boastedst? And on hearing this, the sage came to him, and showed him a turning-pin, by which to make it ascend; saying to him, Turn this pin. And the King's son turned it, and lo, the horse moved, and soared with him towards the upper region of the sky, and ceased not its flight with him until he was out of sight of the people; whereupon the prince was perplexed at his case and repented of his having mounted the horse. He then examined the horse, and found a button on its right shoulder, and one on its left: and he discovered that when the button on the right shoulder was turned the horse ascended, and that to make him descend, it was only necessary to turn a button on the left shoulder. Having possessed himself of the secret of the magical horse, he next turned his attention to the cities and countries over which he was journeying. Arriving at last at a large and beautiful city, he determined to descend there and pass the night. He looked about him for a suitable place to alight; and, lo, he beheld a palace rising high into the air, surrounded by a large wall, with high battlements; and, turning the left button, he descended steadily on the roof of the palace. Hunger and thirst pained him, for since he had parted from his father he had not eaten food; and he said within himself, Verily such a palace as this is not devoid of the necessaries of life. He therefore left the horse in a place alone,

and walked down to see for something to eat; and finding a flight of steps, he descended by them to the lower part of the building, where he found a court paved with marble; and he wondered at this place, and at the beauty of its construction; but while he was admiring it, he beheld a light approaching the place where he stood, and, looking attentively at that light, he found that it was with a party of female slaves, among whom was a beautiful damsel, of a stature like the letter Alif,[1] resembling the splendid full moon. That damsel was the daughter of the King of this city: and she walked among the female slaves, attended by a eunuch armed with a sword; and when they entered the palace, they spread the furniture, and gave vent to the odours from the perfuming-vessel, and sported and rejoiced. Now while they were thus engaged, the King's son rushed upon that eunuch, struck him a blow which laid him prostrate, and, taking the sword from his hand, ran upon the female slaves who were with the King's daughter, and dispersed them to the right and left. And when the King's daughter saw his beauty and loveliness, she said, Perhaps thou art he who demanded me in marriage yesterday of my father, and whom he rejected, and whom he asserted to be of hideous aspect. By Allah, my father lied in saying those words; for thou art none other than a handsome person.

The eunuch who had accompanied her then went shreiking to the King; and he had rent his clothes and thrown dust upon his head.

The Eunuch throwing dust on his head.

And when the King heard his crying, he said to him, What hath befallen thee; for thou hast agitated my heart? Acquaint me quickly, and be brief in thy words.— He therefore answered, O King, go to the assistance of thy daughter: for a devil of the Genii, in the garb of human beings, and having the form of the sons of Kings,

[1] Tall and slender.

hath got possession of her: therefore seize him. And when the King heard these words from him, he arose and went to the palace of his daughter, and entered it, and raising the curtain before her chamber, saw the King's son sitting conversing with his daughter. He entered the room with a drawn sword in his hand, and the young prince sprang upon his feet, and drew his sword also. The King, however, seeing that the young prince was stronger than he, sheathed his sword, and saluted him with courtesy, saying, O young man, art thou a human being or a Genii. But the prince replied, I am of the sons of the ancient Kings. If thou be of the sons of the ancient Kings, said the King, how is it that thou enterest my palace by stealth, without my permission, and consortest with my daughter as if thou wert her husband? Know that I have killed the sons of Kings on their demanding of me my daughter in marriage. The prince replied, Dost thou covet for thy daughter a husband better than myself? No, by Allah, said the King: but I would, O young man, that thou demand her in marriage publicly. And the prince replied, Thou hast said well, O King. To-morrow, when the day beginneth, summon thy army, and say, This person hath demanded of me my daughter in marriage, on the condition that he will meet you all in combat; and he asserteth that ye cannot prevail against him. If they kill me, thy honour will not be prejudiced: and if I overcome and subdue them, then am I the person worthy to be thy son-in-law. The King was pleased with this proposal, and accepted it. He ordered his Vizier to collect all his troops on the horse-course to the number of forty thousand men. In the morning the King ascended his throne, ordered his troops to mount, and place themselves in order of battle, and when the young prince charged upon them, to smite him with their swords. He then ordered a beautiful horse to be given to the prince; but he refused to mount any but his own horse. The King therefore said to him, Where is thy horse? He answered, It is on the roof of thy palace. O, wo to thee, said the King, thou art insane. How can the horse be on the top of the palace. Then he looked toward one of his chief officers, and ordered him to go to the palace, and make search for the horse. He went, accompanied by others, and found the horse, and carried it to the prince, laughing all the while. The King wondered at it, and admired it, and said to the prince, Mount thy horse. But he replied, Move thy troops from me as far as an arrow may be shot. And the King did so. Now, said the young man, O King, I am about to mount my horse, and charge upon thy army and disperse it. The King replied, Do what thou desirest, and pity them not; for they will not pity thee. And the King's son went to the horse and mounted it, and turned the pin of ascent. The eyes of the spectators were strained to see what he would do; and his horse bestirred itself, and moved about with violent action, until it had performed the most extraordinary of the motions of horses, and its body became filled with air. Then it rose, and ascended into the sky. So when the King saw that he had risen, and ascended aloft, he called out to his troops, and said, Wo to you! Take him before he escape from you. — But his Vizier and Lieu-

tenants replied, O King, can any one catch the flying-bird? This is none other than a great enchanter. God hath saved thee from him: therefore praise God (whose name be exalted!) for thine escape from his hand.

The King therefore returned to his palace, after he had witnessed these acts of the King's son; and when he arrived at his palace, he went to his daughter and acquainted her with that which had happened to him with the King's son in the horse-course; but he found her greatly lamenting for him, and for her separation from him, and she fell into a violent sickness, and took to the pillow. Therefore exceeding anxiety overcame her father the King on account of this; the state of his daughter afflicted him, and he mourned in heart for her; and every time that he addressed her with soothing words, she only increased in her passion for the young man.—Such was her case.

Now as to the King's son, when he had ascended into the sky, being alone, he reflected upon the beauty of the damsel, and her loveliness. He had inquired of the King's people respecting the name of the city, and the name of the King, and that of his daughter; and that city was the city of Sana. He then prosecuted his journey with diligence until he came in sight of the city of his father; and after he had made a circuit around the city, he bent his course to his father's palace, and descended upon the roof. Having left his horse there, he descended to his father, and went in to him; and he found him mourning and afflicted on account of his separation; therefore, when his father saw him, he rose to him and embraced him, pressing him to his bosom, and rejoicing exceedingly at his return. And the Prince inquired of his father respecting the sage who made the horse, saying, O my father, what hath fortune done with him? His father answered him, May God not bless the sage, nor the hour in which I beheld him; for he was the cause of thy separation from us, and he hath been imprisoned, O my son, since thou absentedst thyself from us. He gave orders, however, to relieve him, and take him forth from the prison, and bring him before him; and when he came before him, he invested him with an honorary dress in token of satisfaction, and treated him with the utmost beneficence; but would not marry his daughter to him. So the sage was violently enraged at this, and repented of that which he had done, knowing that the King's son had become acquainted with the secret of the horse and the mode of its motion. Then the King said to his son, It is my opinion that thou shouldst not approach this horse henceforth, nor mount it after this day: for thou knowest not its properties, and thou art deceived respecting it. The King's son had related to his father what had happened to him with the daughter of the King, the lord of the city, and what had happened to him with her father: and his father said to him, Had the King desired to slay thee, he had slain thee; but the end of thy life was delayed.

Then the King's son arose and went to the horse, and mounted it, and returned to the city of Sana, when he descended in the place where he descended the first time, and he walked down stealthily

until he came to the chamber of the King's daughter; but he found neither her nor her female slaves, nor the eunuch who was her guard; and the event greatly afflicted him. Then he went about searching for her through the palace, and at last he found her in a different chamber from that in which he had been with her. She had taken to the pillow, and around her were the female slaves and nurses. And he went in to them and saluted them; and when the damsel heard his speech, she rose to him and embraced him, and began to kiss him between his eyes, and to press him to her bosom. He said to her. O my mistress, thou hast rendered me desolate during this period. And she replied, Thou hast rendered *me* desolate; and had thine absence from me continued longer, I had perished without doubt. — O my mistress, he rejoined, what thoughtest thou of my conduct with thy father, and his actions to me? Were it not for my love of thee, O temptation of all creatures, I had slain him, and made him an example to beholders: but I love him for thy sake. —And she said to him, How couldst thou absent thyself from me? Can my life be pleasant after thy departure? — He then said to her, Wilt thou comply with my desire, and listen to my words? She answered him, Say what thou wilt; for I will consent to that which thou requirest me to do, and will not oppose thee in anything. And he said to her, Journey with me to my country and my kingdom. She replied, Most willingly.

So when the King's son heard her words, he rejoiced exceedingly, and taking her by her hand, he made her swear by God (whose name be exalted!) that she would do so. Then he led her up to the roof of the palace, mounted his horse, and placed her on it behind him, and after he had bound her firmly, he turned the pin of ascent in the shoulder of the horse, and it ascended with them into the sky. He then proceeded with her, and ceased not in his course through the air until he arrived at the city of his father. His joy thereat was great; and he desired to show to the damsel the seat of his power and the dominion of his father, and to acquaint her that the dominion of his father was greater than that of her father. He therefore deposited her in one of the gardens in which his father diverted himself, put her in a private chamber that was furnished for his father, and placed the ebony horse at the door of that chamber, charging the damsel to guard it, and saying to her, Sit here until I send to thee my messenger; for I am going to my father, to prepare for thee a palace, and to display to thee my dominion. And the damsel rejoiced when she heard from him these words, and replied, Do what thou desirest. Then it occurred to her mind that she was not to enter [the city] but with respect and honour, as was suitable to persons of her rank.

Now it happened, in accordance with destiny, that when the King's son left the damsel in the private chamber that was in the garden, and repaired to the palace of his father to make his preparations, the Persian sage entered the garden to collect some useful herbs, when he saw the horse that he had made with his hand standing at the door of the chamber. So when the sage saw the horse his

heart was filled with joy and happiness; for he had mourned after it greatly since it had gone from his possession. He approached it, and examined all its members, and found it sound; but when he was about to mount it and depart, he said within himself, I must see what the King's son hath brought and left here with the horse. Accordingly he entered the private chamber, and found the damsel sitting there, resembling the shining sun in the clear sky. And she raised her eyes towards him, and, looking at him, found him to be of most hideous aspect and disagreeable form; and she said to him, Who art thou? He answered her, O my mistress, I am the messenger of the King's son, who hath sent me to thee, and commanded me to remove thee to another garden, near unto the city. And when the damsel heard from him these words: she said to him, And where is the King's son? He answered her, He is in the city, with his father, and he will come to thee immediately with a grand procession.

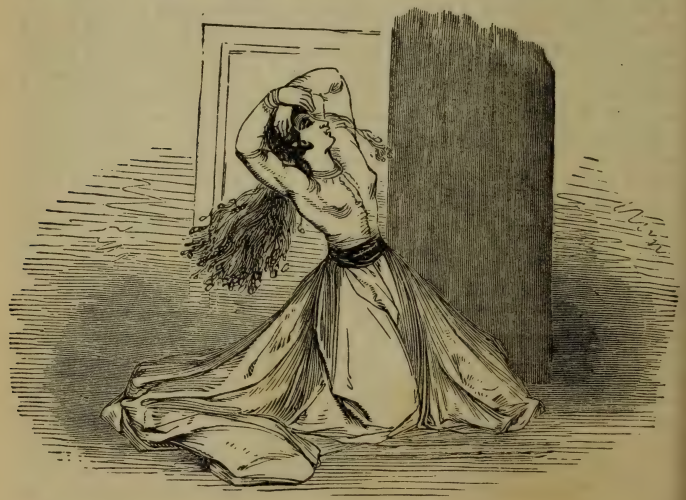
So when the damsel heard his reply, it appeared reasonable to her, and she believed it, and arose and went with him, putting her hand in his. She then said to him, O my father, what hast thou brought with thee for me to ride?—O my mistress, he answered, the horse on which thou camest thou shalt ride. She replied, I cannot ride it by myself. And when he heard this reply from her, the sage smiled, and knew that he had got possession of her; and he said to her, I myself will ride with thee. Then he mounted, and mounted the damsel behind him, and, pressing her to him, bound her tightly, while she knew not what he desired to do with her. And after this, he turned the pin of ascent, whereupon the body of the horse became filled with air, and it moved and bestirred itself, and ascended into the sky, and continued incessantly bearing them along until it was out of sight of the city. So the damsel said to him, O thou! What meant that which thou saidst respecting the King's son, when thou assertedst that he sent thee to me?—The sage replied, May Allah keep the King's son from everything good; for he is base and vile!—O, wo to thee! she exclaimed; how is it that thou disobeyest thy lord in that which he hath commanded thee to do? He replied, He is not my lord. And knowest thou, he added, who I am? She answered him, I know thee not but as thou hast informed me of thyself. And he said to her, Verily my telling thee this was a stratagem that I made use of against thee and against the King's son. I was lamenting constantly for this horse that is beneath thee, for it is of my making, and he had made himself master of it; but now I have obtained possession of it and of thee also, and have tortured his heart as he hath tortured mine, and he will never have it in his power henceforth. But be of good heart and cheerful eye; for I shall be more useful to thee than he.—And when the damsel heard his words, she slapped her face, and cried out, O my grief! I have neither obtained my beloved nor remained with my father and my mother!—And she wept violently for that which had befallen her, while the sage incessantly proceeded with her to the country of the Greeks, until he descended with her in a verdant meadow with rivers and trees.

This meadow was near unto a city, in which was a King of great dignity; and it happened on that day that the King of the city went forth to hunt, and to divert himself, and, passing by that meadow he saw the sage standing there, with the horse and the damsel by his side. And the sage was not aware of their approach when the slaves of the King rushed upon him, and took him, together with the damsel and the horse, and placed all before the King, who, when he beheld the hideousness of his aspect, and the disagreeableness of his appearance, and beheld the beauty of the damsel, and her loveliness, said to her, O my mistress, what relation is this sheikh to thee? The sage hastily answered and said, She is my wife, and the daughter of my paternal uncle. But the damsel declared that he was a liar, as soon as she heard his words, and said, O King, by Allah, I know him not, and he is not my husband; but he took me away by force and stratagem. And when the King heard what she said, he gave orders to beat the sage; and they beat him until he almost died. Then the King commanded that they should carry him to the city, and cast him into the prison; and so they did with him; and the King took the damsel and the horse from him; but he knew not the property of the horse, nor the mode of its motion. — Thus did it befall the sage and the damsel.

Now, when the King's son returned to the garden, and found not the damsel, nor the ebony horse, he knew immediately that the Persian sage had carried her off. He therefore set out in search of her, and journeyed, inquiring as he went, until he arrived at the city of the Greeks, whose King had taken the Persian sage prisoner: but when he desired to enter it, the gate-keepers took him, and would have conducted him into the presence of the King, that he might inquire of him respecting his condition, and of the cause of his coming into that city, and as to what art or trade he was skilled in; for so was the King's custom to question the strangers respecting their conditions and their arts or trades. But the arrival of the King's son at that city happened to be at eventide; and that was a time at which it was not possible to go in to the King or to consult respecting him. So the gate-keepers took him and conducted him to the prison, to put him in it. When the jailors, however, saw his beauty and loveliness, they could not bear to put him into the prison: on the contrary, they seated him with themselves, outside the prison; and when the food was brought to them, he ate with them until he was satisfied; and after they had finished eating, they sat conversing, and, addressing the King's son, they said to him, From what country art thou? He answered, I am from the country of Persia, the country of the ancient kings. And when they heard his answer, they laughed, and one of them said to him, O Persian, I have heard the sayings of men, and their histories, and have observed their conditions: but I have neither seen, nor heard of, a greater liar than this Persian who is with us in the prison. And another said, Nor have I seen any one more hideous than he is in person, or more disagreeable than he in form.

So the King's son said to them, What instance of his lying hath appeared unto you? They answered, He pretendeth that he is a

sage, and the King saw him as he was going to hunt, and with him a woman of surprising beauty and loveliness, and elegance and perfect grace, and justness of stature, and there was with him also a horse of black ebony, than which we have never seen any more handsome. As to the damsel, she is with the King, and he loveth her; but the woman is mad; and if that man were a sage as he pretendeth, he had cured her; for the King is striving to find her remedy, desiring to recover her of her malady. As to the ebony horse, it is in the King's treasury; and as to the man of hideous aspect who was with it, he is with us in the prison; and when the night overshadoweth him, he weepeth and waileth in his grief for himself, and suffereth us not to sleep. — Now when the keepers of the prison acquainted the King's son with these circumstances, it occurred to his mind that this was the Persian sage, and that he might contrive a plan by means of which to attain his desire. In the morning he was conducted to the King, who questioned him regarding his country and occupation. The prince replied that he was named Harja, and that he was a Persian, and professed the science of medicine. The King then informed him of the case of the Persian and the damsel; and the prince engaged to cure her of her malady. The King was rejoiced thereat, and arising, took him by the hand, and led him in to look at the horse on which the damsel came. He told the King that care must be taken of the horse, for through its means would the damsel be cured. The King then conducted him to the chamber in which was the damsel. And when the King's son



The Damsel feigning Madness.

went in to her, he found her beating herself, and falling down prostrate as usual; but she was affected by no madness, and only did thus that no one might approach her. So the King's son, on seeing her in this state, said to her, No harm shall befall thee, O temptation to all creatures! Then he began to address her gently and courteously until he acquainted her with himself, and with the plan he had devised for her rescue.—He then went forth from her, and, returning to the King, full of joy and happiness, said, O fortunate King, I have discovered, through thy good fortune, her remedy and cure, and I have cured her for thee. Arise then and go in to her, and speak gently and mildly to her, and promise her that which shall rejoice her; for all that thou desirest of her shall be accomplished for thee. — The King therefore arose and went in to her; and was greatly rejoiced at seeing her thus, and said to the King's son, All this is occasioned by the blessings attendant upon thee! May God increase to us thy benefactions!—And the King's son replied, O King, the perfection of her recovery and the completion of her affair must be effected by thy going forth with all thy guards and thy soldiers to the place where thou foundest her; and the ebony horse that was with her must be taken with thee, that I may there expel from her the Genie that hath afflicted her, and imprison him and kill him, so that he may never return to her. The King said, Most willingly. Accordingly he did as he was required. Then the King's son mounted the horse, and placed the damsel behind him, while the King and all his troops looked at him. And he pressed her to him, and bound her firmly, and turned the pin of ascent; whereupon the horse rose with them into the air. The troops continued gazing at him until he disappeared from before their eyes; and the King remained half a day expecting his return to him; but he returned not; so he despaired of him, and repented greatly, and grieved for the separation of the damsel. Then he took his troops, and returned to his city.

When the prince arrived with the damsel at the city of his father, he made magnificent banquets for the people of the city, and they continued the rejoicings for a whole month; after which, he took the damsel as his wife, and they were delighted with each other exceedingly. And his father broke the ebony horse, and destroyed its motions. Then the King's son wrote a letter to the father of the damsel, and in it described to him his state, informing him that he had married the damsel, and that she was with him in the most happy condition. He sent it to him by a messenger bearing precious presents and rarities; and when the messenger arrived at the city of the damsel's father, which was Sana in Arabia Felix, he transmitted the letter, with the presents, to that King, who on reading the letter rejoiced exceedingly, accepted the presents, and treated the messenger with honour. He then prepared a magnificent present for his son-in-law, the King's son, and sent it to him by that messenger, who returned with it to the King's son, and informed him of the joy which the King, the father of the damsel, experienced when he brought him the news of his daughter. At this the King's son was affected with great happiness; and every year he wrote to his father-in-law and sent him a present.

CHAPTER XVII.

Commencing with part of the Three Hundred and Seventy-first Night, and ending with part of the Three Hundred and Eighty-first.

THE STORY OF ANSAL-WAJOUD AND ROSE-IN-BLOOM.

THERE was in ancient times a King of great dignity, possessed of glory and absolute power, and he had a Vizier named Ibrahim, who had a daughter of surprising beauty and loveliness, surpassing in elegance and in every grace, endowed with abundant sense and eminently polite accomplishments; but she loved carousing and wine, and comely faces, and pretty verses, and strange histories. The delicacy of her charms enticed the minds of mankind to love. Her name was Rose-in-Bloom; and the reason of her being so named was her excessive delicacy of beauty, and her perfect elegance; and the King was fond of carousing with her, on account of her accomplished manners.

Now it was the custom of the King, every year, to collect the chief men of his dominions, and to play with the ball. And on one of those days when he did so, the daughter of the Vizier sat at a lattice window to amuse herself; and while they were engaged in the game, she cast a glance, and beheld among the soldiers a young man, than whom there was none more handsome in aspect, nor any more beautiful in appearance; bright in countenance, with laughing teeth, generous, wide-shouldered. She looked at him again and again, and was not satiated with gazing at him; and she said to her nurse, What is the name of this young man of comely qualities, who is among the soldiers? The nurse replied, O my daughter, all of them are comely. Who then among them?—Wait, rejoined the damsel, until I point him out to thee. And she took an apple and threw it upon him. So he raised his head and beheld the Vizier's daughter at the window, resembling the full moon in the darkness of night; and he withdrew not his eye without his heart's being engrossed by love for her. And when the game was ended, the damsel said to her nurse, What is the name of this young man whom I have shown to thee? She answered, His name is Ansal-Wajoud. And upon this, she shook her head, and laid herself down upon her mattrass; her mind was fired, and she uttered groans, and recited verses.

She then wrote some verses upon a piece of paper, and the next morning gave it to one of her nurses, who conveyed it to Ansal-Wajoud: he read the verses and understood their meaning. He then wrote some verses in reply on the back of the paper, kissed it, folded

it up and gave it to the nurse, who returned with it to the damsel, who when she received it, kissed it and put it upon her head; after which she opened it and read it. She then wrote beneath it some verses in which she exhorted him to be be patient and prudent.

And when she had finished her verses, she folded the paper, and gave it to the nurse, who took it, and went forth from her; but the chamberlain met her, and said to her, Whither art thou going? She answered, To the bath. And she was alarmed at him, and the paper fell from her as she went forth from the door in her alarm, and one of the eunuchs, seeing it lying in the way, took it. Then the Vizier came forth from the Harem, and seated himself upon his couch, and the eunuch who had picked up the paper repaired to him. So while the Vizier was sitting upon his couch, lo, that eunuch approached him, with the paper in his hand, and said to him, O my lord, I found this paper thrown down in the house, and I took it. The Vizier therefore took it from his hand, folded as it was, and opened it, and saw written upon it the verses above mentioned. He read them, and understood their meaning; and then, examining the writing, he found it to be that of his daughter, whereupon he went in to her mother, weeping violently, so that his beard was wetted. His wife said to him, What hath caused thee to weep, O my lord? And he replied, Take this paper, and see its contents. So she took the paper, and read it, and found it to be a letter from her daughter Rose-in-Bloom to Ansal-Wajoud; upon which she was affected with an inclination to weep; but she subdued her mind, and restrained her tears, and said to the Vizier, O my lord, there is no profit in weeping. The right opinion is this—that we consider a plan by which to protect thy honour, and to conceal the affair of thy daughter.—And she proceeded to console him, and to alleviate his sorrows. But he said to her, Verily I am in fear for my daughter on account of her passion. Knowest thou not that the Sultan loveth Ansal-Wajoud with a great affection? There are two causes for my fear. The first is, with respect to myself; she being my daughter. And the second is, with respect to the Sultan; Ansal Wajoud being a favourite with the Sultan; and probably an affair of great moment may hence ensue. What then dost thou see fit to be done in this case? — She replied, Have patience with me until I shall have performed the prayer for direction in the right course. Then she performed the prayers of two rekahs, the prophetic ordinance for seeking to be directed aright; and when she had finished her prayers, she said to her husband, In the midst of the Sea of the Kanouz is a mountain called the mountain of the Bereft mother, and to that mountain none can obtain access unless with difficulty: therefore make for her a place there.

The Vizier then collected carpenters and builders, and sent them to that mountain, and they built for her an impregnable palace. He then caused his daughter to be conveyed thither, with all her household; and when those who had formed her escort returned from the mountain across the Sea of Kanouz, they broke to pieces the vessel in which they had voyaged, and returned home weeping for that which had happened. Before the damsel departed, however, she had

bethought herself to write upon the door some words acquainting Ansal-Wajoud with that which had befallen her, and with the transport of passion which she suffered.

But as to Ansal-Wajoud, he rose from his sleep, and, having performed the morning-prayers, mounted, and repaired to attend upon the Sultan. And he passed in his way by the door of the Vizier, as he was wont to do, in the hope that perhaps he might see some one of the Vizier's dependants whom he was accustomed to see; and he looked at the door, and beheld the words above mentioned written upon it. On seeing them he became unconscious of his existence; a fire was kindled in his vitals, and he returned to his house. He could not rest, nor be patient, and he ceased not to suffer agitation of mind, and transport, until the night came; when he concealed his case, and disguised himself; and he went forth in the middle of the night, wandering at random, and not knowing whither to go. He journeyed on during the whole of the remainder of that night, and the next day until the heat of the sun became fierce; and as he proceeded on through the deserts and wastes, there came forth upon him a lion, whose neck was closely covered with his hair, and his head was as large as a cupola, and his mouth wider than a door, with

Ansal-Wajoud and the Lion.

teeth like the tusks of the elephant. When Ansal-Wajoud beheld him, he made sure of destruction, and, turning his face towards the Kibla, he pronounced the two professions of the faith, and prepared for death. But he had read in books, that, if any one attempt to beguile the lion, he may be beguiled by him with kind words, and be rendered gentle by praise. So he began to say to him, O lion of the forest and the plain! O bold lion! O father of the generous! O Sultan of the wild beasts! verily I am a longing lover, whom passion and separation have consumed, and when I became severed from the beloved I lost my reason: hear then my words, and pity

my ardour and desire.—And when the lion heard what he said, he drew back from him, and sat upon his tail; then raising his head towards him, he began to make playful motions to him with his tail and fore-paws. The lion then arose and walked gently towards him, with his eyes filled with tears; and when he came to him he licked him with his tongue, and then walked before him, making a sign to him, as though he would say, Follow me. So he followed him, and the lion proceeded, with Ansal-Wajoud behind him, for some time, until he had ascended to the summit of a mountain. Then he descended from that mountain, and Ansal-Wajoud beheld the track of travellers in the desert, and knew it to be that of the people who accompanied Rose-in-Bloom. He therefore followed this track; and when the lion saw that he did so, and that he knew it to be the track of the attendants of his beloved, he returned, and went his way.

Ansal-Wajoud pursued their track until he reached the sea, when he lost all trace of them. So he said to himself, They have crossed the sea. He then looked to the right and the left, but found no means of continuing his pursuit. Seeing at a distance a high mountain, he ascended it, and on the other side was a beautiful valley, into which he descended, and gathering some of the fibres of the palm-tree, made with them a kind of net. This net he filled with dry gourds, and journeyed back to the sea, and throwing the net into the water, placed himself upon it. He was tossed about upon the waves for three days and nights, until at last destiny cast him upon the mountain of the Bereft Mother. He landed very much distressed by hunger and thirst; but he ate of the fruits of the trees, and drank of the water of the river, and was refreshed.

Then he arose and walked; and he beheld something white in the distance; so he proceeded thither until he arrived at it, when he found it to be an impregnable palace. He came to its gate and found it closed; and he sat at it for three days: but at length, as he was sitting there, the gate of the palace was opened, and there came forth from it one of the eunuchs, who, seeing Ansal-Wajoud sitting, said to him, Whence hast thou come, and who brought thee hither? He answered, From Ispahan, and I was on a voyage with merchandise, and the vessel that I was in was wrecked, and the waves threw me upon this island. What is this palace, and what doth it contain, and who built it? The man answered him, The Vizier of such a King built it for his daughter, fearing for her from misfortunes and calamities, and hath lodged her in it, together with her dependants, and it is not opened save once in every year, when their provisions are brought to them.—He then led him into the court of the palace.

Now, during this period, Rose-in-Bloom found neither drink nor food agreeable to her, nor sitting nor sleeping. Her desire and transport and distraction of love had increased; and she searched about in the corners of the palace, but found no way of escape for her. She then went up to the roof of the palace, and, taking some garments of the stuff of Baalbec, tied herself by them, and let herself down until she came to the ground. She was attired in the

most magnificent of her apparel, and on her neck was a necklace of jewels. And she proceeded over the adjacent deserts and wastes until she came to the shore of the sea, when she saw a fisherman going about in his vessel upon the sea to fish. And she called him to her, and explained her case to him, and he sympathized with her, and he told her to embark with him, and he would convey her whereever she wished. She embarked, and the vessel proceeded to sea. Now when they had proceeded a little way from the land, a violent gale arose, and blew for three days, and the fisherman knew not whither to steer. When it subsided, they found themselves close to a city on the shore of the sea, and the fisherman wished to make his vessel fast there. Now this city was a part of the dominion of a great King named Dirbas, who was sitting looking from a window on to the sea, and he saw the vessel arrive, and that it contained a beautiful damsel like the full moon, having ear-rings of costly rubies, and a necklace of precious jewels. The King therefore knew that she was of the daughters of the grandees or of the Kings, and he descended from his palace, and went forth from a door opening upon the sea; whereupon he saw the vessel made fast to the shore; and the damsel was sleeping, while the fisherman was busy in attaching the vessel. The King roused her from her sleep, and she awoke weeping; and the King said to her, Whence comest thou, and whose daughter art thou, and what is the cause of thy coming hither? So she answered him, I am the daughter of Ibrahim, the Vizier of the King Shamik, and the cause of my coming hither is a wonderful event and an extraordinary affair. And she related to him her whole story, from beginning to end. The King then summoned his Vizier, caused wealth incalculable to be packed up for him, and commanded him to repair with it to the King Shamik, saying to him, Thou must without fail bring to me a person who is with him, named Ansal-Wajoud; and do thou say to him, The King desireth to form an alliance with thee by marrying his daughter to Ansal-Wajoud, thy dependant, and he must be sent with me, that the ceremony of the contract of his marriage to her may be performed in the kingdom of her father. Then the King Dirbas wrote a letter to the King Shamik, to the effect above mentioned, and gave it to his Vizier, strictly charging him to bring Ansal-Wajoud, and saying to him, If thou bring him not to me, thou shalt be displaced from thy station.

The Vizier therefore replied, I hear and obey,—and repaired with the present to the King Shamik. And when he came to him, he delivered to him the salutation of the King Dirbas, and gave him the letter and the present that he had brought. But when the King Shamik saw them, and read the letter, he looked towards the Vizier and said to him, Repair to thy lord, and inform him that Ansal-Wajoud hath been absent for a year, and his lord knoweth not whither he hath gone, nor hath he any tidings of him. But the Vizier replied, O my lord, verily my sovereign said to me, If thou bring him not to me, thou shalt be displaced from the post of Vizier, and shalt not enter my city. How then can I go to him without

him? — So the King Shamik said to his Vizier Ibrahim, Go thou with him, accompanied by a party of men, and search for Ansal-Wajoud in every quarter. And he replied, I hear and obey.

Accordingly he took a party of his dependants, and, accompanied by the Vizier of the King Dirbas, they proceeded in search of Ansal-Wajoud: and they ceased not to inquire in the cities and villages, and to search in the plain and rugged tracts, and deserts and wastes, until they arrived at the shore of the sea: when they sought a vessel, and embarked in one, and proceeded in it until they approached the Mountain of the Bereft Mother.

Then they proceeded until they came to the palace, and they knocked at the door; upon which the door was opened, and there came forth to them a eunuch, who, knowing Ibrahim, the Vizier of the King Shamik, kissed his hands. And the Vizier Ibrahim entered the palace, and found in its court a poor man among the servants; and he was Ansal-Wajoud. So he said to them, Whence is this man? And they answered him, He is a merchant: his property was lost at sea, and he saved himself; and he is a person abstracted from the world. He therefore left him, and went on into the interior of the palace; but found no trace of his daughter; and he inquired of the female slaves who were there, and they answered him, We know not how she went, and she stayed not with us save for a short time.

Then he wept and sighed and lamented, and said, There is no resource against that which God hath ordained, nor any escape from that which He hath predestined and decreed! And he ascended to the roof of the palace, and found the garments of the stuff of Baalbec tied to the battlements and reaching to the ground. So he knew that she had descended from that place, and gone like one distracted and confounded. And he looked aside, and saw there two birds, a raven and an owl, from the sight of which he augured evil. He then descended, weeping, from the roof of the palace, and ordered the servants to go forth upon the mountain to search for their mistress; and they did so, but found her not. — Meanwhile, Ansal-Wajoud, when he was assured that Rose-in-Bloom had gone, uttered a great cry, and fell down in a fit, in which he remained long; and they imagined that a state of abstraction from the world had overcome him, and that he was drowned in the contemplation of the beauty of the majesty of the Requiter.

Now when they despaired of finding Ansal-Wajoud, and the heart of the Vizier Ibrahim was troubled by the loss of his daughter Rose-in-bloom, the Vizier of the King Dirbas desired to return to his country, though he had not attained his desire by his journeys. So the Vizier Ibrahim began to bid him farewell: and the Vizier of the King Dirbas said to him, I desire to take this poor man with me: perhaps God (whose name be exalted!) may incline the heart of the King to me by the blessing attendant upon him; for he is a person abstracted from the world; and after that, I will send him to Ispahan, since it is near unto our country. The Vizier Ibrahim replied, Do as thou desirest. And each of the Viziers departed to his own country. The Vizier of the King Dirbas took with him

Ansal-Wajoud, and conducted him to the King: who, when they came to him, said to the Vizier, Where is Ansal-Wajoud? To which Ansal-Wajoud replied, O King, I know where Ansal-Wajoud is. And the King called him near to him, and said, In what place is he? He answered, In a place very near: but inform me what thou desirest of him, and then will I bring him before thee. The King replied, Most willingly: but this affair requireth privacy. Then he commanded the people to retire, and having gone with him into a closet, acquainted him with the story from first to last; whereupon Ansal-Wajoud said to him, Supply me with rich apparel, and cause me to be clad in it, and I will bring to thee Ansal-Wajoud quickly. The King therefore brought to him a rich suit, and he put it on, and said, I am Ansal-Wajoud, and a cause of grief to the envious. Then he smote the hearts of the beholders by his glances, and recited verses.

And when he had finished, the King said to him, By Allah, ye are two sincere lovers, and in the heaven of beauty two shining stars; and your case is wonderful, and your affair extraordinary. Ansal-Wajoud then said to the King, Where is Rose-in-Bloom, O King of the age? He answered, She is now with me. And he summoned the Cadi and witnesses, performed the ceremony of the contract of her marriage to him, and treated him with honour and beneficence; and he sent to the King Shamik, informing him of all that had happened to him with respect to Ansal-Wajoud and Rose-in-Bloom.

CHAPTER XVIII.

Commencing with part of the Four Hundred and Twenty-fourth Night, and ending with part of the Four Hundred and Thirty-fourth.

THE STORY OF ALI OF CAIRO.

THERE was, in the city of Cairo, a merchant who had abundance of wealth and cash, and jewels and minerals, and possessions incalculable, and his name was Hassan the Jeweller of Bagdad. God had also blessed him with a son, of handsome countenance, of just stature, rosy-cheeked, endowed with elegance and perfection, and beauty and loveliness: and he named him Ali of Cairo. He had taught him the Koran and science, and eloquence and polite literature; and he became excellent in all the sciences, and was employed by his father in commerce.

Now a disease attacked his father, and so increased that he felt sure of death. So he summoned his son, Ali of Cairo, and said to him, O my son, I leave to thee dwelling-places and mansions, and goods and wealth incalculable: so that if thou expend of that wealth every day five hundred pieces of gold, nought of it will be missed by thee. But, O my son, be mindful of holding the fear of God, and obeying the ordinances which He hath appointed thee, and following the precepts of Mahomet (may God favour and preserve him!) in the things that he is related to have commanded and forbidden in his traditional laws. Be assiduous in the performance of acts of beneficence, and the dispensing of kindness, and associating with the good and just and learned; and mind that thou care for the poor and the needy, and shun avarice and niggardliness, and the company of the wicked, and those who are objects of suspicion. Regard thy servants and thy family with benignity, and thy wife also; for she is of the daughters of the great, and she is now likely to bear thee issue: perhaps God will bless thee with virtuous offspring by her. —Then the man began to repeat the two professions of the faith, and to recite [portions of the Koran], until the known period arrived; when he said to his son, Draw near to me, O my son. So he drew near to him, and his father kissed him, and uttered a groan; whereupon his soul quitted his body, and he was admitted to the mercy of God, whose name be exalted!

His son was exceedingly grieved, and, after the ceremony of his father's burial had been performed, he remained in his house for forty days, praying and reciting the Koran, and going not forth save to the place of prayer; and every Friday he visited his father's tomb. At the end of this time, his companions, the sons of the merchants, came to him, and persuaded him to go forth with them to one of the gardens, and be amused by them, that so his grief and trouble might be dispelled. He arose and mounted his mule, and took his slave with him, and accompanied them to one of the gardens, where they caused a dinner to be prepared and wine to be brought, and they sat and caroused until sunset.

He continued incessantly every day with his companions in this manner. They went from place to place, eating and drinking, until they said to him, Our turns are ended, and the turn is come to thee. And he replied, A friendly and free and ample welcome to you! And when he arose in the morning, he made ready all that the case required, of food and drink, much more than they had done, and took with him the cooks and the farrashes and the coffee-makers, and they repaired to Rodah and the Nilometer.[1] There they remained a whole month, eating and drinking, and hearing music, and enjoying themselves; and when the month had passed, Ali saw that he had expended a sum of money of large amount; but Eblis the accursed deceived him, and said to him, If thou shouldst expend every day as much as thou hast already, thy wealth would not fail

[1] Rodah means "garden;" it is the name of a pleasant island in the Nile, near Cairo. The Nilometer is at its southern extremity.

thee. So he cared not for expending his wealth. He continued to do thus for the space of three years; his wife admonishing him, and reminding him of the charge of his father; but he attended not to her words until all the ready money that he had was exhausted. Then he sold all his jewels, and fields, and gardens, and houses, and expended the money; and when it was all gone, he removed his family to an apartment in a ruined quarter of the town, and there he resided: and he became destitute of one day's food. And his wife said to him, Whence shall our son and daughter obtain food? Go to thy late companions, and see if they will give thee aught. So he went round to his companions, the sons of the merchants, but they abused him, and gave him nothing. And he returned to his wife in despair. She then arose and went forth, and proceeded to a woman whom she knew, who relieved her distress, and promised her assistance. When she informed Ali of her luck, he took heart, and resolved to journey, hoping that he might be able to repair his fortune.

He took leave of her, and kissed his children and went forth, not knowing whither to go. He walked on without stopping until he arrived at Boulak, where he beheld a vessel about to depart to Syria; and the man with whom he was lodging prepared for him provisions for the voyage, and embarked him in that vessel, and it proceeded with its passengers until they arrived at the coast of Syria. Ali of Cairo there landed, and he journeyed until he entered Damascus; and as he was walking in its great thoroughfare-streets, a man of the benevolent saw him and took him to his abode, where he remained some time. And after that he went forth, and beheld a caravan about to journey to Bagdad; upon which it occurred to his mind that he should journey with it. So he returned to the merchant in whose abode he was residing, took leave of him, and went forth with the caravan: and God (whose perfection be extolled, and whose name be exalted!) moved a man of the merchants with sympathy for him: he therefore took him as his guest, and Ali ate and drank with him until there remained between them and Bagdad one day's journey. Then there came upon the caravan a party of robbers who were intercepters of the way, and they took all that was with them, and only a few escaped.

Every person of the caravan went to seek for a place of refuge. But as to Ali of Cairo, he repaired to Bagdad, and he arrived there at sunset: he reached not, however, the gate of the city until he beheld the gate-keepers about to close it. So he said to them, Let me come in to you. And they admitted him among them, and said to him, Whence hast thou come, and whither dost thou go? He answered, I am a man of the city of Cairo, and I brought with me merchandise and mules and loads, and slaves and young men, and I came on before them to see for me a place in which to deposit my merchandise; but as I preceded them, mounted on my mule, there met me a party of the intercepters of the way, who took my mule and my things, and I escaped not from them till I was about to yield my last breath.

In the morning one of the gate-keepers took him and conducted

him to a man of the merchants of Bagdad, to whom he related his story; and that man believed him, imagining that he was a merchant, and that he had brought with him loads of goods. So he took him up into his shop, treated him with honour, and sent to his abode, whence he caused to be brought for him a magnificent suit of his own clothing; and he conducted him into the bath. — I went with him, says Ali of Cairo, into the bath, and when we came forth, he took me and conducted me to his abode, where dinner was brought to us, and we ate, and enjoyed ourselves. He then said to one of his slaves, O Mesroud, take thy master, and show him the two houses that are in such a place, and whichever of them pleaseth him, give him the key of it, and come back. I therefore went with the slave until we came to a by-street, wherein were three houses adjacent to each other, new and closed; and he opened the first house, and I looked over it, and we came forth, and went to the second, which he opened, and I looked over it. And he said to me, Of which of the two shall I give thee the key? I said to him, And to whom belongeth this great house? He answered, To us. So I said to him, Open it, that we may look over it. He replied, Thou hast no need of it. For he who sleepeth in it at night, is found dead in the morning, and my master hath abandoned it, and will not give it to any one. — But I said to him, Open it, that I may look at it. And I said to myself, Sleeping here will relieve me of all my trouble. I entered it, and finding it to be a magnificent house, I told the slave to give me the key. But he would not until he consulted his master. So his master arose and came to Ali of Cairo, and tried to dissuade him from lodging in the house, but without success. He therefore gave him the key, and sent furniture to him by a slave, who put it upon the bench behind the door, and returned. After Ali entered the house, he performed his ablution, supped, and then said the prayers of nightfall. He then lit a candle, arose, and, taking up his bed, carried it up-stairs into a magnificent saloon, with marble floors and gilded ceiling. He spread his bed, and sat reciting somewhat of the sublime Koran; and suddenly a person called to him and said to him, O Ali! O son of Hassan! shall I send down upon thee the gold? — And where, said Ali, is the gold that thou wilt send down? And he had not finished saying so when he poured down upon him gold as from a catapult; and the gold ceased not to pour down until it had filled the saloon. And when it was finished, the person said, Liberate me, that I may go my way; for my service is finished.

Upon this Ali of Cairo said to him, I conjure thee by Allah the Great that thou inform me of the cause of [the descent of] this gold. And he replied, This gold was preserved for thee by a talisman from ancient times, and we used to come to every one who entered this house, and say to him, O Ali! O son of Hassan! shall we send down the gold? And he would fear at our words, and cry out; whereupon we would descend to him and break his neck and depart. But when thou camest, and we called thee by thy name and the name of thy father, and said to thee, Shall we send down the gold? — thou saidst to us, And where is the gold! — so we knew that thou wast its

owner, and we sent it down. There remaineth also for thee a treasure in the land of Yemen; and if thou wilt journey and take it and bring it hither, it will be better for thee. And I desire of thee that thou liberate me, that I may go my way.—But Ali said, By Allah, I will not liberate thee until thou shalt have brought hither to me that which is in the land of Yemen. He said, If I bring it to thee, wilt thou liberate me, and wilt thou liberate the servant of that treasure?—Yes, answered Ali. And he said to him, Swear to me. So he swore to him. And he was about to go; but Ali of Cairo said to him, I have yet one thing for thee to perform.— And what is it? he asked. Ali answered, I have a wife and children in Cairo, in such a place; and it is requisite that thou bring them to me, easily, without injury. And he replied, I will bring them to thee in a stately procession, and in a litter, and with servants and other attendants, together with the treasure that we will bring thee from the land of Yemen, if it be the will of God, whose name be exalted! — Then he obtained permission of him to be absent three days, after which period he promised him that all that treasure should be in his possession; and he departed.

In the morning Ali discovered a slab of marble at the edge of the raised floor of the saloon, in which was a turning-pin. He removed the slab and discovered a door, which he opened, and entered a large treasury, in which were bags of linen. He filled the bags with his gold and deposited them in the treasury, when he closed the door, and returned the slab to its place. Then he arose and seated himself on the bench behind the door, and, while he was sitting, the owner of the house came to see whether any accident had befallen him. Seeing him alive and well, he was transported with joy, and embraced him, and kissed him between his eyes. And when the merchants heard of him, they sent to him presents of every precious thing, even of eatables and beverages and clothes, and took him with them into the market, and said to him, When will thy merchandise come? He answered them, After three days it will enter.

Then, when the three days had passed, the servant of the first treasure, who poured down to him the gold from the house, came to him and said to him, Arise, meet the treasure that I have brought thee from Yemen, and thy harem, with whom is a portion of the treasure in the form of magnificent merchandise; and all who are with it, of mules and horses and camels, and servants and mamlouks, all of them are of the Genii. Now that servant had repaired to Cairo, where he found that the wife of Ali, and his children, during this period had become reduced to excessive nakedness and hunger; and he conveyed them from their place in a litter to the exterior of Cairo, and clad them in magnificent apparel, of the apparel that formed part of the treasure of Yemen. And when he came to Ali, and informed him of that news, he arose and repaired to the merchants, and said to them, Arise, and go forth with us from the city to meet the caravan with which is our merchandise, and honour us by taking with you your harems to meet our harem. So they answered him, We hear and obey. They sent and caused their

harems to be brought, went forth altogether, and alighted in one of the gardens of the city, where they sat conversing. And while they were thus engaged, lo, a dust rose in the midst of the desert. They therefore arose to see what was the cause of that dust; and it dispersed, and discovered mules and camel-drivers, and farrashes and light-bearers, who approached singing and dancing until they drew near; when the chief of the camel-drivers advanced to Ali of Cairo, kissed his hand, and said to him, O my master, we have been tardy in the way; for we desired to enter yesterday; but we feared the intercepters of the way; so we remained four days at our station, until God (whose name be exalted!) dispelled them from us. And the merchants arose and mounted their mules, and proceeded with the caravan; the harems remaining behind with the harem of Ali of Cairo until they mounted with them; and they entered in magnificent procession.

Ali lived with his wife and children a most comfortable life, and he took for himself a shop in the market of the merchants, placed in it some of the jewels and precious minerals, and sat in it, attended by his children and his mamlouks, and became the greatest of the merchants in the city of Bagdad. So the King of Bagdad heard of him, and sent a messenger to him, desiring his presence; and when the messenger came to him, he said to him, Answer the summons of the King; for he desireth thee. And he replied, I hear and obey; and prepared a present for the King. He took four trays of red gold, and filled them with jewels and minerals, such as existed not in the possession of the Kings; and he took the trays and went up with them to the King; and when he went in to him, he kissed the ground before him, and greeted him with a prayer for the continuance of his glory and blessings, addressing him in the best manner he could. The King said to him, Thy present is accepted, O merchant; and if it be the will of God (whose name be exalted!), we will recompense thee with the like of it. And Ali kissed the King's hands, and departed from him.

Then the King summoned his grandees, and said to them, How many of the Kings have demanded my daughter in marriage? They answered him, Many. And he said to them, Hath any one of them presented me with the like of this present? And they all answered, No; for there existeth not in the possession of any of them its like. And the King said, I beg of God (whose name be exalted!) that I may have the happiness of marrying my daughter to this merchant. Then what say ye? — They answered him, The thing should be as thou judgest. And he ordered the eunuchs to carry the four trays with their contents into his palace.

He passed the next night, and when the morning came, he went up to his court, and gave orders to bring the merchant Ali of Cairo, and all the merchants of Bagdad. So they all came; and when they presented themselves before the King, he commanded them to sit They therefore seated themselves. He then said, Bring the Cadi of the court. And he came before him; and the King said to him, O Cadi, write the contract of my daughter's marriage to the mer-

chant Ali of Cairo. But Ali of Cairo said, Pardon, O our lord the Sultan, It is not fit that a merchant like me be son-in-law of the King. — The King however replied, I have bestowed upon thee that favour, together with the office of Vizier. Then he invested him with the robe of a Vizier immediately; whereupon he seated himself on the chair of the Vizier, and said, O King of the age, thou hast bestowed upon me that favour, and I am honoured by thy beneficence: but hear a word that I would say to thee. He replied, Say, and fear not. And he said, Since thy noble command hath been given to marry thy daughter, it is fit that she be married to my son. — Hast thou a son? asked the King. — Yes, answered Ali. And the King said, Send to him immediately. He replied, I hear and obey; — and he sent one of his mamlouks to his son, and caused him to be brought; and when he came into the presence of the King, he kissed the ground before him, and stood respectfully. And the King, looking at him, saw him to be more lovely than his daughter, and more beautiful than she in stature and justness of form, and in elegance and in every charm. He said to him, What is thy name, O my son? And he answered, O our lord the Sultan, my name is Hassan. And his age at that time was fourteen years. Then the King said to the Cadi, Write the contract of the marriage of my daughter to Hassan the son of the merchant Ali of Cairo. So he wrote the contract of their marriage, and the affair was finished in the most agreeable manner; after which, every one who was in the court went his way, and the merchants went down behind the Vizier Ali of Cairo until he arrived at his house, instated in the office of Vizier; and they congratulated him on that event, and went their ways.

Then Ali of Cairo passed the night, and when the morning arrived, he went up to the court, and the King met him graciously, and seated him by his side, treating him with especial favour, and said to him, O Vizier, we desire to celebrate the festivity, and to introduce thy son to my daughter. Ali replied, O our lord the Sultan, what thou judgest to be well is well. And the King gave orders to celebrate the festivity. They decorated the city, and continued the festivity thirty days, in joy and happiness; and after the thirty days were ended, Hassan, the son of the Vizier Ali, took the King's daughter as his wife, and was delighted with her beauty and loveliness.

After this, an illness attacked the King, and his malady increased: so he summoned all the learned men, and the chief persons among the Emirs, and when the morning came, they went up to the court, and sent to the King, begging permission to come in to him; and he gave them permission. So they entered, and saluted him, and said, We have all come before thee. And the King said to them, O Emirs of Bagdad, whom do ye like to be King over you after me, that I may inaugurate him during my life in the presence of you all? They all answered, We have agreed to accept Hassan the son of the Vizier Ali, and husband of thy daughter. And he said, If the case be so, arise ye all, and bring him before me. So they all arose, and entered his palace, and said to him, Come with us to the King. — For what purpose? said he. And they answered him, For an affair advan'ageous

to us and to thee. He therefore arose and proceeded with them until they went in to the King, when Hassan kissed the ground before him; and the King said to him, O my son, the Emirs have agreed to make thee King over them after me, and I desire to inaugurate thee before I die. But Hassan replied, Verily, O King, there is among the Emirs he who is older than myself, and of higher dignity; and, moreover, it is not right to advance me over my father. His father said to him, Oppose thou not the command of the King, nor the command of thy brethren. And Hassan hung down his head towards the ground, in modest respect for the King, and for his father. So the King said to them, Do ye approve of him? They answered, We do approve of him. And they all recited, in testimony thereof, seven times, the opening chapter of the Koran. Then the King sent for the Cadi of the holy law, and said, O Cadi, write a legal voucher, testifying of these Emirs, that they have agreed to acknowledge, as Sultan, Hassan, the husband of my daughter, and that he shall be King over them. He therefore wrote the voucher to that effect,

Cadi and attendant Ulama.

and signed it, after they had all inaugurated him as King. The King did so likewise, and ordered him to sit upon the throne of the kingdom. After this, all arose, and kissed the hands of the King Hassan, the son of the Vizier, and paid homage to him; and he exercised authority that day in an admirable manner, and conferred magnificent dresses of honour upon the grandees of the kingdom.

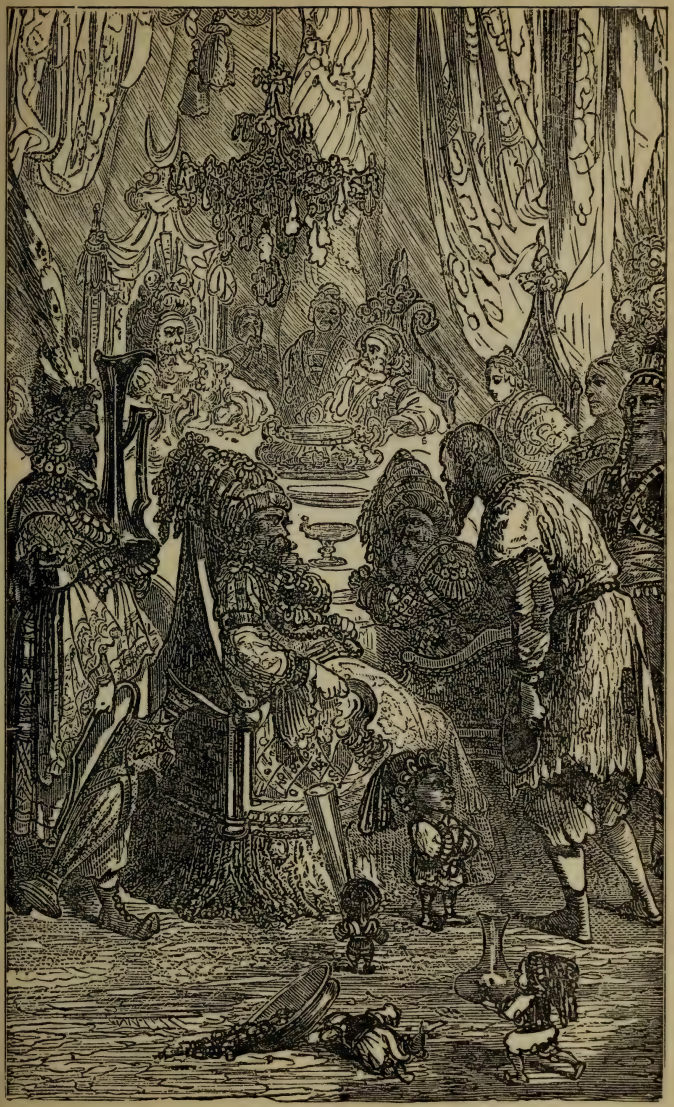
Then the old King remained three days after that, and was admitted to the mercy of God, whose name be exalted! So they prepared his body for burial, and shrouded it, and performed for him recitations of portions, and of the whole of the Koran, until the end of the forty days;—and the King Hassan, the son of the Vizier, became absolute monarch. His subjects rejoiced in him, and all his days were happy, and his father ceased not to be chief Vizier on his right hand, and he took another Vizier on his left. His affairs were well ordered, and he remained King in Bagdad a long time; he was also blessed with three male children by the daughter of the old King, and they inherited the kingdom after him; and they passed a most comfortable and happy life, until they were visited by the terminator of delights and the separator of companions. — Extolled be the perfection of Him who is eternal, and in whose power it lieth to annul and to confirm!

CHAPTER XIX.

Commencing with the Five Hundred and Thirty-seventh Night, and ending with part of the Five Hundred and Sixty-sixth.

THE STORY OF SINDBAD THE SAILOR AND SINDBAD THE PORTER.

THERE was in the time of the Caliph, the Prince of the Faithful, Haroun Alrashid, in the city of Bagdad, a man called Sindbad the Porter. He was a man in poor circumstances, who bore burdens for hire upon his head. And it happened to him that he bore one day a heavy burden, and that day was excessively hot; so he was wearied by the load, and perspired profusely, the heat violently oppressing him. In this state he passed by the door of a merchant, the ground before which was swept and sprinkled, and there the air was temperate; and by the side of the door was a wide bench. The porter therefore put down his burden upon that bench, to rest him-



Sindbad the Porter Saluting the Assembly. (Page 439.)

self, and to scent the air; and when he had done so, there came forth upon him, from the door, a pleasant, gentle gale, and an exquisite odour, wherewith the porter was delighted. He seated himself upon the edge of the bench, and heard in that place the melodious sound of stringed instruments, with the lute among them, and mirth-exciting voices, and varieties of distinct recitations. Upon this he raised up his voice in praise of the Deity, thanking him for all his favours, and lauding Him who made the sun to shine alike upon the rich and the poor.

And when Sindbad the Porter had finished speaking, he desired to take up his burden and depart. But lo, there came forth to him from that door a young page, handsome in countenance, comely in stature, magnificent in apparel; and he laid hold upon the porter's hand, saying to him, Enter: answer the summons of my master; for he calleth for thee. And the porter would have refused to enter with the page, but he could not. He therefore deposited his burden with the door-keeper in the entrance-passage, and, entering the house with the page, he found it to be a handsome mansion, presenting an appearance of joy and majesty. And he looked towards a grand chamber, in which he beheld noblemen and great lords; and in it were all kinds of flowers, and all kinds of sweet scents, and varieties of dried and fresh fruits, together with abundance of various kinds of exquisite viands, and beverage prepared from the fruit of the choicest grape-vines. In it were also instruments of music and mirth, and varieties of beautiful slave-girls, all ranged in proper order. And at the upper end of that chamber was a great and venerable man, in the sides of whose beard grey hairs had begun to appear. He was of handsome form, comely in countenance, with an aspect of gravity and dignity and majesty and stateliness. He caused Sindbad the Porter to draw near unto him, and now began to cheer him with conversation, and to welcome him; and he put before him some of the various excellent, delicious, exquisite viands. So Sindbad the Porter advanced, and, having said, In the name of God, the Compassionate, the Merciful,—ate until he was satisfied and satiated, when he said, Praise be to God in every case!—and washed his hands, and thanked them for this.

The master of the house then said, Thou art welcome, and thy day is blessed. What is thy name, and what trade dost thou follow? —O my master, he answered, my name is Sindbad the Porter, and I bear upon my head men's merchandise for hire. And at this, the master of the house smiled, and he said to him, Know, O porter, that thy name is like mine; for I am Sindbad the Sailor: but, O porter, know that my story is wonderful, and I will inform thee of all that happened to me and befell me before I attained this prosperity and sat in this place wherein thou seest me. For I attained not this prosperity and this place save after severe fatigue and great trouble and many terrors. How often have I endured fatigue and toil in my early years! I have performed seven voyages, and connected with each voyage is a wonderful tale, that would confound the mind.

THE FIRST VOYAGE OF SINDBAD THE SAILOR.

KNOW, O masters, O noble persons, that I had a father, a merchant who was one of the first in rank among the people and the merchants and who possessed abundant wealth and ample fortune. He died when I was a young child, leaving to me wealth and buildings and fields; and when I grew up, I put my hand upon the whole of the property, ate well and drank well, associated with the young men, wore handsome apparel, and passed my life with my friends and companions, feeling confident that this course would continue and profit me; and I ceased not to live in this manner for a length of time. I then returned to my reason, and recovered from my heedlessness, and found that my wealth had passed away, and my condition had changed, and all [the money] that I possessed had gone. Then I arose, and collected what I had, of effects and apparel, and sold them; after which I sold my buildings and all that my hand possessed, and amassed three thousand pieces of silver; and it occurred to my mind to travel to the countries of other people. Upon this, I resolved, and arose and bought for myself goods and commodities and merchandise, with such other things as were required for travel, and my mind had consented to my performing a sea-voyage. So I embarked in a ship, and it descended to the city of Balsora, with a company of merchants, and we traversed the sea for many days and nights. We had passed by island after island, and from sea to sea, and from land to land; and in every place by which we passed we sold and bought, and exchanged merchandise. We continued our voyage until we arrived at an island like one of the gardens of Paradise, and at that island the master of the ship brought her to anchor with us. All that were upon the ship landed on the island, and amused themselves in various ways. Some built a fire, and began to cook provisions, whereupon the island began to move, and the master of the ship called out to us that it was a great fish, on whose back trees had grown, and that our fire had disturbed it, and it was about to sink into the depths of the sea with us. We made haste to reach the ship; but many of us were still on the island, when it went down, carrying us with it. But God delivered me and saved me from drowning, and supplied me with a great bowl, made of wood, in which some of the passengers had been washing, and I got into it, and beat the water with my feet as with oars, and the wind and the waves tossed me about for a day and a night, until the bowl stopped under a high island, with trees overhanging the sea. I laid hold of a branch of a tree, and clumb up on to the island, and threw myself on the ground like one dead. For some days I could with difficulty drag myself along; but I found fruit in abundance, and springs of fresh water, and I ate and drank until my strength was restored. Walking one day along the shore of the island, there appeared unto me an indistinct object in the distance. I imagined that it was a wild beast, or one of the beasts of the sea;

and I walked towards it, ceasing not to gaze at it; and lo, it was a mare, of superb appearance, picketed in a part of the island by the sea-shore. I approached her: but she cried out against me with a great cry, and I trembled with fear of her, and was about to return, when behold, a man came forth from beneath the earth, and he called to me and pursued me, saying to me, Who art thou, and whence hast thou come, and what is the cause of thine arrival in this place? So I answered him, O my master, know that I am a stranger, and I was in a ship, and was submerged in the sea with certain others of the passengers; but God supplied me with a wooden bowl, and I got into it, and it bore me along until the waves cast me upon this island. And when he heard my words, he laid hold of my hand, and said to me, Come with me. I therefore went with him, and he descended with me into a grotto beneath the earth, and conducted me into a large subterranean chamber, and, having seated me at the upper end of that chamber, brought me some food. I was hungry; so I ate until I was satiated and contented, and my soul became at ease. Then he asked me respecting my case, and what had happened to me; wherefore I acquainted him with my whole affair from beginning to end; and he wondered at my story.

And when I had finished my tale, I said, I conjure thee by Allah, O my master, that thou be not displeased with me: I have acquainted thee with the truth of my case, and of what hath happened to me, and I desire of thee that thou inform me who thou art, and what is the cause of thy dwelling in this chamber that is beneath the earth, and what is the reason of thy picketing this mare by the sea-side. So he replied, Know that we are a party dispersed in this island, upon its shores, and we are the grooms of the King Mihrage,[1] having under our care all his horses; and every month, when moonlight commenceth, we bring the swift mares, and picket them in this island, every mare that has not foaled, and conceal ourselves in this chamber beneath the earth, that they may attract the sea-horses. This is the time of the coming forth of the sea-horse; and afterwards, if it be the will of God (whose name be exalted!), I will take thee with me to the King Mihrage, and divert thee with the sight of our country. And shortly after, his companions came, each leading a mare; and, seeing me with him, they inquired of me my story, and I told themwhat I had related to him. They then drew near to me, and spread the table, and ate, and invited me; so I ate with them; after which they arose and mounted the horses, taking me with them, having mounted me on a mare.

We commenced our journey, and proceeded without ceasing until we arrived at the city of the King Mihrage, and they went in to him, and they acquainted him with my story. Then he treated me with beneficence and honour, caused me to draw near to him, and began to cheer me with conversation and courtesy; and he made me his superintendent of the sea-port, and registrar of every vessel that

[1] This word is obviously the Sanscrit maharaja, "Great King," pronounced mahraj in the colloquial dialects of India.

came to the coast. I stood one day upon the shore of the sea, with a staff in my hand, as was my custom, and lo, a great vessel approached, wherein were many merchants: and when it arrived at the harbour of the city, and its place of anchoring, the master furled its sails, brought it to an anchor by the shore, and put forth the landing-plank; and the sailors brought out everything that was in that vessel to the shore. They were slow in taking forth the goods, while I stood writing their account, and I said to the master of the ship, Doth aught remain in thy vessel? He answered, Yes, O my master; I have some goods in the hold of the ship, but their owner was drowned in the sea at one of the islands during our voyage hither, and his goods are in our charge; so we desire to sell them, and to take a note of their price, in order to convey it to his family in the city of Bagdad, the Abode of Peace. I therefore said to the master, What was the name of that man, the owner of the goods? He answered, His name was Sindbad the Sailor, and he was drowned on his voyage with us in the sea. And when I heard his words, I looked at him with a scrutinizing eye, and recognized him; and I cried out at him with a great cry, and said, O master, know that I am the owner of the goods which thou hast mentioned, and I am Sindbad the Sailor, who descended upon the island from the ship, with the other merchants who descended; and when the fish that we were upon moved, and thou calledst out to us, some got up into the vessel, and the rest sank, and I was among those who sank. But God (whose name be exalted!) preserved me and saved me from drowning by means of a large wooden bowl, of those in which the passengers were washing, and I got into it, and began to beat the water with my feet, and the waves aided me until I arrived at this island, when I landed on it, and God (whose name be exalted!) assisted me, and I met the grooms of the King Mihrage, who took me with them and brought me to this city. They then led me in to the King Mihrage, and I acquainted him with my story; whereupon he bestowed benefits upon me, and appointed me clerk of the harbour of this city, and I obtained profit in his service, and favour with him. Therefore these goods that thou hast are my goods and my portion.

But the master would not believe me until I related to him some circumstances that had occurred between us on the voyage. He then congratulated me on my safety, saying, By Allah, a new life hath been granted thee. All my goods were delivered to me, and nought of them was missing. I opened them and took forth a precious and costly article, and offered it to the King as a present; and he accepted it, and gave me something in return.

Then I sold my bales, as well as the other goods that I had, and gained upon them abundantly; and I purchased other goods and merchandise and commodities of that city. And when the merchants of the ship desired to set forth on their voyage, I stowed all that I had in the vessel, and, going in to the King, thanked him for his beneficence and kindness; after which I begged him to grant me permission to depart on my voyage to my country and my family. So he bade me farewell, and gave me an abundance of things at

my departure, of the commodities of that city; and when I had taken leave of him, I embarked in the ship, and we set sail by the permission of God, (whose name be exalted!) Fortune served us, and destiny aided us, and we ceased not to prosecute our voyage night and day until we arrived in safety at the city of Balsora. There we landed, and remained a short time; and I rejoiced at my safety, and my return to my country: and after that, I repaired to the city of Bagdad, the Abode of Peace, with abundance of bales and goods and merchandise of great value. Then I went to my quarter, and entered my house, and all my family and companions came to me. Such were the events of the first of my voyages; and to-morrow, if it be the will of God (whose name be exalted!), I will relate to you the tale of the second of the seven voyages.

Sindbad the Sailor then made Sindbad the Porter to sup with him; after which he gave orders to present him with a hundred pieces of gold, and said to him, Thou hast cheered us by thy company this day. So the Porter thanked him, and took from him what he had given him, and went his way, meditating upon the events that befell and happened to mankind, and wondering extremely. He slept that night in his abode; and when the morning came, he repaired to the house of Sindbad the Sailor, and went in to him; and he welcomed him, and treated him with honour, seating him by him. And after the rest of his companions had come, the food and drink were set before them, and the time was pleasant to them, and they were merry. Then Sindbad the Sailor began his narrative thus:—

THE SECOND VOYAGE OF SINDBAD THE SAILOR.

Know, O my brothers, that I was enjoying a most comfortable life, and the most pure happiness, as ye were told yesterday, until it occurred to my mind, one day, to travel again to the lands of other people, and I felt a longing for the occupation of traffick, and the pleasure of seeing the countries and islands of the world, and gaining my subsistence. I resolved upon that affair, and, having taken forth from my money a large sum, I purchased with it goods and merchandise suitable for travel, and packed them up. Then I went to the bank of the river, and found a handsome new vessel, with sails of comely canvas, and it had a numerous crew, and was superfluously equipped. So I embarked my bales in it, as did also a party of merchants besides, and we set sail that day. The voyage was pleasant to us, and we ceased not to pass from sea to sea, and from island to island; and at every place where we cast anchor we met the merchants and the grandees, and the sellers and buyers, and we sold and bought, and exchanged goods. Thus we continued to do until destiny conveyed us to a beautiful island, abounding with trees bearing ripe fruits, where flowers diffused their fragrance, with birds warbling, and pure rivers; but there was not in it an inhabitant, nor a blower of a fire. The master anchored our vessel at that island, and the merchants with the other passengers landed there, to amuse them-

selves with the sight of its trees, and to extol the perfection of God the One, the Omnipotent, and to wonder at the power of the Almighty King. I also landed upon the island with the rest, and sat by a spring of pure water among the trees. I had with me some food, and I sat in that place eating what God (whose name be exalted!) had allotted me. The zephyr was sweet to us in that place, and the time was pleasant to me; so slumber overcame me, and I reposed there, and became immersed in sleep, enjoying that sweet zephyr, and the fragrant gales. I then arose, and found not in the place a human being nor a Genie. The vessel had gone with the passengers, and not one of them remembered me, neither any of the merchants nor any of the sailors; so they left me in the island.

The close of the day, and the setting of the sun, had now drawn near; and behold, the sun was hidden, and the sky became dark, and the sun was veiled from me. I therefore imagined that a cloud had come over it; but this was in the season of summer, so I wondered; and I raised my head, and, contemplating that object attentively, I saw that it was a bird, of enormous size, bulky body, and wide wings, flying in the air; and this it was that concealed the body of the sun, and veiled it from view upon the island. At this my wonder increased, and I remembered a story which travellers and voyagers

The Roc.

had told me long before, that there is, in certain of the islands, a bird of enormous size, called the roc, that feedeth its young ones with elephants. I wondered at the works of God (whose name be exalted!); and while I was in this state, lo, that bird alighted upon what appeared to be a dome, but which I now knew to be one of the eggs of the roc, and brooded over it with its wings, stretching out its legs behind upon the ground; and it slept over it.—Extolled be the perfection of Him who sleepeth not!—Thereupon I arose, and unwound my turban from my head, and folded it and twisted it so that it became like a rope; and I girded myself with it, binding it tightly round my waist, and tied myself by it to one of the feet of that bird, and made the knot fast, saying within myself, Perhaps this bird will convey me to a land of cities and inhabitants, and that will be better than my remaining in this island. I passed the night sleepless, fearing that, if I slept, the bird would fly away with me when I was not aware; and when the dawn came, and morn appeared, the bird rose from its egg, and uttered a great cry, and drew me up into the sky. It ascended and soared up so high that I imagined it had reached the highest region of the sky; and after that it descended with me gradually until it alighted with me upon the earth, and rested upon a lofty spot. So when I reached the earth, I hastily untied the bond from its foot, fearing it, though it knew not of me nor was sensible of me; and after I had loosed my turban from it, and disengaged it from its foot, shaking as I did so, I walked away. Then it took something from the face of the earth in its talons, and soared to the upper region of the sky; and I looked attentively at that thing, and lo, it was a serpent, of enormous size, of great body, which it had taken and carried off towards the sea; and I wondered at that event.

I found myself upon an eminence, overlooking a deep, wide valley, surrounded on all sides by immense mountains. I descended into the valley, and found its surface covered with diamonds, and other precious jewels. It also abounded in large and venomous serpents. I walked along the valley, examining its riches, and lamenting my sad fate which had brought me into a desolate place from which there was no escape, being in great fear from the number of serpents. While I was thus occupied, a great slaughtered animal fell at my feet. I wondered at it, until I recollected having heard long before that certain merchants resorted to this stratagem to gain possession of the diamonds. A sheep being slaughtered, and its flesh cut up, is thrown into the valley, and its flesh being soft and moist, some of the jewels stick to it. Then the vultures descend and bear it away to the top of the mountains to prey upon it; whereupon the merchants frighten them away, by divers noises, and gather up the precious stones, and leave the meat for the wild birds and beasts. I filled my clothes with the largest of the diamonds, saying to myself, Providence has ordered that I should be saved by means of this beast, and, going to the slaughtered animal, lay down on my back, placed it on my breast, and bound myself to it with my turban. A vulture descended upon it, and soared away with it in its talons to the summit of the

mountain, where it alighted, and was about to tear off some of it. Thereupon a great and loud cry arose, and a great clattering was made with pieces of wood, which frightened the vulture, and it flew away into the clouds.

I therefore disengaged myself from the slaughtered animal, with the blood of which my clothes were polluted; and I stood by its side. And lo, the merchant who had cried out at the vulture advanced to the slaughtered animal, and saw me standing there. He spoke to me not; for he was frightened at me, and terrified; but he came to the slaughtered beast, and turned it over; and, not finding anything upon it, he uttered a loud cry, and said, Oh, my disappointment! There is no strength nor power but in God! We seek refuge with God from Satan the accursed!— He repented, and struck hand upon hand, and said, Oh, my grief! What is this affair?— So I advanced to him, and he said to me, Who art thou, and what is the reason of thy coming to this place? I answered him, Fear not, nor be alarmed; for I am a human being, of the best of mankind; and I was a merchant, and my tale is prodigious, and my story extraordinary, and the cause of my coming to this mountain and this valley is wondrous to relate. Fear not; for thou shalt receive of me what will rejoice thee: I have with me abundance of diamonds, of which I will give thee as much as will suffice thee, and every piece that I have is better than all that would come to thee by other means: therefore be not timorous nor afraid.—And upon this the man thanked me, and prayed for me, and conversed with me; and lo, the other merchants heard me talking with their companion, so they came to me. Each merchant had thrown down a slaughtered animal; and when they came to us, they saluted me and congratulated me on my safety, and took me with them; and I acquainted them with my whole story, relating to them what I had suffered on my voyage, and telling them the cause of my arrival in this valley. Then I gave to the owner of the slaughtered animal to which I had attached myself an abundance of what I had brought with me; and he was delighted with me, and prayed for me, and thanked me for that; and the other merchants said to me, By Allah, a new life hath been decreed thee; for no one ever arrived at this place before thee and escaped from it; but praise be to God for thy safety!— They passed the next night in a pleasant and safe place, and I passed the night with them, full of the utmost joy at my safety and my escape from the valley of serpents, and my arrival in an inhabited country.

When day came, we arose and journeyed over that mountain, and we continued on our way for many days. I exchanged my diamonds for gold and silver, and precious stuffs and commodities; and I continued buying and selling until I arrived at Bagdad, the Abode of Peace, and entered my house. Every one who heard of my arrival came to me, and inquired of me respecting my voyage, and my adventures, and they wondered at the severity of my sufferings, and rejoiced at my safety. This is the end of the account of the events that befell me and happened to me during the second voyage;

and to-morrow, if it be the will of God (whose name be exalted!), I will relate to you the events of the third voyage.

And when Sindbad the Sailor had finished his story to Sindbad the Porter, the company wondered at it. They supped with him; and he gave orders to present to Sindbad the Porter a hundred pieces of gold; and the latter took them, and went his way, wondering at the things that Sindbad the Sailor had suffered. He thanked him, and prayed for him in his house; and when the morning came, and diffused its light and radiance, Sindbad the Porter arose, performed the morning-prayers, and repaired to the house of Sindbad the Sailor, as he had commanded him. He went in to him and wished him good-morning, and Sindbad the Sailor welcomed him: and he sat with him until the rest of his companions and party had come; and after they had eaten and drunk and enjoyed themselves, and were merry and happy, Sindbad the Sailor began thus:—

THE THIRD VOYAGE OF SINDBAD THE SAILOR.

Know, O my brothers (and hear from me the story of the third voyage; for it is more wonderful than the preceding stories, hitherto related—and God is all knowing with respect to the things which He hideth, and omniscient), that, in the times past, when I returned from the second voyage, and was in a state of the utmost joy and happiness, rejoicing in my safety, having gained great wealth, as I related to you yesterday, God having compensated me for all that I had lost, I resided in the city of Bagdad for a length of time in the most perfect prosperity and delight, and joy and happiness. Then my soul became desirous of travel and diversion, and I longed for commerce and gain and profits; the soul being prone to evil. So I meditated and bought an abundance of goods suited for a sea-voyage, and packed them up, and departed with them from the city of Bagdad to the city of Balsora. I embarked in a great vessel, in which were many merchants, and we departed relying on the blessing of God (whose name be exalted!), and his aid and favour. When we had been many days at sea, a storm arose and drove our ship towards the Mountain of Apes, and the apes surrounded us in immense numbers, like a swarm of locusts, so that we were paralyzed by fear of them, and could not resist them. They are the most hideous of beasts, and covered with hair like black felt, their aspect striking terror. No one understandeth their language or their state; they shun the society of men, have yellow eyes and black faces, and are of small size, the height of each one of them being four spans. They climbed up the cables, and severed them with their teeth; and they severed all the ropes of the vessel in every part; so the vessel inclined with he wind, and stopped at their mountain and on their coast. Then, having seized all the merchants and the other passengers, and landed them upon the island, they took the vessel with the whole of its contents, and went their way with it.

They left us upon the island; the vessel became concealed from

us, and we knew not whither they went with it. And while we were upon that island, eating of its fruits and its herbs, and drinking of the rivers that were there, lo, there appeared to us an uninhabited house in the midst of the island. We sat in the open space in that pavilion a little while, after which we slept; and we ceased not to sleep from near the mid-time between sunrise and noon until sunset. And lo, the earth trembled beneath us, and we heard a confused noise from the upper air, and there descended upon us, from the summit of the pavilion, a person of enormous size, in human form, and he was of black complexion, of lofty stature, like a great palm-tree: he had two eyes like two blazes of fire, and tusks like the tusks of swine, and a mouth of prodigious size, like the mouth of a well, and lips like the lips of the camel, hanging down upon his bosom, and he had ears like two mortars, hanging down upon his shoulders, and the nails of his hands were like the claws of the lion. So when we beheld him thus, we became unconscious of our existence, our fear was vehement, and our terror was violent, and through the violence of our fear and dread and terror we became as dead men. And after he had descended upon the ground, he sat a little while upon the seat. Then he arose and came to us, and seized the master of our ship as the butcher seizeth the animal that he is about to slaughter, and having thrown him on the ground, put his foot upon his neck, which he thus broke. Then he brought a long spit, and thrust it into his throat, and spitted him; after which he lighted a fierce fire, and placed over it that spit upon which the master was spitted, and ceased not to turn him round over the burning coals until his flesh was thoroughly roasted; when he took him off from the fire, put him before him, and separated his joints as a man separates the joints of a chicken, and proceeded to tear in pieces his flesh with his nails, and to eat of it. Thus he continued to do every day until the third day, when we resolved to make a raft of the fire-wood, and endeavour to escape from the island.

And when it was evening, lo, the earth trembled with us, and the black came in to us like the biting dog. He turned us over and felt us, one after another, and, having taken one of us, did with him as he had done with the others before him. He ate him, and slept upon the bench, and the noise from his throat was like thunder. So thereupon we arose and took two iron spits, of those which were set up, and put them in the fierce fire until they were red-hot, and became like burning coals; when we grasped them firmly, and went with them to that black while he lay asleep, snoring, and we thrust them into his eyes, all of us pressing upon them with our united strength and force. Thus we pushed them into his eyes as he slept, and his eyes were destroyed, and he uttered a great cry, whereat our hearts were terrified. Then he arose resolutely from that bench, and began to search for us, while we fled from him to the right and left, and he saw us not; for his sight was blinded; but we feared him with a violent fear, and made sure, in that time, of destruction, and despaired of safety. And upon this he sought the door, feeling for it, and went forth from it, crying out, while we were in the utmost fear of

him; and lo, the earth shook beneath us, by reason of the vehemence of his cry. So when he went forth from the pavilion, we followed him, and he went his way, searching for us. Then he returned, accompanied by a female, greater than he, and more hideous in form; and when we beheld him, and her who was with him, more horrible than he in appearance, we were in the utmost fear. As soon as the female saw us, we hastily loosed the rafts that we had constructed, and embarked on them, and pushed them forth into the sea. But each of the two blacks had a mass of rock, and they cast at us until the greater number of us died from the casting, there remaining of us only three persons, I and two others; and the raft conveyed us to another island.

We walked forward upon that island until the close of the day, and the night overtook us in this state; so we slept a little; and we awoke from our sleep, and lo, a serpent of enormous size, of large body and wide belly, had surrounded us. It approached one of us, and swallowed him to his shoulders; then it swallowed the rest of him, and we heard his ribs break in pieces in its belly; after which it went its way. At this we wondered extremely, and we mourned for our companion, and were in the utmost fear for ourselves, saying, By Allah, this is a wonderful thing! Every death that we witness is more horrible than the preceding one! We were rejoiced at our escape from the black; but our joy is not complete! There is no strength nor power but in God! By Allah, we have escaped from the black and from drowning; but how shall we escape from this unlucky serpent? — Then we arose and walked on over the island, eating of its fruits and drinking of its rivers, and we ceased not to proceed till morning, when we found a great, lofty tree. So we climbed up it, and slept upon it; I having ascended to the highest of its branches. But when the night arrived and it was dark, the serpent came, looking to the right and left, and, advancing to the tree upon which we were, came up to my companion, and swallowed him to his shoulders; and it wound itself round the tree with him, and I heard his bones break in pieces in its belly: then it swallowed him entirely, while I looked on; after which it descended from the tree, and went its way.—I remained upon that tree the rest of the night; and when the day came and the light appeared, I walked along the island until I came to the extremity of it; when I cast a glance towards the sea, and beheld a ship at a distance, in the midst of the deep. So I took a great branch of a tree, and made a sign with it to the passengers, calling out to them; and when they saw me, they said, We must see what this is. Perhaps it is a man.—Then they approached me, and heard my cries to them. They therefore came to me, and took me with them in the ship, and asked me respecting my state: so I informed them of all that had happened to me from beginning to end, and of the troubles that I had suffered; whereat they wondered extremely. We proceeded on our voyage, and the wind was fair to us, by the permission of God (whose name be exalted!), until we came in sight of an island called the Island of Selahit, where sandal-wood is abundant, and there the master an-

Sindbad the Sailor hailing the Vessel.

chored the ship, and the merchants and other passengers landed, and took forth their goods to sell and buy. The owner of the ship then looked towards me, and said to me, Hear my words. A man named Sindbad the Sailor, who was voyaging with us, was lost or left behind on an island, and I desire to commit to thee his bales, that thou mayest sell them in this island, and when we return to the city of Bagdad, we will inquire for his family, and give to them the price of the goods. Upon hearing this I uttered a great cry, and said to him, O master, whom may God preserve! know that I am Sindbad the Sailor. I was not drowned; but when thou anchoredst at the island, and the merchants and other passengers landed, I also landed with the party, taking with me something to eat on the shore of the island. Then I enjoyed myself in sitting in that place, and, slumber overtaking me, I slept, and became immersed in sleep; after which I arose, and found not the ship, nor found I any one with me: therefore this wealth is my wealth, and these goods are my goods. And when the master had heard my words he recognized me, and congratulated me on my escape, and asked me concerning my adventures. He then delivered to me my goods, and I disposed of them, and they procured me, during that voyage, great gain, whereat I rejoiced exceedingly, congratulating myself on my safety, and on the restoration of my wealth to me. And we ceased not to sell and buy at the islands until we arrived at Balsora, where I remained a few days. Then I came to the city of Bagdad, and repaired to my quarter, entered my house and saluted my family and companions

and friends. I rejoiced at my safety and my return to my country and my family and city and district, and I gave alms and presents; I clad the widows and the orphans, and collected my companions and friends. And I ceased not to live thus, eating and drinking, and sporting and making merry, eating well and drinking well, associating familiarly and mixing in society; and I forgot all that had happened to me, and the distresses and horrors that I had suffered. And I gained during that voyage what could not be numbered or calculated.

Then Sindbad the Sailor gave orders to present to the porter a hundred pieces of gold, as usual, and commanded to spread the table. So they spread it, and the company supped, wondering at that story and at the events described in it; and after the supper, they went their ways. The next morning Sindbad the Porter arose and walked to the house of Sindbad the Sailor. He went in to him and saluted him; and he received him with joy and gaiety, and made him sit by him until the rest of his companions had come; when the servants brought forward the food, and the party ate and drank and enjoyed themselves. Then Sindbad the Sailor began to address them, and related to them the fourth story, saying:—

THE FOURTH VOYAGE OF SINDBAD THE SAILOR.

Know, O my brothers, that when I returned to the city of Bagdad, and met my companions and my family and my friends, and was enjoying the utmost pleasure and happiness and ease, and had forgotten all that I had experienced, by reason of the abundance of my gains, and had become immersed in sport and mirth, and the society of friends and companions, leading the most delightful life, my wicked soul suggested to me to travel again to the countries of other people, and I felt a longing for associating with the different races of men, and for selling and gains. So I resolved upon this, and purchased precious goods, suitable to a sea-voyage, and, having packed up many bales, more than usual, I went from the city of Bagdad to the city of Balsora, where I embarked my bales in a ship, and joined myself to a party of the chief men of Balsora, and we set forth on our voyage. The vessel proceeded with us, confiding in the blessing of God (whose name be exalted!), over the roaring sea agitated with waves, and the voyage was pleasant to us; and we ceased not to proceed in this manner for a period of nights and days, from island to island, and from sea to sea, until a contrary wind rose against us one day, and the sea increased in violence, until it rent our ship in pieces, and we were all cast into the sea, with our bales and commodities and wealth. I and some others of the merchants got upon one of the planks of the ship, and were tossed about by the waves for the space of a day and a night, when the water cast us upon an island; and we were like dead men, from excess of sleeplessness and fatigue, and cold and hunger, and fear and thirst.

We walked along the shores of that island, and found upon it

abundant herbs; so we ate some of them to stay our departing spirits, and to sustain us; and passed the next night upon the shore of the island. And when the morning came, and diffused its light and shone, we arose, and walked about the island to the right and left, and there appeared to us a building in the distance. We approached it, and there came to us a party of naked men, who seized us and took us to their King. He ordered some food to be brought us; but my stomach loathed it, and I ate none of it. My companions, however, ate of that food, and drank cocoa-nut oil, and it took from them their reason, and they ate like hogs. And when they had become sufficiently fattened, after many days, they were slaughtered one by one, and roasted for the King's table. But as for myself, I became, through fear and hunger, infirm and wasted in body, and my flesh dried upon my bones. When they saw me in this state, they took no notice of me, and allowed me to wander where I would. Profiting by this negligence, I arose one day, and journeyed until the sun went down, and I found myself at a great distance from my enemies. So I ate of the herbs of the earth, and laid myself on the ground, and slept. When day arrived I pursued my way, and continued thus to journey by day and rest by night for a period of seven days, and on the morning of the eighth day I discovered a party of men gathering pepper. They surrounded me, saying to me, Who art thou, and whence hast thou come? And I related to them my misfortunes and distresses, and they wondered thereat exceedingly. Then they made me sit among them until they had finished their work, and brought me some nice food. I therefore ate of it, being hungry, and rested with them awhile; after which they took me and embarked with me in a vessel, and went to their island and their abodes. They then took me to their King, and I saluted him, and he welcomed me and treated me with honour, and inquired of me my story. So I related to him what I had experienced, and what had befallen me and happened to me from the day of my going forth from the city of Bagdad until I had come unto him. And the King wondered extremely at my story, and at the events that had happened to me; he, and all who were present in his assembly. After that, he ordered me to sit with him. Therefore I sat; and he gave orders to bring the food, which accordingly they brought, and I ate of it as much as sufficed me, and washed my hands, and offered up thanks for the favour of God (whose name be exalted!), praising Him and glorifying Him. I then arose from the presence of the King, and diverted myself with a sight of his city: and lo, it was a flourishing city, abounding with inhabitants and wealth, and with food and markets and goods, and sellers and buyers.

So I rejoiced at my arrival at that city, and my heart was at ease; I became familiar with its inhabitants, and was magnified and honoured by them and by their King above the people of his dominions and the great men of his city. And I saw that all its great men and its small rode excellent and fine horses without saddles; whereat I wondered; and I said to the King, Wherefore, O my lord, dost thou not ride on a saddle? for therein is ease to the rider, and

additional power. He said, What kind of thing is a saddle? This is a thing that in our lives we have never seen, nor have we ever ridden upon it.—And I said to him, Wilt thou permit me to make for thee a saddle to ride upon, and to experience the pleasure of it? He answered me, Do so. I therefore said to him, Furnish me with some wood. And he gave orders to bring me all that I required. Then I asked for a clever carpenter, and sat with him, and taught him the construction of the saddle, and how he should make it. Afterwards I took some wool, and teased it, and made felt of it; and I caused some leather to be brought, and covered the saddle with it, and polished it. I then attached its straps, and its girth: after which I brought the blacksmith, and described to him the form of the stirrups, and he forged an excellent pair of stirrups; and I filed them, and tinned them. Then I attached fringes of silk. Having done this, I arose and brought one of the best of the King's horses, girded upon him that saddle, attached to it the stirrups, bridled him, and brought him forward to the King; and it pleased him, and was agreeable to him. He thanked me, and seated himself upon it, and was greatly delighted with that saddle; and he gave me a large present, as a reward for that which I had done for him. And when his vizier saw that I had made that saddle, he desired of me one like it. So I made for him a saddle like it. The grandees and dignitaries likewise desired of me saddles, and I made for them. I taught the carpenter the construction of the saddle; and the blacksmith the mode of making stirrups; and we employed ourselves in making these things, and sold them to the great men and masters. Thus I collected abundant wealth, and became in high estimation with them, and they loved me exceedingly. And the King gave unto me for a wife a woman of high lineage, great wealth, and surpassing loveliness and beauty. I loved her and she loved me, and we lived together in the most delightful manner for a great length of time.

Then God (whose name be exalted!) destroyed the wife of my neighbour; and he was a companion of mine. So I went in to him to console him for the loss of his wife, and beheld him in a most evil state, anxious, weary in soul and heart; and upon this I consoled him and comforted him. But he said to me, O my companion, by thy life to-morrow thou wilt lose me, and never in thy life wilt thou see me again.—And how so? said I. He answered me, This day they will bury my wife, and they will bury me with her in the sepulchre; for it is our custom in our country, when the wife dieth, to bury with her her husband alive; and when the husband dieth, they bury with him his wife alive; that neither of them may enjoy life after the other. I therefore said to him, By Allah, this custom is exceedingly vile, and none can endure it!—And while we were thus conversing, lo, most of the people of the city came, and proceeded to console my companion for the loss of his wife and for himself. They began to prepare her body for burial according to their custom, brought a bier, and carried the woman in it with all her apparel and ornaments and wealth, taking the husband with them; and they went forth with them to the outside of the city, and came to a place in the side of a

mountain by the sea. They advanced to a spot there, and lifted up from it a great stone, and there appeared, beneath the place of this, a margin of stone, like the margin of a well. Into this they threw down that woman; and lo, it was a great pit beneath the mountain. Then they brought the man, tied him beneath his bosom by a rope of fibres of the palm-tree, and let him down into the pit. They also let down to him a great jug of sweet water, and seven cakes of bread; and when they had let him down, he loosed himself from the rope, and they drew it up, and covered the mouth of the pit with that great stone as it was before, and went their ways, leaving my companion with his wife in the pit.

But a short time had elapsed after that when my wife fell sick, and she remained so a few days, and died. So the greater number of the people assembled to console me, and to console her family for her death; and the King also came to console me for the loss of her, as was their custom. They then brought for her a woman to wash her; and they washed her, and decked her with the richest of her apparel, and ornaments of gold, and necklaces and jewels. And when they had attired my wife, and put her in the bier, and carried her and gone with her to that mountain, and lifted up the stone from the mouth of the pit, and cast her into it, all my companions, and the family of my wife, advanced to bid me farewell and to console me for the loss of my life. I was crying out among them, I am a foreigner, and am unable to endure your custom! But they would not hear what I said, nor pay any regard to my words. They laid hold upon me and bound me by force, tying with me seven cakes of bread and a jug of sweet water, according to their custom, and let me down into that pit. And lo, it was a great cavern beneath that mountain. They said to me, Loose thyself from the ropes. But I would not loose myself. So they threw the ropes down upon me and covered the mouth of the pit with the great stone that was upon it, and went their ways. I beheld in that cavern many dead bodies, and their smell was putrid and abominable. I laid myself down upon the bones of the dead, begging aid of God (whose name be exalted!), and wished for death, but I found it not, by reason of the severity of my sufferings. Thus I remained until hunger burnt my stomach, and thirst inflamed me; when I sat, and felt for the bread, and ate a little of it; and I swallowed after it a little water. Then I rose and stood up, and walked about the sides of the cavern; and I found that it was spacious sideways, and with vacant cavities; but upon its bottom were numerous dead bodies, and rotten bones, that had lain there from old times. And upon this I made for myself a place in a side of the cavern, remote from the fresh corpses, and there I slept.

I remained in that cavern a length of time; and whenever they buried a corpse, I killed the person who was buried with it alive, and took that person's food and drink, to subsist upon it, until I was sleeping one day, and I awoke from my sleep, and heard something make a noise in a side of the cavern. So I said, What can this be? I then arose and walked towards it, taking with me a long bone of a dead man; and when it was sensible of my presence, it ran away,

and fled from me; and lo, it was a wild beast. But I followed it to the upper part of the cavern, and thereupon a light appeared to me from a small spot, like a star. Sometimes it appeared to me, and sometimes it was concealed from me. Therefore, when I saw it I advanced towards it; and the nearer I approached to it the larger did the light from it appear to me. So upon this I was convinced that it was a hole in that cavern communicating with the open country; and I said within myself, There must be some cause for this: either it is a second mouth, like that from which they let me down, or it is a fissure in this place. I meditated in my mind awhile, and advanced towards the light; and lo, it was a perforation in the back of that mountain, which the wild beasts had made, and through which they entered this place; and they ate of the dead bodies until they were satiated, and went forth through this perforation. When I saw it, therefore, my mind was quieted, my soul was tranquillized, and my heart was at ease; I made sure of life after death, and became as in a dream. Then I managed to force my way through that perforation, and found myself on the shore of the sea, upon a great mountain, which formed a barrier between the sea on the one side, and the island and city on the other, and to which no one could gain access. So I praised God (whose name be exalted!), and thanked Him, and rejoiced exceedingly, and my heart was strengthened. I then returned through that perforation into the cavern, and removed all the food and water that was in it, that I had spared. I also took the clothes of the dead, and clad myself in some of them, in addition to those I had on me; and I took abundance of the things that were on the dead, consisting of varieties of necklaces and jewels, long necklaces of pearls, ornaments of silver and gold set with various minerals and rarities; and, having tied up some clothes of the dead in apparel of my own, I went forth from the perforation to the back of the mountain, and stood upon the shore of the sea. After some days a vessel passed along, and the master descried me sitting on the rock, and sent a boat to me and took me on board. I related to him many of my adventures, and told him that I had been shipwrecked and cast upon this island, and that these goods were all that I had saved from my store. He congratulated me on my escape, and promised to convey me safely to the city of Balsora.

We ceased not to proceed on our voyage from island to island and from sea to sea. I hoped to escape, and was rejoiced at my safety; but every time that I reflected upon my abode in the cavern with my wife, my reason left me. We pursued our course until we arrived at the Island of the Bell, whence we proceeded to the Island of Kela in six days. Then we came to the Kingdom of Kela, which is adjacent to India, and in it are a mine of lead and places where the Indian cane groweth, and excellent camphor; and its King is a King of great dignity, whose dominion extendeth over the Island of the Bell. In it is a city called the City of the Bell, which is two days' journey in extent.— At length, by the providence of God, we arrived in safety at the city of Balsora, where I landed, and remained a few days; after which I came to the city of Bagdad, and to my

quarter, and entered my house, met my family and my companions, and made inquiries respecting them; and they rejoiced at my safety and congratulated me.

He then gave orders to present the porter with a hundred pieces of gold, and the table was spread, and the party supped; after which they went their ways, wondering extremely; each story being more extraordinary than the preceding one. Sindbad the Porter went to his house, and passed the night in the utmost joy and happiness, and in wonder; and when the morning came, and diffused its light and shone, he arose and performed the morning-prayers, and walked on until he entered the house of Sindbad the Sailor, and wished him good morning. And Sindbad the Sailor welcomed him, and ordered him to sit with him until the rest of his companions came. And they ate, and drank, and enjoyed themselves and were merry, and conversation flowed round among them. Then Sindbad the Sailor began his narrative, saying thus:—

THE FIFTH VOYAGE OF SINDBAD THE SAILOR.

Know, O my brothers, that when I returned from the fourth voyage, and became immersed in sport and merriment and joy, and had forgotten all that I had experienced, and what had befallen me, and what I had suffered, by reason of my excessive joy at the gain and profit and benefits that I had obtained, my mind again suggested to me to travel, and to divert myself with the sight of the countries of other people, and the islands. So I arose and meditated upon that subject, and bought precious goods, suited for a sea-voyage. I packed up the bales, and departed from the city of Bagdad to the city of Balsora: and, walking along the bank of the river, I saw a great, handsome, lofty vessel, and it pleased me; wherefore I purchased it. Its apparatus was new, and I hired for it a master and sailors, over whom I set my black slaves and my pages as superintendents, and I embarked in it my bales. And there came to me a company of merchants, who also embarked their bales in it, and paid me hire. We set sail in the utmost joy and happiness, and rejoicing in the prospect of safety and gain, and ceased not to pursue our voyage from island to island and from sea to sea, diverting ourselves with viewing the islands and towns, and landing at them and selling and buying. Thus we continued to do until we arrived one day at a large island, destitute of inhabitants. There was no person upon it; it was deserted and desolate; but on it was an enormous white dome, of great bulk; and we landed to amuse ourselves with a sight of it, and lo, it was a great egg of a roc. The merchants broke the egg and took from it the young roc, and killed it. But lo, while they were thus employed, the sun became darkened, and looking up, we saw the roc coming like a great cloud. We all immediately embarked, and the master hastened to push off his vessel from the shore, dreading the vengeance of this roc. And when it came and found its egg destroyed, it uttered a great cry, whereupon

Killing the Young Roc. (Page 486.)

its mate came to it, and they flew in circles over the ship, making a noise like thunder. And when they found that we were sailing away, they returned to the island, and, each seizing a huge piece of rock in their talons, they pursued us, and overtook us, and threw the masses of rock on the stern of our ship and crushed it, and all that were in the ship became submerged in the sea.

I strove to save myself, impelled by the sweetness of life, and God (whose name be exalted!) placed within my reach one of the planks of the ship; so I caught hold of it, and, having got upon it, began to row upon it with my feet, and the wind and the waves helped me forward. The vessel had sunk near an island in the midst of the sea, and destiny cast me, by permission of God (whose name be exalted!), to that island. I therefore landed upon it; but I was at my last breath, and in the state of the dead, from the violence of the fatigue and distress and hunger and thirst that I had suffered. I found there an abundance of fruits and water, and I ate and drank until I was satiated, and, throwing myself down upon the ground, fell into a deep sleep.

I slept there without interruption until the morning, and then arose and stood up, and walked among the trees; and I saw a streamlet, by which sat an old man, a comely person, who was clad from the waist downwards with a covering made of the leaves of trees. So I said within myself, Perhaps this old man hath landed upon this island and is one of the shipwrecked persons with whom the vessel fell to pieces. I then approached him and saluted him, and he returned the salutation by a sign without speaking; and I said to him, O sheikh, what is the reason of thy sitting in this place? Whereupon he shook his head, and sighed, and made a sign to me with his hand, as though he would say, Carry me upon thy neck, and transport me from this place to the other side of the streamlet. I therefore said within myself, I will act kindly with this person, and transport him to this place to which he desireth to go: perhaps I shall obtain for it a reward [in heaven]. Accordingly I advanced to him, and took him upon my shoulders, and conveyed him to the place that he had indicated to me; when I said to him, Descend at thine ease. But he descended not from my shoulders. He had twisted his legs round my neck, and I looked at them, and I saw that they were like the hide of the buffalo in blackness and roughness. So I was frightened at him, and desired to throw him down from my shoulders; but he pressed upon my neck with his feet, and squeezed my throat, so that the world became black before my face, and I was unconscious of my existence, falling upon the ground in a fit, like one dead. He then raised his legs, and beat me upon my back and my shoulders; and I suffered violent pain; wherefore I arose with him. He still kept his seat upon my shoulders, and I had become fatigued with bearing him; and he made a sign to me that I should go in among the trees, to the best of the fruits. When I disobeyed him, he inflicted upon me with his feet blows more violent than those of whips; and he ceased not to direct me with his hand to every place to which he desired to go, and to that place I went

with him. If I loitered, or went leisurely, he beat me; and I was as a captive to him.

Thus I continued for a long time, until one day I came to a place where pumpkins grew, and, finding a dry one, I took it and cleansed out the inside, and filled it with the juice of the grape. I then closed the aperture and placed it in the sun until the grape-juice had become pure wine. Every day I drank some of it to help me to endure the fatigue I experienced from carrying that obstinate devil; and whenever I was intoxicated by it my energy was renewed. Seeing me drinking from it one day, he made a sign that he wished to taste it. I handed him the gourd, and he drank what remained in it, and threw the empty vessel on the ground. He soon became intoxicated, and his hold relaxed, and he began to lean from side to side; upon which I stooped down and threw him from my shoulders, and taking a great mass of stone from among the trees, I struck him upon the head, until his flesh became mingled with his blood, and he was killed. May no mercy of God be on him!

Sindbad killing the Old Man of the Sea.

I remained upon the island until one day a vessel passing that way took me off. I related to the passengers my adventures, at which they wondered extremely. They told me that the old man who rode upon my shoulders was called the Old Man of the Sea, and all who had ever carried him had perished excepting myself. Then they gave me to eat and drink, and clothed me. I journeyed with them, until the vessel arrived at a town called the City of Apes.

I landed to divert myself in this city, and the ship set sail without my knowledge. So I repented of my having landed there, remembering my companions, and what had befallen them from the apes, first and afterwards; and I sat weeping and mourning. And thereupon a man of the inhabitants of the city advanced to me and said to me, O my master, it seemeth that thou art a stranger in this country. I therefore replied, Yes: I am a stranger and a poor man. I was in a ship which anchored at this city, and I landed from it to divert myself in this city, and returned, but saw not the ship.—And he said, Arise and come with us, and embark in the boat; for if thou remain in the city during the night, the apes will destroy thee. So I replied, I hear and obey. I arose immediately, and embarked with the people in the boat, and they pushed it off from the land until they had propelled it from the shore of the sea to the distance of a mile. They passed the night, and I with them; and when the morning came, they returned in the boat to the city, and landed, and each of them went to his occupation. Such hath been always their custom every night; and to every one of them who remaineth behind in the city during the night, the apes come, and they destroy him. In the day, the apes go forth from the city, and eat of the fruits in the gardens, and sleep in the mountains until the evening, when they return to the city. And this city is in the furthest parts of the country of the blacks.

In the morning one of those with whom I had passed the night came to me and said, Arise and come with us, and I will show thee how to obtain thy living. And he gave me a bag, and, leading me forth from the city, I filled the bag, by his advice, with small pebbles. A large party of men joined us, and we proceeded to a wide valley, covered with lofty trees, which no one could climb. The trees were covered with cocoa-nuts, and in their branches were many apes. The men began to pelt the apes with stones, and I did the same; and the apes plucked off the cocoa-nuts and threw them at us. We continued to do this until we had obtained a large quantity, when we returned to the city. I went forth every day in this manner, and returned with an abundance of fruit, some of which I sold to obtain the necessaries of life, hoarding up the rest until I could return to my country. One day a vessel arrived at that city, and cast anchor by the shore. In it were merchants, with their goods, and they proceeded to sell and buy, and to exchange their goods for cocoa-nuts and other things. So I went to my companion, informed him of the ship that had arrived, and told him that I desired to make the voyage to my country. And he replied, It is thine to determine. I therefore bade him farewell, and thanked him for his kindness to me. Then I went to the ship, and, accosting the master, engaged with him for my passage, and embarked in that ship the cocoa-nuts and other things that I had with me, after which they set sail that same day. We continued our course from island to island and from sea to sea, and at every island at which we cast anchor I sold some of those cocoa-nuts, and exchanged; and God compensated me with more than I had before possessed and lost. And we came to the pearl-fisheries; whereupon I gave to the divers

some cocoa-nuts, and said to them, Dive for my luck and lot. Accordingly they dived in the bay there, and brought up a great number of large and valuable pearls; and they said to me, O my master, By Allah, thy fortune is good! So I took up into the ship what they had brought up for me, and we proceeded, relying on the blessing of God, (whose name be exalted!) and continued our voyage until we arrived at Balsora, where I landed, and remained a short time. I then went thence to the city of Bagdad, entered my quarter, and came to my house, and saluted my family and companions, who congratulated me on my safety. Such were the most wonderful things that happened to me in the course of the fifth voyage: but sup ye, and to-morrow come again, and I will relate to you the events of the sixth voyage; for it was more wonderful than this.

Then they spread the table, and the party supped; and when they had finished their supper, Sindbad the Sailor gave orders to present Sindbad the Porter with a hundred pieces of gold: so he took them and departed, wondering at this affair. He passed the night in his abode, and when morning came, he arose and performed the morning prayers; after which he walked to the house of Sindbad the Sailor, went in to him, and wished him good morning; and Sindbad the Sailor ordered him to sit. He therefore sat with him, and he ceased not to converse with him until the rest of his companions came. And they conversed together, and the servants spread the table; and the party ate and drank, and enjoyed themselves, and were merry. Then Sindbad the Sailor began to relate to them the story of the sixth voyage, saying to them,—

THE SIXTH VOYAGE OF SINDBAD THE SAILOR.

Know, O my brothers and my friends and my companions, that when I returned from that fifth voyage, and forgot what I had suffered, by reason of sport and merriment and enjoyment and gaiety, and was in a state of the utmost joy and happiness, I continued thus until I was sitting one day in exceeding delight and happiness and gaiety; and while I sat, lo, a party of merchants came to me, bearing the marks of travel. And upon this I remembered the days of my return from travel, and my joy at meeting my family and companions and friends, and at entering my country; and my soul longed again for travel and commerce. So I determined to set forth. I bought for myself precious, sumptuous goods, suitable for the sea, packed up my bales, and went from the city of Bagdad to the city of Balsora, where I beheld a large vessel in which were merchants and great men, and with them were precious goods. I therefore embarked my bales with them in this ship, and we departed in safety from the city of Balsora. We continued our voyage from place to place and from city to city, selling and buying, and diverting ourselves with viewing different countries. Fortune and the voyage were pleasant to us, and we gained our subsistence, until we were proceeding one day, and lo, the master of the ship vociferated and called

cut, threw down his turban, slapped his face, plucked his beard, and fell down in the hold of the ship by reason of the violence of his grief and rage. So all the merchants and other passengers came together to him and said to him, O master, what is the matter? And he answered them, Know, O company, that we have wandered from our course, having passed forth from the sea in which we were, and entered a sea of which we know not the routes; and if God appoint not for us some means of effecting our escape from this sea, we all perish: therefore pray to God (whose name be exalted!) that He may save us from this case. Then the master arose and ascended the mast, and desired to loose the sails; but the wind became violent upon the ship, and drove her back, and her rudder broke near a lofty mountain; whereupon the master descended from the mast, and said, There is no strength nor power but in God, the High, the Great! No one is able to prevent what is predestined! By Allah, we have fallen into a great peril, and there remaineth to us no way of safety or escape from it! — So all the passengers wept for themselves: they bade one another farewell, because of the expiration of their lives, and their hope was cut off. The vessel drove upon that mountain and went to pieces; its planks were scattered, and all that was in it was submerged; the merchants fell into the sea, and some of them were drowned, and some caught hold upon that mountain, and landed upon it.

I was of the number of those who landed on the island. We found a large river flowing through it, the bed of which was full of precious stones, and its banks covered with Sanfi and Kamari aloes-wood. We wandered about in search of food, but found none. The small quantity of provisions we had saved from the wreck were soon devoured; and my companions died one after another in sorrow, being sorely afflicted by the violence of hunger, until at last I was left entirely alone.

Then I meditated in my mind, and said, This river must have a beginning and an end, and it must have a place of egress into an inhabited country. The right plan in my opinion will be for me to construct for myself a small raft, of sufficient size for me to sit upon it, and I will go down and cast it upon this river, and depart on it. If I find safety, I am safe, and escape, by permission of God (whose name be exalted!); and if I find no way of saving myself, it will be better for me to die in this place.—And I sighed for myself. Then I arose and went, and collected pieces of wood that were upon that island, of Sanfi and Kamari aloes-wood, and bound them upon the shore of the sea with some of the ropes of the ships that had been wrecked; and I brought some straight planks of the ships, and placed them upon these pieces of wood. I made the raft to suit the width of the river, less wide than the latter, and bound it well and firmly; and, having taken with me some of those minerals and jewels and goods, and of the large pearls that were like gravel, as well as other things that were upon the island, and some of the crude, pure, excellent ambergis, I put them upon that raft, with all that I had collected upon the island, and took with me what remained of

the provisions. I then launched the raft upon the river, and made for it two pieces of wood like oars. I departed upon the raft along the river, meditating upon what might be the result of my case, and proceeded to the place where the river entered beneath the mountain. I propelled the raft into that place, and became in intense darkness within it, and the raft continued to carry me in with the current to a narrow place beneath the mountain, where the sides of the raft rubbed against the sides of the channel of the river, and my head rubbed against the roof of the channel. I soon fell asleep upon the raft, and slept for a long time; and when I awoke, I found myself in the light, and surrounded by Indians and Abyssinians, who had caught my raft and tied it to the shore. They inquired as to my history, and I informed them of what had occurred to me, and begged them to give me some food. They brought me an abundance of food, and I ate until I was satiated. They then conducted me to their King, the King of Serendib, who listened with astonishment to my tale, and congratulated me on my safety. I took a quantity of jewels, and aloes-wood and ambergris from the raft, and presented it to the King, who accepted it from me, and treated me with exceeding honour, and lodged me in his palace. After some days I desired to return to my country, and I went to the King and begged his permission to depart. He did so after great pressing; and he gave me an abundant present from the treasury, and a present and a sealed letter, saying to me, Convey these to the Caliph Haroun Alrashid, and give him many salutations for us. Then he bade me farewell, and gave a charge respecting me to the merchants and the master of the ship.

So I departed thence, and we continued our voyage from island to island and from country to country until we arrived at Bagdad, whereupon I entered my house, and met my family and my brethren: after which I took the present, with a token of service from myself for the Caliph. On entering his presence, I kissed his hand, and placed before him the whole, giving him the letter; and he read it and took the present, with which he was greatly rejoiced, and he treated me with the utmost honour. He then said to me, O Sindbad, is that true which this King hath stated in his letter? And I kissed the ground and answered, O my lord, I witnessed in his kingdom much more than he hath mentioned in his letter. Moreover, by reason of his justice and good government and intelligence, there is no Cadi in his city; and all the people of his country distinguish the truth from falsity.—And the Caliph wondered at my words, and said, How great is this King! His letter hath shown me this; and as to the greatness of his dominion, thou hast told us what thou hast witnessed. By Allah, he hath been endowed with wisdom and dominion!—Then the Caliph conferred favours upon me, and commanded me to depart to my abode. So I came to my house, and gave the legal and other alms, and continued to live in the same pleasant circumstances as at present. I forgot the arduous troubles that I had experienced, discarded from my heart the anxieties of travel, rejected from my

mind distress, and betook myself to eating and drinking, and pleasures and joy.

And when Sindbad the Sailor had finished his story, every one who was present wondered at the events that had happened to him. He then ordered his treasurer to give to Sindbad the Porter a hundred pieces of gold, and commanded him to depart, and to return the next day with the boon-companions, to hear his seventh story. So the porter went away happy to his abode, and on the morrow he was present with all the boon-companions; and they sat according to their usual custom, and employed themselves in eating and drinking and enjoyment until the end of the day, when Sindbad the Sailor made a sign to them that they should hear his seventh story, and said:—

THE SEVENTH VOYAGE OF SINDBAD THE SAILOR.

When I relinquished voyaging, and the affairs of commerce, I said within myself, What hath happened to me sufficeth me. And my time was spent in joy and pleasure. But while I was sitting one day, the door was knocked; so the door-keeper opened, and a page of the Caliph entered and said, The Caliph summoneth thee. I therefore went with him to his majesty, and kissed the ground before him, and saluted him, whereupon he welcomed me, and treated me with honour; and he said to me, O Sindbad, I have an affair for thee to perform. Wilt thou do it? — So I kissed his hand and said to him, O my lord, what affair hath the master for the slave to perform? And he answered me, I desire that thou go to the King of Serendib, and convey to him our letter and our present; for he sent to us a present and a letter.

I went from Bagdad to the sea, and voyaged safely until I arrived at the island of Serendib, and I went up to the King, and kissed the ground before him, and delivered to him the letter of the Caliph, together with his present. He received them graciously, conferred upon me abundant presents, and treated me with the utmost honour, so I prayed for him, and thanked him for his beneficence, and took leave of him, and went forth from his city, with merchants and other companions, to return to my own country. Our ship, after voyaging some days, was attacked by a party of pirates, who killed many of us, took our vessel, and sold all who remained alive for slaves. My master resided upon an island, in which were many elephants, and he employed me every day in shooting them with arrows. In order to accomplish this, I always ascended a lofty and spreading tree, and as the elephants came wandering through the forest I shot at them with my arrows until I succeeded in killing one, when I descended and informed my master, who came with the rest of his slaves and removed it.

In this manner I continued, every day shooting one, and my master coming and removing it, until one day I was sitting in the tree

concealed, and suddenly elephants innumerable came forth, and I heard the sounds of their roaring and growling, which was such that I imagined the earth trembled beneath them. They all surrounded the tree in which I was sitting, their circuit being fifty cubits, and a huge elephant, enormously great, advanced and came to the tree, and, having wound his trunk around it, pulled it up by the roots, and cast it upon the ground. I fell down senseless among the elephants, and the great elephant, approaching me, wound his trunk around me, raised me on his back, and went away with me, the other elephants accompanying. And he ceased not to proceed with me, while I was absent from the world, until he had taken me into a place, and thrown me from his back, when he departed, and the other elephants followed him. So I rested a little, and my terror subsided; and I found myself among the bones of elephants! I knew therefore that this was the burial-place of the elephants, and that that elephant had conducted me to it on account of the teeth.

I then arose, and journeyed a day and a night until I arrived at the house of my master, who saw me changed in complexion by fright and hunger. And he was rejoiced at my return, and said, By Allah, thou hast pained our heart; for I went and found the tree torn up, and I imagined that the elephants had destroyed thee. Tell me, then, how it happened with thee. — So I informed him of that which had befallen me; whereat he wondered greatly, and rejoiced; and he said to me, Dost thou know that place? I answered, Yes, O my master. And he took me, and we went out, mounted on an elephant, and proceeded until we came to that place; and when my master beheld those numerous teeth, he rejoiced greatly at the sight of them; and he carried away as much as he desired, and we returned to the house. He then gave me my liberty, and paid my passage on a ship which was about to sail to Balsora. He loaded me with presents and goods, and I took leave of him and embarked in the vessel, and we journeyed from sea to sea, and from island to island, and from country to country, until I arrived at Bagdad; when I went in to the Caliph, and, having given the salutation, and kissed his hand, I informed him of what had happened, and what had befallen me; whereupon he rejoiced at my safety, and thanked God (whose name be exalted!); and he caused my story to be written in letters of gold. I then entered my home, and met my family and my brethren.—This is the end of the history of the events that happened to me during my voyages; and praise be to God, the One, the Creator, the Maker!

THE CONCLUSION OF THE STORY OF SINDBAD THE SAILOR AND SINDBAD THE PORTER.

And when Sindbad the Sailor had finished his story, he ordered his servant to give to Sindbad the Porter a hundred pieces of gold, and said to him, How now, O my brother? Hast thou heard of the like of these afflictions and calamities and distresses, or have such troubles as have befallen me befallen any one else, or hath any one else suffered such hardships as I have suffered? Know then that these pleasures are a compensation for the toil and humiliations that I have experienced.—And upon this Sindbad the Porter advanced, and kissed his hands, and said to him, O my lord, by Allah, thou hast undergone great horrors, and hast deserved these abundant favours; continue then, O my lord, in joy and security; for God hath removed from thee the evils of fortune: and I beg of God that he may continue to thee thy pleasures, and bless thy days. — And upon this, Sindbad the Sailor bestowed favours upon him, and made him his boon-companion; and he quitted him not by night nor by day as long as they both lived.

Sindbad the Sailor.

CHAPTER XX.

Commencing with part of the Five Hundred and Sixty-sixth Night, and ending with part of the Five Hundred and Seventy-eighth.

THE STORY OF THE CITY OF BRASS.

THERE was, in olden time, and in an ancient age and period, in Damascus of Syria, a King, one of the Caliphs, named Abdelmelik the son of Marwan; and he was sitting, one day, having with him the great men of his empire, consisting of Kings and Sultans, when a discussion took place among them, respecting the traditions of former nations. They called to mind the stories of our lord Solomon the son of David (on both of whom be peace!), and the dominion and authority which God (whose name be exalted!) had bestowed upon him over mankind, and the Genii and the birds and the wild beasts and other things; and they said, We have heard from those who were before us, that God (whose perfection be extolled, and whose name be exalted!) bestowed not upon any one the like of that which He bestowed upon our lord Solomon, and that he attained to that to which none other attained, so that he used to imprison the Genii and the Marids and the Devils in bottles of brass, and pour molten lead over them, and seal this cover over them with his signet.

Then the Prince of the Faithful said, By Allah, I desire to see some of these bottles! So Talib the son of Sahl replied, O Prince of the Faithful, thou art able to do so, and yet remain in thy country. Send to thy brother Abdelaziz the son of Marwan, desiring him to bring them to thee from the Western Country, that he may write orders to Mousa to journey from the Western Country to this mountain which we have mentioned, and to bring thee what thou desirest of these bottles; for the furthest tract of his province is adjacent to this mountain.—And the Prince of the Faithful approved of his advice, and said, O Talib, thou hast spoken truth in that which thou hast said, and I desire that thou be my messenger to Mousa the son of Nuseir for this purpose, and thou shalt have a white ensign, together with what thou shalt desire of wealth or dignity or other things, and I will be thy substitute to take care of thy family. To this Talib replied, Most willingly, O Prince of the Faithful. And the Caliph said to him, Go in dependence on the blessing of God, and his aid. Then he gave orders that they should write for him a letter to his brother Abdelaziz, his viceroy in Egypt, and another letter to Mousa, his viceroy in the Western Country, commanding

him to journey, himself, in search of the bottles of Solomon, to leave his son to govern the country in his stead, and to take with him guides, to expend wealth, and to collect a large number of men, and not to be remiss in accomplishing that object, nor to use any pretext to excuse himself. He sealed the two letters, and delivered them to Talib the son of Sahl, commanding him to hasten, and to elevate the ensigns over his head; and he gave him riches and riders and footmen to aid him in his way: he gave orders also to supply his house with everything requisite.

So Talib went forth on his way to Egypt. He proceeded with his companions, traversing the districts from Syria until they entered Egypt; when the Governor of Egypt met him, and lodged him with him; and he treated him with the utmost honour during the period of his stay with him. Then he sent with him a guide, who accompanied him to Upper Egypt, until they came to the Emir Mousa the son of Nuseir: and when he knew of his approach, he went forth to him and met him, and rejoiced at his arrival; and Talib handed to him the letter. So he took it and read it, and understood its meaning; and he put it upon his head, saying, I hear and obey the command of the Prince of the Faithful. He determined to summon his great men; and they presented themselves; and he inquired of them respecting that which had been made known to him by the letter; whereupon they said, O Emir, if thou desire him who will guide thee to that place, have recourse to the sheikh Abdelsamad the son of Abdelcaddes Samudi; for he is a knowing man, and hath travelled much, and he is acquainted with the deserts and wastes and the seas, and their inhabitants and their wonders, and the countries and their districts. Have recourse therefore to him, and he will direct thee to the object of thy desire.—Accordingly he gave orders to bring him, and he came before him; and lo, he was a very old man, whom the vicissitudes of years and times had rendered decrepit. The Emir Mousa saluted him, and said to him, O sheikh Abdelsamad, our lord the Prince of the Faithful, Abdelmelik the son of Marwan, hath commanded us thus and thus, and I possess little knowledge of that land, and it hath been told me that thou art acquainted with that country and the routes. Hast thou then a wish to accomplish the affair of the Prince of the Faithful?—The sheikh replied, Know, O Emir, that this route is difficult, far extending, with few tracks. The Emir said to him, How long a period doth it require? He answered, It is a journey of two years and some months going, and the like returning; and on the way are difficulties and horrors, and extraordinary and wonderful things. Moreover, thou art a warrior for the defence of the faith, and our country is near unto the enemy; so perhaps the Christians may come forth during our absence: it is expedient therefore that thou leave in thy province one to govern it.—He replied, Well. And he left his son Haroun as his substitute in his province, exacted an oath of fidelity to him, and commanded the troops that they should not oppose, but obey him in all that he should order them to do. And they heard his words, and obeyed him. His son Haroun was of great courage, an illustrious hero, and

a bold champion; and the sheikh Abdelsamad pretended to him that the place in which were the things that the Prince of the Faithful desired was four months' journey distant, on the shore of the sea, and that throughout the whole route were halting-places adjacent one to another, and grass and springs. And he said, God will assuredly make this affair easy to us through the blessing attendant upon thee, O Vizier of the Prince of the Faithful. Then the Emir Mousa said, Knowest thou if any one of the Kings have trodden this land before us? He answered him, Yes, O Emir; this land belonged to the King of Alexandria, Darius the Greek.

The soldiers proceeded, with the sheikh Abdelsamad before them showing them the way, until all the first day had passed, and the second, and the third. They then came to a high hill, at which they looked, and lo, upon it was a horseman of brass, on the top of whose spear was a wide and frowning head that almost deprived the beholder of sight, and on it was inscribed, O thou who comest unto

Horseman of Brass.

me, if thou know not the way that leadeth to the City of Brass, rub the hand of the horseman, and he will turn, and then will stop, and in whatsoever direction he stoppeth, thither proceed, without fear and without difficulty; for it will lead thee to the City of Brass.—And when the Emir Mousa had rubbed the hand of the horseman, it turned like the blinding lightning, and faced a different direction from that in which they were travelling.

The party therefore turned thither, and journeyed on, and it was the right way. They took that route, and continued their course the same day and the next night, until they had traversed a wide tract of country. And as they were proceeding, one day, they came to a pillar of black stone, wherein was a person sunk to his armpits, and he had two huge wings, and four arms; two of them like those of the sons of Adam, and two like the fore-legs of lions, with claws. He had hair upon his head like the tails of horses, and two eyes like two burning coals, and he had a third eye, in his forehead, like the eye of the lynx, from which there appeared sparks of fire. He was black and tall; and he was crying out, Extolled be the perfection of my Lord, who hath appointed me this severe affliction and painful torture until the day of resurrection! When the party beheld him, their reason fled from them, and they were stupified at the sight of his form, and retreated in flight; and the Emir Mousa said to the sheikh Abdelsamad, What is this? He answered, I know not what he is. And the Emir said, Draw near to him, and investigate his case: perhaps he will discover it, and perhaps thou wilt learn his history. The sheikh replied, May God amend the state of the Emir! Verily we fear him.—Fear ye not, rejoined the Emir; for he is withheld from injuring you and others by the state in which he is. So the sheikh Abdelsamad drew near to him, and said to him, O thou person, what is thy name, and what is thy nature, and what hath placed thee here in this manner? And he answered him, As to me, I am an Afrite of the Genii, and my name is Dahish the son of Elamash, and I am restrained here by the majesty, confined by the power [of God], tormented as long as God (to whom be ascribed might and glory!) willeth. Then the Emir Mousa said, O sheikh Abdelsamad, ask him what is the cause of his confinement in this pillar. He therefore asked respecting that, and the Afrite answered him, Verily my story is wonderful, and it is this:—

There belonged to one of the sons of Eblis an idol of red carnelion, of which I was made guardian; and there used to worship it one of the Kings of the sea, of illustrious dignity, of great glory, leading, among his troops of the Genii, a million warriors who smote with swords before him, and who answered his prayer in cases of difficulty. These Genii who obeyed him were under my command and authority, following my words when I ordered them: all of them were in rebellion against Solomon the son of David (on both of whom be peace!), and I used to enter the body of the idol, and command them and forbid them.

Solomon sent to this King demanding his daughter in marriage, and commanding him to break this idol, and to worship God. But I

advised him to beat the messenger of Solomon, and to send him back with an insolent message, and to defy him. Accordingly he did so. Then Solomon commanded Dimiriat, his Vizier, King of the Genii, to collect the Marids of the Genii from every place; and his Vizier of men, Barkia, to collect his soldiers of mankind; and they did so, and their numbers were computed by millions. Then he charged upon our forces, and we contended with him for two days, and on the third day we were utterly routed. Dimiriat pursued me a journey of three months until he overtook me. I had fallen down through

Dahish overtaken by Dimiriat.

fatigue, and he rushed upon me, and made me prisoner. So I said to him, By Him who hath exalted thee and debased me, pity me, and take me before Solomon, on whom be peace! But when I came before Solomon, he met me in a most evil manner: he caused this pillar to be brought, and hollowed it, and put me in it, and sealed me with his signet; after which, he chained me, and Dimiriat conveyed me to this place, where he set me down as thou seest me; and this pillar is my

prison until the day of resurrection. He charged a great King to guard me in this prison, and I am in this condition tortured as thou seest me.

The party therefore wondered at him, and at the horrible nature of his form; and the Emir Mousa said, There is no deity but God! Solomon was endowed with a mighty dominion! And the sheikh Abdelsamad said to the Afrite, O thou, I ask thee concerning a thing of which do thou inform me. The Afrite replied, Ask concerning what thou wilt. And the sheikh said, Are there in this place any of the Afrites confined in bottles of brass from the time of Solomon, on whom be peace! He answered, Yes, in the Sea of Kakar, where are a people of the descendants of Noah (on whom be peace!), whose country the deluge reached not, and they are separated there from [the rest of] the sons of Adam. And where, said the sheikh, is the way to the City of Brass and the place wherein are the bottles? What distance is there between us and it?—The Afrite answered, It is near. So the party left him, and proceeded; and there appeared to them a great black object, with two [seeming] fires corresponding with each other in position, in the distance, in that black object; whereupon the Emir Mousa said to the sheikh, What is this great black object, and what are these two corresponding fires? The guide answered him, Be rejoiced, O Emir; for this is the City of Brass, and this is the appearance of it that I find described in the book of hidden treasures; that its wall is of black stones, and it hath two towers of Spanish brass, which the beholder seeth resembling two corresponding fires; and thence it is named the City of Brass.—They ceased not to proceed until they arrived at it; and lo, it was lofty, strongly fortified, rising high into the air, impenetrable: the height of its walls was eighty cubits, and it had five and twenty gates, none of which would open but by means of some artifice; and there was not one gate to it that had not, within the city, one like it; such was the beauty of the construction and architecture of the city. They stopped before it, and endeavoured to discover one of its gates; but they could not: and the Emir Mousa said to the sheikh Abdelsamad, O sheikh, I see not to this city any gate. The sheikh replied, O Emir, thus do I find it described in the book of hidden treasures: that it hath five-and-twenty gates, and that none of its gates may be opened but from within the city.—And how, said the Emir, can we contrive to enter it, and divert ourselves with a view of its wonders?

The Emir Mousa examined the city on all sides, but could find no entrance. He then commanded that a ladder should be made sufficiently long to reach to the top of the wall; and when it was made and set up, the Emir said, Which of you will mount this ladder, and descend into this city and open the gates for us? And one of the men ascended it, and stood on the top of the wall, when he fixed his eyes on the city, clapped his hands, exclaiming, Thou art beautiful, and cast himself down into the city, and his flesh became mashed with his bones. And twelve men ascended the ladder, one after another, and each of them did as the first had done. Then the sheikh

Abdelsamad said, There is none for this office but myself, and the experienced is not like the inexperienced. The Emir Mousa tried to dissuade him, representing to him that if anything were to befall him, the rest of the party would perish, he being their only guide; but he would not listen to any supplications. Thereupon the Emir and all the people agreed to his ascending.

Then the sheikh Abdelsamad arose, and encouraged himself, and, having said, In the name of God, the Compassionate, the Merciful — he ascended the ladder, repeating the praises of God (whose name be exalted!), and reciting the Verses of Safety, until he reached the top of the wall; when he clapped his hands, and fixed his eyes. The people therefore all called out to him, and said, O sheikh Abdelsamad, do it not, and cast not thyself down! And they said, Verily to God we belong, and verily unto Him we return! If the sheikh Abdelsamad fall, we all perish! — Then the sheikh Abdelsamad laughed immoderately, and sat a long time repeating the praises of God (whose name be exalted!), and reciting the Verses of Safety; after which he rose with energy, and called out with his loudest voice. O Emir, no harm shall befall you; for God (to whom be ascribed might and glory!) hath averted from me the effect of the artifice and fraudulence of the Devil, through the blessing resulting from the utterance of the words, In the name of God, the Compassionate, the Merciful. — So the Emir said to him, What hast thou seen, O sheikh? He answered, When I reached the top of the wall, I beheld ten damsels, like moons, who made a sign with their hands, as though they would say, Come to us. And it seemed to me that beneath me was a sea (or great river) of water; whereupon I desired to cast myself down, as our companions did: but I beheld them dead: so I withheld myself from them, and recited some more words of the book of God (whose name be exalted!), whereupon God averted from me the influence of those damsels' artifice, and they departed from me; therefore I cast not myself down, and God repelled from me the effect of their artifice and enchantment. There is no doubt that this is an enchantment and an artifice which the people of this city contrived in order to repel from it every one who should desire to look down upon it, and wish to obtain access to it; and these our companions are laid dead.

He then walked along the wall till he came to the two towers of brass, when he entered a long passage, whence he descended some steps, and he found a place with handsome wooden benches, on which were people dead, and over their heads were elegant shields, and keen swords, and strung bows, and notched arrows. And he beheld a gate fastened with a bar of iron, and barricades of wood, and locks of delicate fabric, and strong apparatus. Upon this, the sheikh said within himself, Perhaps the keys are with these people. Then he looked, and lo, there was a sheikh who appeared to be the oldest of them, and he was upon a high wooden bench among the dead men. So the sheikh Abdelsamad said, May not the keys of the city be with this sheikh? Perhaps he was the gate-keeper of the city, and these were under his authority.—He therefore drew near to him, and lifted

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up his garments, and lo, the keys were hung to his waist. At the sight of them, the sheikh Abdelsamad rejoiced exceedingly; his reason almost fled from him in consequence of his joy: and he took the keys, approached the gate, opened the locks, pulled the gate and the barricades and other apparatus, which opened, and the gate also opened, with a noise like thunder, by reason of its greatness and terribleness, and the enormity of its apparatus. Upon this, the sheikh exclaimed, God is most great!—and the people made the same exclamation with him, rejoicing at the event. The Emir Mousa also rejoiced at the safety of the sheikh Abdelsamad, and at the opening of the gate of the city; the people thanked the sheikh for that which he had done, and all the troops hastened to enter the gate. But the Emir Mousa cried out to them, saying to them, O people, if all of us enter, we shall not be secure from some accident that may happen. Half shall enter, and half shall remain behind.

The Emir Mousa then entered the gate, and with him half of the people, who bore their weapons of war. And the party saw their companions lying dead: so they buried them. They saw also the gate-keepers and servants and chamberlains and lieutenants lying upon beds of silk, all of them dead, and they entered the market of the city, and beheld a great market, with lofty buildings, none of which projected beyond another: the shops were open, and the scales hung up, and the utensils of brass ranged in order, and the khans were full of all kinds of goods. These they left, and they proceeded to the market of the perfumers; and lo, their shops were filled with varieties of perfumes, and bags of musk, and ambergris, and aloes-wood, and nedd,[1] and camphor, and other things; and the owners were all dead, not having with them any food. And when they went forth from the market of the perfumers, they found near unto it a palace, decorated, and strongly constructed; and they entered it, and found banners unfurled, and drawn swords, and strung bows, and shields hung up by chains of gold and silver, and helmets gilded with red gold. And in the passages of that palace were benches of ivory, ornamented with plates of brilliant gold, and with silk, on which were men whose skins had dried upon the bones: the ignorant would imagine them to be sleeping; but, from the want of food, they had died, and tasted mortality. Upon this, the Emir Mousa paused, extolling the perfection of God (whose name be exalted!), and his holiness, and contemplating the beauty of that palace, and its strong construction, and its wonderful fabrication in the most beautiful form and with the firmest architecture; and most of its decoration was in ultramarine.

They passed on, and found a saloon constructed of polished marble adorned with jewels. The beholder imagined that upon its floor was running water, and if any one walked upon it he would slip. The Emir Mousa therefore ordered the sheikh Abdelsamad to throw upon it some thing, that they might be enabled to walk on it; and he did this, and contrived so that they passed on. And they found in it a

[1] A mixture of perfumes, but chiefly ambergris.

great dome constructed of stones gilded with red gold. The party had not beheld, in all that they had seen, anything more beautiful than it. And in the midst of that dome was a great dome-crowned structure of alabaster, around which were lattice-windows, decorated, and adorned with oblong emeralds, such as none of the Kings could procure. In it was a pavilion of brocade, raised upon columns of red gold, and within this were birds, the feet of which were of emeralds; beneath each bird was a net of brilliant pearls spread over a fountain; and by the brink of the fountain was placed a couch adorned with pearls and jewels and jacinths, whereon was a damsel resembling the shining sun. Eyes had not beheld one more beautiful. Upon her was a garment of brilliant pearls, on her head was a crown of red gold, with a fillet of jewels, on her neck was a necklace of jewels, in the middle of which were refulgent gems, and upon her forehead were two jewels, the light of which was like that of the sun; and she seemed as though she were looking at the people, and observing them to the right and left. When the Emir Mousa beheld this damsel, he wondered extremely at her loveliness, and was confounded by her beauty and the redness of her cheeks and the blackness of her hair. Any beholder would imagine that she was alive and not dead. And they said to her, Peace be on thee, O damsel! But Talib the son of Sahl said to the Emir, May God amend thy state! Know that this damsel is dead. There is no life in her. How then can she return the salutation?—And he added, O Emir, she is skilfully embalmed; and her eyes have been taken out after her death, and quicksilver hath been put beneath them, after which they have been restored to their places; so they gleam, and whenever the air putteth them in motion, the beholder imagineth that she twinkleth her eyes, though she is dead.—Upon this the Emir Mousa said, Extolled be the perfection of God, who hath subdued his servants by death!—And as to the couch upon which was the damsel, it had steps, and upon the steps were two slaves, one of them white and the other black; and in the hand of one of them was a weapon of steel, and in the hand of the other a jewelled sword, that blinded the eyes. After the Emir Mousa had spent some time in examining all these things, he gave orders for the entry of the troops, who accordingly entered, and they loaded the camels with part of those riches and minerals; after which the Emir Mousa commanded them to close the gate as it was before.

They then proceeded along the sea-coast until they came in sight of a high mountain overlooking the sea. In it were many caves, and lo, in these was a people of the blacks, clad in hides, and with bournouses of hides upon their heads, whose language was unknown. And when they saw the troops, they ran away from them, and fled to those caves, while their women and children stood at the entrances of the caves. So the Emir Mousa said, O sheikh Abdelsamad, what are these people?—And he answered, these are the objects of the inquiry of the Prince of the Faithful. They therefore alighted, and the tents were pitched, and the riches were put down: and they had not rested when the King of the blacks came down from the mountain, and drew near to the troops. He was acquainted with the Arabic

language; wherefore, when he came to the Emir Mousa, he saluted him; and the Emir returned his salutation, and treated him with honour. Then the King of the blacks said to the Emir, Are ye of mankind, or of the Genii? The Emir answered, As to us, we are of mankind; and as to you, there is no doubt but that ye are of the Genii, because of your seclusion in this mountain that is separated from the world, and because of the greatness of your make. But the King of the blacks replied, Nay, we are a people of the race of Adam, the sons of Ham the son of Noah, on whom be peace! And as to this sea, it is known by the name of Karkar.

The Emir Mousa then said to him, We are the associates of the King of the Faithful, Abdelmelek the son of Marwan; and we have come on account of the bottles of brass that are here in your sea, and wherein are the devils imprisoned from the time of Solomon the son of David (on both of whom be peace!). He hath commanded us to bring him some of them, that he may see them, and divert himself by the view of them.—And the King of the blacks replied, Most willingly. Then he feasted him with fish, and ordered the divers to bring up from the sea some of the bottles of Solomon; and they brought up for them twelve bottles; wherewith the Emir Mousa was delighted, and the sheikh Abdelsamad also, and the soldiers, on account of the accomplishment of the affair of the Prince of the Faithful. The Emir Mousa thereupon presented to the King of the blacks many presents, and gave him large gifts.

Then they bade him farewell, and they journeyed back until they came to the land of Syria, and went in to the Prince of the Faithful; whereupon the Emir Mousa acquainted him with all that he had seen, and all that had occurred to him. And the Prince of the Faithful said to him, Would that I had been with you, that I might have beheld what ye have beheld! He then took the bottles, and proceeded to open one after another, and the devils came forth from them, saying, Repentance! O Prophet of God! We will not return to the like conduct ever!—And Abdelmelek the son of Marwan wondered at this. Then the Emir Mousa begged the Prince of the Faithful that he might appoint his son in his place as Governor of the province, and that he might himself go to the noble Jerusalem, there to worship God. So the Prince of the Faithful appointed his son to the government, and he himself went to the noble Jerusalem, and he died there.

This is the end of that which hath come down to us, of the history of the City of Brass, entire. And God is all-knowing.

CHAPTER XXI.

Commencing with part of the Six Hundred and Sixth Night, and ending with part of the Six Hundred and Twenty-fourth.

THE STORY OF JOUDAR.

A MERCHANT, whose name was Omar, had left issue consisting of three sons; one of whom was named Salim, and the youngest was named Joudar, and the middle one was named Selim. He reared them until they became men; but he loved Joudar more than his two brothers; and when it became manifest that he so loved Joudar, jealousy seized them, and they hated Joudar, and it was evident to their father that they hated their brother. Fearing that after his death trouble would arise between them, their father caused the Cadi to be summoned, and in his presence and others of the Faithful, he divided his property into four parts, and gave one to each of his sons, and the fourth to his wife.

Then, after a short period, their father died. But neither of the two envious brothers was content with that which their father Omar had done: on the contrary, they demanded more of Joudar, and said to him, The wealth of our father is in thy possession. And they ceased not to seek his harm, appealing from tyrant to tyrant, they losing and he losing, until they had given all their wealth as food to the tyrants, and the three became paupers. The two brothers of Joudar then came to their mother, and, mocking her, took her money, and beat her, and turned her out. She therefore came to her son Joudar, and said to him, Thy two brothers have done unto me thus and thus, and taken my money. And she began to curse them; whereupon Joudar said to her, O my mother, do not curse them; for God will requite each of them for his conduct. But, O my mother, I have become poor, and my two brothers are poor, and contention occasioneth the loss of money. I have contended with them much before the judges, and it profited us not at all: on the contrary, we have lost all that our father left us, and the people have defamed us on account of our giving testimony [one against another]. Shall I then on thine account contend with them, and shall we refer the case to the judges? This is a thing that must not be. Thou shalt only reside with me, and the cake of bread that I eat I will leave for thee. Pray thou for me, and God will supply me with the means of thy subsistence; and do thou leave both of them to receive from God the recompense of their conduct.—And he proceeded to soothe the mind of his mother until she consented; and she remained with him

He then procured a net, and by his labour as a fisherman he procured a sufficiency for the support of himself and his mother. His two brothers, however, neither worked nor trafficked any more, and they became so destitute that they came to their mother and brother, begging from them a morsel of food to appease their gnawing hunger. Joudar received them with open arms, forgave them for the injury they had committed against him, and supplied them with food.—For the period of a month he thus continued to support his brothers, when one day he went to the river, and cast his net from sunrise to sunset, and obtained nothing for his labour. He put his net upon his back, and returned toward his home, grieving in his mind because of not having wherewith to feed his mother and brothers. Passing by a baker's oven, he saw people buying bread, and he stopped to look at them. The baker called to him, saying, O Joudar, dost thou want bread? But he was silent. The baker then said, If thou have not the money, take what will suffice thee, and thou shalt have a delay. So Joudar said, Give me bread for ten nusfs. The baker replied, Take these ten nusfs besides, and when thou canst, repay me. So he took the bread and the money, and went on his way rejoicing. For seven days he went to the river every day, and cast his net from sunrise until the call for afternoon-prayers, without catching a single fish; and as he passed by the baker's oven on his way home, the baker always gave him bread and money, saying, Come, take and go. If there is nothing to-day, there will be to-morrow.

He then became straitened in mind, and said to himself, Go to-day to the Lake of Karoun. And when he had arrived there, he was about to cast the net, and was not aware of it, when there approached him a Mograbin[1] riding upon a mule, and wearing a magnificent dress, and on the back of the mule was a pair of embroidered saddle-bags, and everything that was on the mule was embroidered. The Mograbin alighted from the back of the mule, and said, Peace be on thee, O Joudar, O son of Omar! So Joudar replied, And on thee be peace, O my master the pilgrim! And the Mograbin said to him, O Joudar, I have an affair for thee to perform; and if thou comply with my desire, thou wilt obtain abundant good fortune, and be on account thereof my companion, and perform for me my affairs. Joudar therefore said, O my master the pilgrim, tell me what is in thy mind, and I will obey thee: I have no opposition to show thee. And the Mograbin said to him, Recite the Opening Chapter of the Koran. So he recited it with him. And after this, the Mograbin took forth and gave him a cord of silk, saying to him, Bind my hands behind me, and make my bond very tight; then throw me into the lake, and wait over me a little; and if thou see me put forth my hands from the water, raising them high, before I appear, cast thou the net upon me, and draw me out quickly; but if thou see me put forth my feet, know that I am dead. In this case, leave me, and take the mule and the saddle-bags, and go to the market of the merchants: thou wilt find a Jew, whose name is Shumia; and give thou to him

[1] A native of Northern Africa.

the mule, and he will give thee a hundred pieces of gold. so take them, and conceal the secret, and go thy way.—He therefore bound his hands tightly behind him, the Mograbin saying to him, Pull tightly the bonds. Then the latter said, Push me until thou shalt have thrown me into the lake. Accordingly he pushed him, and threw him into it; whereupon he sank; and Joudar stood waiting for him a considerable time; and lo, the feet of the Mograbin came forth. Therefore Joudar knew that he was dead, and he took the mule, and left him, and went to the market of the merchants, where he saw the Jew sitting upon a chair at the door of the magazine. And when he saw the mule, the Jew said, Verily the man hath perished. Then he said, Nought caused him to perish save covetousness. And he took from him the mule, and gave him a hundred pieces of gold, charging him to conceal the secret. So Joudar took the pieces of gold, and went, and took as much bread as he required of the baker, saying to him, Take this piece of gold. He therefore took it, and calculated what was owing to him, and replied, I have yet to give thee two days' bread. Joudar then went from the baker to the butcher, to whom he gave another piece of gold, and he took the meat, saying to the butcher, Retain the rest of the piece of gold in account. He bought also some vegetables, and went; and he saw his two brothers begging of his mother something to eat, and she was saying to them, Wait until your brother shall have come; for I have nothing. So he went in to them, and said to them, Take, eat. And they fell upon the bread like ghouls. Then Joudar gave to his mother the rest of the gold, saying, Take, O my mother; and when my brothers come, give to them, that they may buy and eat during my absence.

The next morning he went again to the Lake of Karoun, and lo, he met another Mograbin, who made the same request, and it befell him in like manner with the first; he was drowned, and Joudar took his mule to the Jew, and again received a hundred pieces of gold. And he said within himself, This is better than fishing, and it were well if a Mograbin were drowned every day. On the third day he went again and stood by the lake, and there came another Mograbin riding upon a mule, dressed more gaudily than either of the others, and he said, Peace be on thee, O Joudar, O son of Omar! Have any Mograbins passed by this place? Verily, said Joudar, two, and I tied their hands behind them, and threw them in this lake, and they were drowned; and the same end is for thee also. The Mograbin then descended from his mule, and said to Joudar, O Joudar, do with me as thou didst with them. So Joudar tied his hands behind him, and pushed him into the lake, and then stood, expecting to see his feet come up. And lo, the Mograbin put forth his hands, saying, Cast the net, O poor man! Joudar cast the net over him, and drew him out; and lo, he was grasping in his hands two red fishes, which he put in the two boxes, and covered them with the lids. Then he pressed Joudar to his breast and kissed him, saying, May God deliver thee from every difficulty! Joudar said to him, O my master, explain to me the meaning of this affair.

The Mograbin therefore replied, O Joudar, know that the two who

were drowned before were my brothers. One of them was named Abdelselam, and the other was named Abdelahad; I am named Abdelsamad, and the Jew is our brother; his name is Abdelrahim: he is not a Jew, but a Mahometan, of the Malikee sect. Our father taught us the arts of solving mysteries and opening hidden treasures, and enchantment; and we strove until the Marids of the Genii, and the Afrites, served us. We were four brothers, and the name of our father was Abdelwadoud; and our father died, leaving to us an abundance of things; whereupon we divided the treasures and riches and talismans until we came to the books, which also we divided. But there ensued among us a dissension respecting a book entitled The Stories of the Ancients, the like of which existeth not, nor can any one give its price, nor can its equivalent be made up in jewels; for in it are given accounts of all the hidden treasures, and the solutions of mysteries. Our father was in the habit of making use of it, and we committed to memory a little of its contents, and each of us desired to possess it, that he might know what was in it. Now when a dissension occurred between us, there was present with us our father's sheikh, who had reared him and taught him enchantment and divination, and he was named the Diviner Elabtan; and he said to us, Bring ye the book. So we gave him the book; and he said, Ye are the sons of my son, and it is impossible that I should wrong any one of you. Then let him who desireth to take this book go and strive to accomplish the opening of the treasure of Shamardal, and bring me the celestial planisphere, and the kohl-pot, and the seal-ring, and the sword. For the seal-ring hath a Marid that serveth it, whose name is Radelcasif, and whoso possesseth this seal-ring, neither King nor Sultan can prevail against him; and if he desire to possess the earth, in all its length and breadth, he will be able to do so. And as to the sword, if it be drawn against an army, and its bearer shake it, he will rout the army; and if he say to it, at the time of his shaking it, Slay this army — there will proceed from that sword a lightning, which will slay the whole army. And as to the celestial planisphere, whoso possesseth it, if he desire to behold all the countries from the east to the west, he will behold them, and divert himself with viewing them, while he sitteth: whatsoever quarter he desireth to see, he will turn the face of the planisphere towards it, and, looking in the planisphere, he will see that quarter and its inhabitants as though all were before him. Moreover, if he be incensed against a city, and turn the face of the planisphere towards the sun's disk, desiring to burn that city, it will be burnt. And as to the kohl-pot, whosoever applieth kohl from it to his eyes, he will see the treasures of the earth. But I have a condition to impose upon you; and it is this:—that whosoever is unable to open this treasure, he shall not have any claim to the book; and he who openeth this treasure, and bringeth me these four reposited things, shall be entitled to take this book. — And we consented to the condition.

He then said to us, O my sons, know that the treasure of Shamardal is under the dominion of the sons of the Red King, and your father informed me that he had striven to open that treasure, and

had not been able: but that the sons of the Red King had fled from him to a lake in the land of Egypt, called the Lake of Karoun, where they withstood his authority; and he pursued them to Cairo; but could not prevail against them, on account of their descending into that lake; for it was guarded by a talisman. He then returned overcome, and could not open the treasure of Shamardal by reason of the sons of the Red King. So when your father was unable to prevail against them, he came to me, and complained to me. I therefore made for him an astrological calculation, and saw that this treasure could not be opened save by the good fortune of a young man of the sons of Cairo, named Joudar the son of Omar; for that he would be the means of the seizure of the sons of the Red King. Also, that the said young man would be a fisherman, that the meeting with him would be by the Lake of Karoun, and that the charm would not be dissolved unless Joudar should bind behind his back the hands of the person whose lot it was to accomplish this, and throw him into the lake; whereupon he would contend with the sons of the Red King: and whosoever should have the fortune to do so would seize the sons of the Red King. But he saw that he who should not be fortunate would perish, and his feet would appear from the water; and that he who should be safe, his hands would appear; and it would be requisite that Joudar should cast over him the net, and take him forth from the lake. Upon this [two of], my brothers said, We will go, though we perish. And I said, I will go also. But as to our brother who is in the garb of a Jew, he said, I have no desire. So we agreed with him that he should repair to Cairo in the disguise of a Jewish merchant, in order that if one of us should die in the lake, he might receive the mule and the saddle bags from Joudar, and give him a hundred pieces of gold. And when the first came to thee, the sons of the Red King slew him; and they slew my second brother; but they could not prevail against me; so I seized them.

Upon this, Joudar said, Where are they whom thou seizedst? The Mograbin replied, Didst thou not see them? I have imprisoned them in the two little boxes.—Joudar said, These are fishes. The Mograbin however replied, These are not fishes: verily they are Afrites in the form of fishes. But, O Joudar, know that the opening of the treasure cannot be accomplished save by thy good fortune. Wilt thou then comply with my desire, and go with me to the city of Fez and Mequinez, and open the treasure? If so, I will give thee what thou shalt desire. Thou hast become my brother by a covenant before God, and thou shalt return to thy family with a comforted heart.—Joudar said to him, O my master the pilgrim, I have in my charge my mother and my two brothers, and I am he who provideth for them; and if I go with thee, who will give them bread to eat? But the Mograbin replied, This is a vain pretext; and if it be on account of the money required for expenses, we will give thee a thousand pieces of gold which thou shalt give to thy mother that she may expend it until thou shalt return to thy country; and if thou go away, thou shalt return before four months. And when Joudar

heard the mention of the thousand pieces of gold, he said, Give me, O pilgrim, the thousand pieces of gold, and I will leave them with my mother, and will go with thee. So the Mograbin took forth and gave him the gold, and he took it and went to his mother, and acquainted her with that which had happened between him and the Mograbin, saying to her, Take these thousand pieces of gold, and expend of them upon thyself and upon my two brothers while I journey with the Mograbin to the west, and I shall be absent four months, and abundant good fortune will betide me: so pray for me, O my mother. She replied, O my son, thou wilt render me desolate, and I fear for thee. But he said, O my mother, no harm will befal him whom God preserveth; and the Mograbin is a good man. And he proceeded to praise to her his state. So she replied, May God incline his heart to thee! Go with him, O my son. Perhaps he will give thee something.

He therefore bade farewell to his mother, and went; and when he came to the Mograbin Abdelsamad, the latter said to him, Hast thou consulted thy mother? He answered, Yes, and she prayed for me. And the Mograbin said to him, Mount behind me. So he got upon the back of the mule, and they journeyed from noon until the time of afternoon-prayers, when Joudar was hungry, and he saw not with the Mograbin anything to be eaten; wherefore he said to him, O my master the pilgrim, probably thou hast forgotten to bring for us anything to eat on the way. The Mograbin said, Art thou hungry? Joudar answered, Yes. And upon this the Mograbin alighted from the mule, with Joudar, and said, Put down the pair of saddle-bags. So he put it down. Then the Mograbin put his hand into the saddle-bag, and took forth a dish of gold containing two browned, hot chickens. Then he put his hand a second time, and took forth a dish of gold containing roast meat. And he ceased not to take forth from the pair of saddle-bags until he had taken forth four-and-twenty dishes, entire and complete: whereupon Joudar was confounded. He then said to him, Eat, O poor man. And Joudar said, O my master, dost thou put in this pair of saddle-bags a kitchen and people to cook? So the Mograbin laughed, and replied, This is enchanted, having a servant; were we to demand every hour a thousand dishes, the servant would bring them and make them ready instantly. Joudar therefore said, An excellent thing is this pair of saddle-bags! Then they ate until they were satisfied, and what remained they threw upon the ground; after which the Mograbin replaced the dishes, empty, in the saddle-bags, and having put in his hand, took forth a ewer; and they drank, and performed the ablution, recited the afternoon-prayers, and replaced the ewer in the pair of saddle-bags. The Mograbin then put into them the two little boxes, placed the saddle-bags on the mule, and mounted, saying, Mount, that we may journey on. And he said, O Joudar, knowest thou what space we have traversed from Cairo unto this place? Joudar answered him, By Allah, I know not. And the Mograbin said to him, We have traversed a space of a whole month's journey. And how so? asked Joudar. The Mograbin answered him, O Joudar, know that the mule which is beneath us is

one of the Marids of the Genii, that will travel in a day a year's journey; but for thy sake it proceeded leisurely.—They then journeyed on until sunset; and when they halted in the evening, the Mograbin took forth from the saddle-bags the supper; and in the morning he took forth the breakfast. Thus they continued to do for a period of four days, journeying until midnight, and alighting and sleeping, and proceeding in the morning; and all that Joudar desired he demanded of the Mograbin, who produced it to him from the pair of saddle-bags. And on the fifth day, they arrived at Fez and Mequinez.

They entered the city; and when they entered, every one who met the Mograbin saluted him, and kissed his hand. Thus he proceeded until he came to a door; whereupon he knocked at it, and lo, the door opened, and there appeared from it a damsel like the moon, to whom he said, O Rhama, O my daughter, open for us the pavilion. She replied, On the head and the eye, O my father. And she entered, wriggling her sides, so that Joudar's reason fled, and he said, This is none other than the daughter of a King! Then the damsel opened the pavilion, and the Mograbin took the pair of saddle-bags from the back of the mule, and said to it, Depart: God bless thee! And behold the ground clove asunder, and the mule descended, and the ground became again as it was. So Joudar said, O excellent Protector! Praise be to God, who delivered us upon its back!—The Mograbin however said, Wonder not, O Joudar; for I told thee that the mule is an Afrite: but come up with us into the pavilion. And when they entered that pavilion, Joudar was amazed at the abundance of the rich furniture, and at what he beheld in it, of rarities and articles of jewels and minerals; and after they had seated themselves, the Mograbin ordered the damsel, saying to her, O Rahma, bring such a wrapper. She therefore arose and brought a wrapper, which she put down before her father; and he opened it, and took forth from it a dress worth a thousand pieces of gold, and said, Put it on, O Joudar. Welcome to thee!—So he put on the dress, and became like one of the Kings of the West: after which the Mograbin placed the saddle-bags before him, and, having put his hand into them, took forth from them dishes containing varieties of viands until they composed a table of forty different dishes, when he said, O my lord, advance and eat, and be not displeased with us. We know not what viands thou desirest: therefore tell us what thou wouldst have, and we will place it before thee without delay.—Joudar replied, By Allah, O my master the pilgrim, I love all viands, and hate not aught: then ask me not respecting anything; but bring all that occur to thy mind, and I have nothing to do but to eat.—Then he resided with him twenty days. Every day the Mograbin clad him with a dress, and the food was from the pair of saddle-bags; the Mograbin not buying anything, either of meat or bread, nor cooking; but taking forth all that he required from the saddle-bags, even the different kinds of fruit.

On the one-and-twentieth day the Mograbin arose, and taking Joudar with him, journeyed until noon of that day, when they arrived

at a stream of running water. They alighted, and the Mograbin took forth from the saddle-bags the dishes of viands, and they seated themselves and ate. At a sign from the Mograbin, two slaves approached, and pitched a tent, and put in it a mattrass and cushions. Then the Mograbin entered the tent, accompanied by Joudar, and, taking forth the two little boxes containing the fishes, recited a charm over them, when they burst in pieces, and there appeared from them two beings with their hands bound behind them, saying, Quarter, O diviner of the world! And the Mograbin answered, On condition that thou open to me the treasure of Shamardal. And they replied, We promise thee: but thou must procure the assistance of Joudar the son of Omar, for he alone can dissolve the talisman. So the Mograbin released them. Then he instructed Joudar in the part which he had to perform after the water of the river receded, and the door of the treasury became visible, by the potency of the incantation which he was about to perform.

Then the Mograbin Abdelsamad threw incense on the burning charcoal and continued a while reciting the charm; and lo, the water had gone, and the bottom of the river appeared, and the door of the treasury. Joudar therefore descended to the door, and knocked it; and he heard a speaker say, Who knocketh at the doors of the treasures and knoweth not how to solve the mysteries? So he answered, I am Joudar the son of Omar. And upon this, the door opened, and the person came forth to him, and drew the sword, saying to him, Stretch forth thy neck. Accordingly, he stretched forth his neck, and the person smote him, and fell down. In like manner did Joudar at the second door, and so on until he had annulled the talismans of [six of] the seven doors. Then [the semblance of] his mother came forth to him, saying to him, Welcome, O my son! But he replied, How should I be thy son, O accursed? Pull off thy clothes! — And she endeavoured to beguile him; but he insisted: and when

Joudar threatening the Semblance of his Mother.

she had done as he commanded her, she became a body without a soul. He therefore entered, and saw the gold in heaps, but paid no regard to aught of it. Then he came to the private chamber, and beheld the diviner Shamardal lying, having the sword on his side, and the seal-ring upon his finger, and the kohl-pot upon his bosom, and he saw the celestial planisphere over his head. So he advanced and loosed the sword, and took the seal-ring and the celestial planisphere and the kohl-pot, and went forth: and lo, a set of musical instruments sounded in honour of him, and the servants [of the treasure] began to call out, Mayest thou enjoy that which thou hast obtained, O Joudar! The instruments ceased not to sound until he went forth from the treasure, and came to the Mograbin, who thereupon ceased from the recitation of the charm, and the fumigation, and, rising, pressed him to his bosom, and saluted him; and Joudar gave him the four reposited articles. So the Mograbin took them, and called out to the two slaves, who forthwith took the tent, and restored it to its place; after which they returned with the two mules, and the Mograbin and Joudar mounted them, and entered the city of Fez. The Mograbin then brought the pair of saddle-bags, and proceeded to take forth from it the dishes containing the various viands until a complete table was before him, when he said, O my brother, O Joudar, eat. He therefore ate until he was satisfied, and the Mograbin emptied the remains of the viands into other dishes, and put back the empty dishes into the saddle-bags.

Then the Mograbin Abdelsamad said, O Joudar, thou quittedst thy land and thy country on our account, and hast accomplished our affair; wherefore thou hast a claim upon us for some object of desire; so demand of us what thou wishest; for God (whose name be exalted!) giveth thee, and we are [merely] the means. Require then what thou wilt, and be not abashed, since thou deservest.—He therefore replied, O my master, I desire of God, and then of thee, that thou give me this pair of saddle-bags. And the Mograbin said [to his slave], Bring the pair of saddle-bags. Accordingly he brought it: and he said to Joudar, Take it; for it is thy due; and hadst thou desired something else, we had given it to thee. But, O poor man, this will not profit thee save in food, and thou hast wearied thyself with us, and we promised thee that we would restore thee to thy country with a comforted heart; wherefore thou shalt eat from this pair of saddle-bags, and we will give thee another pair of saddle-bags, full of gold and jewels, and have thee conveyed to thy country; so thou shalt become a merchant, and clothe thyself and thy family, and not stand in need of money for thy expenses. Eat thou and thy family from this pair of saddle-bags: and the mode of acting with it is this; that thou put forth thy hand into it, and say, By the great names that have influence over thee, O servant of this pair of saddle-bags, bring me such a dish! Thereupon he will bring thee what thou demandest, even if thou demand every day a thousand different dishes of food. Then he caused a slave to come with a mule, and filled for Joudar a pair of saddle-bags, one half with gold, and the other half with jewels and minerals, and said to him, Mount this mule, and the slave

will walk before thee; for he will acquaint thee with the way until he conveyeth thee to the door of thy house; and when thou hast arrived, take the two pairs of saddle-bags, and give him the mule and he will bring it back. But let not any one know thy secret. And now we commit thee unto God.—So Joudar replied, May God increase thy prosperity! He put the two pairs of saddle-bags upon the back of the mule, and mounted; and the slave walked before him. The mule followed the slave that day, and all the following night; and on the second day, in the morning, he entered the Bab el-Nasr, and beheld his mother sitting and saying, Something, for the sake of God! So his reason fled, and, having alighted from the back of the mule, he threw himself upon her; and when she saw him, she wept. Then he mounted her upon the mule, and walked by her stirrup until he arrived at the house, when he set down his mother, took the two pairs of saddle-bags, and left the mule to the slave, who took it and departed to his master: for the slave was a devil and the mule was a devil.

When he entered the house he inquired of his mother the reason of her begging in the way. And she informed him that his brothers had taken from her all that she had, and turned her out of the house. So he comforted her, and related to her all that had befallen him, and showed her the saddle-bags full of gold and jewels, and the pair of enchanted saddle-bags, and explained to her the manner of its use. Then he put his hand into the saddle-bags and took forth an abundance of dishes of viands, and he and his mother sat down to the table to eat, and lo, his brothers came in. He arose and saluted them, and invited them to join in the repast, and they, being weak and hungry, were glad to accept his bounty. They continued to reside with him for a long time, until at last their old envy and malice led them to conspire his destruction, that they might possess themselves of the gold and jewels and the enchanted saddle-bags, their mother having thoughtlessly betrayed to them its secret. So they went to the Captain of the Sea of Suez, and engaged with him to sell to him their brother. Under pretence of having guests to entertain, they requested of Joudar permission to invite the Captain and two of his sailors to the house of their brother. The permission being granted, the next night a great feast was spread, and the Captain and his men having come, they were entertained until a late hour with kingly hospitality by Joudar. Feeling very much fatigued, he laid himself down to rest, telling Salim and Selim to entertain their guests. Then the Captain of the Sea of Suez and his men arose, and threw themselves upon Joudar, put a gag in his mouth, and bound his limbs and carried him away, and sent him to Suez, where they put shackles upon his feet, and he served in silence, in the manner of the captives and slaves, for a whole year.—Such was the case of Joudar.

But as to his two brothers, when they arose in the morning they affected to be surprised at the absence of their brother, and not to know what had become of him. They then proceeded to search for the pair of saddle-bags containing the gold and jewels, and having found it, they divided it between them. But as to the enchanted

saddle-bags, Salim desired to possess it, and Selim said it belonged to him alone. So they quarrelled about it, and passed the next night contending together, and an officer of the King's guards being a guest in the house adjoining that of Joudar, heard them, and went and informed the King. And when the morning came, the King, whose name was Shemseldowla, the King of Egypt in that age, sent for the two brothers of Joudar, and subjected them to torture. So they confessed, and he took the two pairs of saddle-bags from them, and put them in prison. Then he assigned to the mother of Joudar such allowances every day as would suffice her.—Thus did it happen unto them.

Now again as to Joudar, he remained a whole year serving at Suez, and after the year he and others were in the ship, and there arose against them a wind which cast the ship wherein they were upon a mountain, and it went to pieces, and all that was in it was submerged. None reached the shore excepting Joudar; and the rest died. And when he had reached the shore, he journeyed until he came to an encampment of Arabs, by water and pasture; and they asked him respecting his state; wherefore he informed them that he was a sailor in a ship, and he related to them his story Now there was in the encampment a merchant, of the people of Jiddah: and he pitied him and said to him, Wilt thou serve us, O man of Cairo? If so I will clothe thee, and take thee with me to Jiddah.—So he served him, and journeyed with him until they arrived at Jiddah; and the merchant treated him with much favour. Then his master the merchant desired to perform the pilgrimage, and took him with him to Mecca: so when they entered it, Joudar went to perform the compassings in the temple; and while he was compassing, lo, he found his friend the Mograbin Abdelsamad compassing also. Therefore when the Mograbin saw him, he saluted him, and asked him respecting his state. And he wept, and acquainted him with that which had befallen him. And upon this the Mograbin took him with him until he entered his house, where he treated him honourably, and clad him in a dress of which there existed not the equal; and he said to him, Evil hath quitted thee, O Joudar. He then performed for him an operation of geomancy, whereupon that which had befallen Joudar's two brothers appeared to him, and he said, Know, O Joudar that such and such things have befallen thy two brothers, and they are confined in the prison of the King of Egypt: but thou shalt be welcome until thou hast accomplished thy rites of sacrifice; and nothing shall betide but good fortune. So Joudar said to him, O my master, wait until I go and take leave of the merchant with whom I have been living, and come back unto thee. And the Mograbin said, Dost thou owe money? He answered, No. The Mograbin therefore said, Go: take leave of him, and come back immediately; for bread imposeth obligation in the estimation of the ingenuous. Accordingly he went and took leave of the merchant, and said to him, I have met my brother. And the merchant said to him, Go; bring him, and we will make for him an entertainment. But Joudar replied, It is not necessary, for he is of the people of affluence and hath many

servants. And the merchant gave him twenty pieces of gold, saying to him, Acquit me of responsibility. So he took leave of him, and went forth from him, and, seeing a poor man, he gave him the twenty pieces of gold.

He then repaired to Abdelsamad, the Mograbin, and he remained with him until they had accomplished the rites of the sacrifice of the pilgrimage; whereupon the Mograbin gave him the seal-ring that he had taken forth from the treasure of Shamardal, and said to him, Take this seal-ring; for it will cause thee to attain thy desire; since it hath a servant whose name is Radelcasif; and whatever thou shalt require of the things of the world, rub the seal-ring, and the servant will appear to thee, [and he will bring it thee;] and whatsoever thou shalt command him to do, he will do it for thee. And he rubbed it before him; whereupon the servant appeared to him, calling out, At thy service, O my master! What dost thou demand? It shall be given thee. Wilt thou then render flourishing a ruined city, or ruin a city that is flourishing, or slay a King, or rout an army? —The Mograbin replied, O Radelcasif, this hath become thy master; and act thou well to him. Then he dismissed him, and said to Joudar, Rub the seal-ring, and its servant will appear before thee, and do thou command him to do what thou desirest; for he will not disobey thee. Repair to thy country, and take care of the ring; for thou wilt delude with it thine enemies; and be not ignorant of the potency of this ring. —Joudar therefore replied, O my master, with thy permission I will repair to my country. And the Mograbin said to him, Rub the seal-ring: thereupon the servant will appear to thee, and mount thou upon his back; and if thou say to him, Convey me this day to my country—he will not disobey thy command.

Joudar, upon this, bade Abdelsamad farewell, and rubbed the seal-ring; and Radelcasif presented himself before him, saying to him, At thy service! Demand: it shall be given thee.—So he said to him, Convey me to Cairo this day. And he replied, That shall be done for thee. He took him up and flew with him from the time of noon until midnight, when he alighted with him in the court of the house of his mother, and departed. He therefore went in to his mother; and when she saw him, she arose and wept and saluted him, and informed him of that which had been done to his two brothers by the King, how he had beaten them, and taken the enchanted pair of saddle-bags, and the pair of saddle-bags containing the gold and jewels.—And when Joudar heard that, the state of his brothers was not a light matter to him: but he said to his mother, Grieve not for that which hath escaped thee; for instantly I will show thee what I will do, and I will bring my brothers. Then he rubbed the seal-ring, and the servant appeared to him, saying, At thy service! Demand; it shall be given thee.—And he said to him, I command thee to bring me my two brothers from the King's prison. So he descended into the earth, and came not up save in the midst of the prison. Now Salim and Selim were in the most violent distress, and in great affliction, by reason of the misery of imprisonment; they had wished for death, and one of them was saying to the other By Allah, O my

brother, our trouble hath become wearisome to us, and how long shall we remain in this prison? Death in it would be ease to us.— And while they were in this state, lo, the earth clove asunder, and Radelcasif came forth to them, and, taking them both up, descended into the earth. They swooned in consequence of the violence of their fear; and when they recovered, they found themselves in their house, where they saw their brother sitting with his mother by his side. And he said to them, Salutations to you, O my brothers! Ye have cheered me by your presence. — Upon this, they inclined their faces towards the ground, and began to weep. But he said to them, Weep not: for the Devil and covetousness forced you to do that. How could you sell me? But I will console myself by remembering Joseph; for his brothers did unto him what was worse than your deed, since they cast him into the pit. Turn ye, however, with repentance unto God, and beg his forgiveness, and He will forgive you, for He is the Abundant in forgiveness, the Merciful. I have pardoned you. Welcome to you! No harm shall befall you.—And he proceeded to appease their minds until he had soothed their hearts; and he related to them all that he had suffered at Suez [and afterwards] until he met with the sheikh Abdelsamad, informing them also of the seal-ring. So they said, O our brother, be not angry with us this time. If we return to our former conduct, do with us what thou wilt. — He replied, No harm: but tell me what the King did unto you. And they said, He beat us and threatened us, and took the two pairs of saddle-bags from us.

Thereupon Joudar rubbed the seal-ring, and the servant presented himself before him. He commanded him to enter the treasury of the King, and bring him from thence all the treasures of the King, together with the two pairs of saddle-bags; and he did as he was commanded. Then he ordered him to build him immediately a magnificent palace, and fill it with male and female slaves, both white and black, and clothe them in a sumptuous manner. And all this was accomplished before the day began to dawn. Then Joudar took his mother and his brothers and entered the palace, and he assigned to each of them separate places of abode, and appointed male and female slaves to wait upon them. And the magnificence of their apparel was like to that of the Kings.

But as to the Treasurer of the King, he entered the treasury in the morning, and found it empty and the doors locked, and he went forth to the King, and informed him of the state of the case. The King was very much enraged, and exclaimed, Who hath dared to assault my treasury, and not feared my authority! Then he called together his court, and the great officers of his army, and he said to them, O soldiers, know that my treasury hath been plundered during this night, and I know not who hath done this deed, for it hath not been broken through, nor hath its door been broken.

Now all the soldiers wondered at these words, and no reply had been given by them, when the officer, who on a former occasion betrayed Selim and Salim, came in to the King, and said, O King of the age, all the night I have been amusing myself with the sight of

builders building, and when daylight came I saw a palace constructed, the like of which existeth not. I therefore asked, and it was said to me, that Joudar had come and built this palace, and with him were mamlouks and black slaves; that he had brought abundant riches, and delivered his two brothers from the prison, and was in his mansion like a Sultan. So the King said, Examine the prison. And they examined it, and saw not Salim and Selim. They therefore returned, and acquainted him with that which had happened; whereupon the King said, My offender hath become manifest; for he who delivered Salim and Selim from the prison, and took the two pairs of saddle-bags, is the person who took my property. And the Vizier said, O my lord, who is he? The King answered, Their brother Joudar: but, O Vizier, send to him an Emir with fifty men to seize him and his two brothers, and to put seals upon all his property, and to bring them to me that I may hang them. And he was violently enraged, and said, Ho! quickly send to them an Emir to bring them to me that I may put them to death. But the Vizier said to him, Be clement, for God is clement: He is not hasty towards his servant when he disobeyeth Him. He who hath built a palace in one night, as they have said, no one in the world can be compared with him. Upon this, the King said, Arise, O soldiers! So all of them rose upon their feet. And he said, Mount your horses, and bring unto me my courser, that we may go to Joudar. Then the King mounted, and took the troops, and they repaired to Joudar's palace.— Now as to Joudar, he had said to the Marid, I desire that thou bring us some Afrites of thy Ons, in the form of human beings, to be as soldiers, and to stand in the court of the palace, that if the King come, he may see them, and they may terrify him and inspire him with dread, so that his heart may tremble, and he may know that my power is greater than his. He therefore brought two hundred in the garb of soldiers, equipped with magnificent arms; and they were strong and bulky.— So when the King arrived, he beheld the strong and bulky troop, and his heart feared them. Then he went up into the palace, and entered into the presence of Joudar, whom he saw sitting in a state in which no King nor Sultan had sat; and he saluted him, and raised his hands to his head before him. But Joudar rose not to him, nor paid him honour, nor did he say to him, Sit: — he left him standing till fear seized him, and he became unable either to sit or to go forth, and began to say within himself, Were he in fear of me, he had not left me unheeded, and probably he will do me some hurt, on account of that which I did with his brothers. Then Joudar said, O King of the age, it is not the proper business of such as you to tyrannize over men and to take their goods. So he replied, O my master, blame me not; for covetousness constrained me to do so, and destiny took effect; and were it not for offence, there were no such thing as forgiveness. And he proceeded to excuse himself to him for his former conduct, and to seek of him pardon and lenity. And he ceased not to humble himself before him until he said to him, May God pardon thee?—and ordered him to sit. So he sat; and Joudar invested him with the garments of mercy, and

The King's Daughter.

ordered his two brothers to spread the table. Then, when they had eaten, he clad the King's company, and treated them with honour; and after that, he ordered the King to depart.

He therefore went forth from the abode of Joudar; and every day after, he used to go thither, and used not to hold his court save in Joudar's abode. And the King gave his daughter unto Joudar in marriage. She was a lovely damsel, fair to behold, just in stature and shape, and endowed with every grace of mind and person.

Thus he and the King became as one, and they remained together for a period of days. Then the King died, and the troops desired Joudar as Sultan, and they ceased not to urge him, while he refused to comply with their request, until at last he consented. So they made him Sultan: and he gave orders to build a congregational mosque over the sepulchre of the King Shemseldowla, and endowed it; and it is in the district of Bundukanin. The house of Joudar was in the quarter of Yemania; and when he became Sultan, he constructed buildings and a congregational mosque, and the quarter hath been named after him, its name having become—the quarter of Joudaria. He continued as King some time, and made his two bro-

thers Viziers; Salim the Vizier of his right hand, and Selim the Vizier of his left: and they remained thus one year, and no more.

After this Salim and Selim contrived a stratagem against their brother Joudar, and said to him, O our brother, we desire that thou wouldst honour our houses by thy presence, and enter it, and eat a banquet therein. So Joudar went into the house of Salim first, and food was placed before him which had been poisoned, and when he had eaten of it his flesh fell from his bones. Then Salim arose and drew off the ring from his finger, and rubbed it, and the Marid presented himself, saying, At thy service. And Salim said to him, Seize my brother Selim and slay him, and take up the two, the poisoned and the slain, and throw them before the troops. Accordingly he did as he was ordered. All the great officers of the army were seated at a table in the large room of the house, eating, and when they saw this sight, they were affrighted, and they said to the Marid, Who hath dared to do this deed to the King and his Vizier? He answered them, Their brother Salim.

And lo, Salim approached them, and said, O soldiers, eat, and enjoy yourselves; for I have obtained possession of the seal-ring from my brother Joudar, and this Marid is the servant of the ring; he who is before you. I ordered him to slay my brother Selim, that he might not contend with me for the kingdom, because he was treacherous, and I feared that he would act treacherously towards me. Now this Joudar hath been put to death, and I have become Sultan over you. Do ye accept me, or shall I rub the ring, and shall its servants slay you, great and small? — They answered him, We accept thee as King and Sultan. Then he gave orders to bury his two brothers, and held a court; and some of the people attended the funeral, while others walked before him in the state-procession. And when they came to the court, he seated himself upon the throne, and they swore allegiance to him as King; after which he said, I desire to perform the contract of my marriage to the wife of my brother. They replied, When the period of widowhood shall have expired. But he said to them, I know not a period of widowhood, nor anything else. By my head, I must take her as my wife this night. — So they performed the ceremony of the contract for him, and sent and acquainted the wife of Joudar, the daughter of Shemseldowla; and she replied, Invite him to come in. And when he came in to her, she made a show of joy to him, receiving him with expressions of welcome. But she put poison for him in the water, and destroyed him. Then she took the seal-ring and broke it, that no one might thereafter possess it; and she rent the pair of saddle-bags; after which she sent and informed the Sheikh el-Islam, and sent a message to him and the people, saying to them, Choose for yourselves a King to be Sultan over you.

This is what hath come down to us of the Story of Joudar, entire and complete.

CHAPTER XXII.

Commencing with part of the Seven Hundred and Thirty-eighth Night, and ending with part of the Seven Hundred and Fifty-sixth.

THE STORY OF BEDER BASIM AND GIOHARA.

THERE was, in olden time, and in ancient age and period, in the lands of the Persians, a King named Shahzeman, and the place of his residence was Khorasan. There came to him one day a merchant having with him a slave-girl, of unparalleled beauty, such as the King had never seen equalled. At sight of her his passion overcame him, and he became intoxicated with love. He purchased her from the merchant, for the sum of ten thousand pieces of gold, and placed her in his harem, and surrounded her with every luxury, hoping to win her to love him; but she remained obstinately silent, and spoke not a word for a whole year, until she was about to bear the King a child, when she informed him that her name was Gulnare, and that her father had been a King of the Sea, but after his death they had been deprived of their possessions by another King. That after this calamity she lived with her mother, and sisters and brother, but having one day quarrelled with her brother, she fled from them, and came upon the land, and by the operation of the ways of Providence, had fallen into the hands of the merchant who had sold her to the King. She bore the King a son, of beauty like unto his mother; and by the advice of his uncle Saleh, his mother's brother, they named him Beder Basim. Saleh picked him up as soon as he was born, and walked with him into the sea, and disappeared with him from the eyes of his anxious father, who despaired of ever again seeing his son; but after a short time Saleh rose with him from the bottom of the sea, and presented him to his father unharmed, saying, We applied to his eyes a collyrium, and repeated over him the names engraved upon the seal of Solomon, the son of David, (upon both of whom be peace!) therefore fear not for him drowning, suffocation, nor all the seas if he descend into them. And the King was exceedingly rejoiced thereat. Now it came to pass, after many years, that the old King fell sick and died, and his son succeeded him upon the throne of the kingdom. He governed the people with justice and mercy, and the people loved him exceedingly. And he continued to live with his mother Gulnare, and to enjoy at times the society of her family of the sea.

Now his maternal uncle came in one night to Gulnare, and saluted her; whereupon she rose to him and embraced him, and seated him by her side, and said to him, O my brother, how art thou, and how

are my mother and the daughters of my uncle? He answered her, O my sister, they are well, in prosperity and great happiness, and nothing is wanting to them but the sight of thy face. Then she offered him some food, and he ate; and conversation ensuing between them, they mentioned the King Beder Basim, and his beauty and loveliness, and his stature and justness of form, and his horsemanship and intelligence and polite accomplishments. Now the King Beder Basim was reclining; and when he heard his mother and his uncle mentioning him and conversing respecting him, he pretended that he was asleep, and listened to their talk. And Saleh said to his sister Gulnare, The age of thy son is seventeen years, and he hath not married, and we fear that something may happen to him, and he may not have a son. I therefore desire to marry him to one of the Queens of the Sea, that shall be like him in beauty and loveliness.—So Gulnare replied, Mention them to me; for I know them. Accordingly he proceeded to enumerate them to her, one after another, while she said, I approve not of this for my son, nor will I marry him save to her who is like him in beauty and loveliness, and intelligence and religion, and polite accomplishments and kindness of nature, and dominion and rank and descent. And he said to her, I know not one more of the daughters of the kings of the Sea, and I have enumerated to thee more than a hundred damsels, yet not one of them pleaseth thee: but see, O my sister, whether thy son be asleep or not. She therefore felt him, and she found that he bore the appearance of sleep; so she said to him, He is asleep: what then hast thou to say, and what is thy desire with regard to his sleeping?

He answered her, O my sister, know that I have remembered a damsel, of the damsels of the Sea, suitable to thy son; but I fear to mention her, lest thy son should be awake, and his heart should be entangled by love of her, and perhaps we may not be able to gain access to her: so he and we and the lords of his empire would be wearied, and trouble would befall us in consequence thereof.—And when his sister heard his words, she replied, Tell me what is the condition of this damsel, and what is her name; for I know the damsels of the Sea, the daughters of Kings and of others; and if I see her to be suitable to him, I will demand her in marriage of her father, though I expend upon her all that my hand possesseth. Acquaint me therefore with her, and fear not aught; for my son is asleep.—He said, I fear that he may be awake. But Gulnare replied, Say, and be brief, and fear not, O my brother. And he said, By Allah, O my sister, none is suitable to thy son excepting the Queen Giohara, the daughter of the King Samandal, and she is like him in beauty and loveliness and elegance and perfection, and there existeth not in the sea nor on the land any one more graceful or more sweet in natural endowments than she. For she hath beauty and loveliness, and handsome stature and just form, and red cheek and bright forehead, and hair like jewels, and large black eye, and heavy hips and a slender waist, and a lovely countenance. When she looketh aside, she putteth to shame the wild cows and the gazelles; and when she walketh with a vacillating gait, the willow-branch is envious; and when she

displayeth her countenance, she confoundeth the sun and the moon, and captivateth every beholder: she is sweet-lipped, gentle in disposition.—And when she heard the words of her brother, she replied, Thou hast spoken truth, O my brother. By Allah, I have seen her many times, and she was my companion when we were little children; but now we have no acquaintance with each other, because of the distance between us; and for eighteen years I have not seen her. By Allah, none is suitable to my son except her.

Now when Beder Basim heard their words, and understood what they said from first to last in description of the damsel that Saleh mentioned, Giohara the daughter of the King Samandal, he became enamoured of her by the ear; but he pretended to them that he was asleep. A flame of fire was kindled in his heart on her account, and he was drowned in a sea of which neither shore nor bottom was seen. Then Saleh looked towards his sister Gulnare, and said to her, By Allah, O my sister, there is not among the Kings of the Sea any one more stupid than her father, nor is there any of greater power than he. Therefore acquaint not thy son with the case of this damsel until we demand her in marriage for him of her father; and if he favour us by assenting to our proposal, we praise God (whose name be exalted!); and if he reject us, and marry her not to thy son, we will remain at ease, and demand in marriage another.—And when Gulnare heard what her brother Saleh said, she replied, Excellent is the opinion that thou hast formed. Then they were silent; and they passed that night. In the heart of the King Beder Basim was a flame of fire, kindled by his passion for the Queen Giohara; but he concealed his case, and said not to his mother nor to his uncle aught respecting her, though he was tortured by love of her as though he were on burning coals. And when they arose in the morning, the King and his uncle entered the bath, and washed: then they came forth, and drank some wine, and the attendants placed before them the food: so the King Beder Basim and his mother and his uncle ate until they were satisfied, and washed their hands. And after that, Saleh rose upon his feet, and said to the King Beder Basim and his mother Gulnare, With your permission, I would go to my mother; for I have been with you a period of days, and the hearts of my family are troubled respecting me, and they are expecting me. But the King Beder Basim said to his uncle Saleh, Remain with us this day. And he complied with his request.

Then Beder Basim informed his uncle that he had overheard the conversation about his marriage with the Queen Giohara, and that he had become enamoured of her, and desired to possess her. Then Saleh, seeing how violent was his passion, took from his finger a ring, on which were engraved some of the names of God (whose name be exalted!), and handed it to Beder Basim, saying, Put this upon thy finger, and it will secure thee from all the accidents of the sea, and we will journey to the country of Queen Giohara. They plunged into the sea, and ceased not their course until they arrived at the palace of Saleh. They were welcomed by Beder Basim's grandmother, who endeavoured to dissuade Saleh from his undertaking,

saying, Thou knowest what an ignorant, stupid man, King Samandal is, and that he has already refused his daughter to every one of the Kings of the Sea. But Saleh replied, I will take to him a magnificent present of jewels and precious stones, and I will address him smoothly and with an oily tongue, and he cannot resist my solicitations.

He then arose, and took with him two leathern bags full of jewels and jacinths, and oblong emeralds, and precious minerals of all kinds of stones, and, having made his young men carry them, he proceeded with them, he and the son of his sister, to the palace of the King Samandal. He asked permission to go in to him, and permission was given him; and when he entered, he kissed the ground before him, and saluted with the best salutation. And when the King Samandal saw him, he rose to him, treated him with the utmost honour, and ordered him to sit. So he sat; and after he had been seated awhile, the King said to him, Thine arrival is blessed. Thou hast made us desolate by thine absence, O Saleh. What is thy want, that thou hast come unto us? Acquaint me with thy want, that I may perform it for thee.—And upon this he rose, and kissed the ground a second time, and said, O King of the age, my want respecteth God and the magnanimous King, and the bold lion, the report of whose good qualities the caravans have borne abroad, and whose fame hath been published in the provinces and cities, for liberality and beneficence, and pardon and clemency and obliging conduct. Then he opened the two leathern bags, and took forth from them the jewels and other things, and scattered them before the King Samandal, saying to him, O King of the age, perhaps thou wilt accept my present, and show favour to me, and comfort my heart by accepting it from me. Upon this, the King Samandal said to him, For what reason hast thou presented to me this present? Tell me thine affair, and acquaint me with thy want; and if I be able to perform it, I will perform it for thee this instant, and not oblige thee to weary thyself; but if I be unable to perform it, God imposeth not upon a person aught save what he is able to accomplish.—Then Saleh arose, and kissed the ground three times, and said, O King of the age, verily the thing that I require thou art able to perform, and it is in thy power, and thou art master of it. I impose not upon the King a difficulty, nor am I mad, that I should ask of the King a thing that he is unable to do; for one of the sages hath said, If thou desire that thy request should be complied with, ask that which is possible. Now as to the thing that I have come to demand, the King (may God preserve him!) is able to do it.—So the King said to him, Ask the thing that thou requirest, and explain thine affair, and demand what thou desirest. And he said to him, O King of the age, know that I have come to thee as a marriage-suitor, desiring the unique pearl, and the hidden jewel, the Queen Giohara, the daughter of our lord; then disappoint not, O King, him who applieth to thee.

But when the King heard his words, he laughed so that he fell backwards in derision of him, and replied, O Saleh, I used to think thee a man of sense, and an excellent young man, who attempted not

aught but what was right, and uttered not aught but what was just. What hath happened to thy reason, and urged thee to this monstrous thing, and great peril that thou demandest in marriage the daughters of Kings, the lords of cities and provinces? Art thou of a rank to attain to this high eminence, and hath thy reason decreased to this extreme degree that thou confrontest me with these words? — So Saleh said, May God amend the state of the King! I demanded her not in marriage for myself: yet if I demanded her for myself I am her equal; nay more; for thou knowest that my father was one of the Kings of the Sea, if thou art now our King. But I demanded her not in marriage save for the King Beder Basim, lord of the provinces of Persia, whose father was the king Shahzeman, and thou knowest his power. If thou assert that thou art a great King, the King Beder Basim is a greater King; and if thou boastest that thy daughter is lovely, the King Beder Basim is more lovely than she, and more beautiful in form, and more excellent in rank and descent; and he is the horseman of his age. So if thou assent to that which I have asked of thee, thou wilt, O King of the age, have put the thing in its proper place; and if thou behave arrogantly towards us, thou treatest us not equitably, nor pursuest with us the right way. Thou knowest, O King, that this Queen Giohara, the daughter of our lord the King, must be married; for the sage saith, The inevitable lot of the damsel is either marriage or the grave;—and if thou design to marry her, the son of my sister is more worthy of her than all the rest of men.—But when the King Samandal heard the words of the King Saleh, he was violently enraged; his reason almost departed, and his soul almost quitted his body, and he said to him, O dog of men, doth such a one as thyself address me with these words, and dost thou mention my daughter in the assemblies, and say that the son of thy sister Gulnare is her equal? Who then art thou, and who is thy sister, and who is her son, and who was his father, that thou sayest to me these words, and addressest me with this discourse? Are ye, in comparison with her, aught but dogs?—Then he called out to his young men, and said, O young men, take the head of this young wretch!

So they drew their swords and sought to slay him; but he fled from before them, and reached the gate of the palace, where he found a thousand horsemen belonging to his mother's family, drawn up in battle array. He placed himself at their head, and marched with them to the palace of the King Samandal, and defeated his troops and took him prisoner. His daughter, Giohara, hearing the tumult, and learning that her father was taken a captive in the hands of his enemies, went forth from the palace, and fled to one of the islands, where she ascended a lofty tree, and concealed herself in its branches. Now it so happened that Beder Basim, hearing that King Samandal had been seized, was seized with fear, and fled, and destiny conducted him to the same island, and led him under the same tree on which Giohara had taken refuge. He laid himself down under the tree, and raising up his eyes, he beheld his beloved sitting in the tree, and he said to himself, By Allah, this must be Giohara, the daughter of the

King Samandal, for there is none in the world as lovely as she. Then he inquired of her the reason of her being there, and she told him. He then said to her, Descend, O my mistress, for I am a victim of thy love, and thine eyes have captivated me. I am Beder Basim the King of Persia, and I came hither to demand thee in marriage from thy father. Descend, therefore, and let us repair to the palace of thy father, and I will marry thee lawfully in presence of my uncle Saleh.

But when Giohara heard the words of Beder Basim, she said within herself, On account of this base young wretch hath this event happened, and my father been made a captive, and his chamberlains and his attendants have been slain, and I have become separated from my palace, and come forth an exile from my country to this island. If now I employ not some stratagem with him, thereby to defend myself from him, he will gain possession of me, and attain his desire; for he is in love; and the lover, whatever he doth, is not to be blamed for it.—Then she beguiled him with words, and with soft discourse, and he knew not what artifices she had devised against him; and she said to him, O my master and light of my eye, art thou the King Beder Basim, the son of the Queen Gulnare? So he answered her, Yes, O my mistress. And she said, May God cut off my father, and deprive him of his kingdom, and not comfort his heart, nor restore him from estrangement, if he desire a person more comely than thou, and aught more comely than these charming endowments! By Allah he is of little sense and judgment! — She then said to him, O King of the age, blame not my father for that which he hath done. If the measure of thy love for me be a span, that of my love for thee is a cubit. I have fallen into the snare of thy love, and become of the number of thy victims. The love that thou hadst is transferred to me, and there remaineth not of it with thee aught save as much as the tenth part of what I feel. — Then she descended from the tree, and drew near to him, and came to him and embraced him, pressing him to her bosom, and began to kiss him. So when the King Beder Basim saw what she did to him, his love for her increased, and his desire for her became violent. He imagined that she was enamoured of him, and he confided in her, and proceeded to embrace her, and kiss her. And he said to her, O Queen, by Allah, my uncle Saleh did not describe to me the quarter of the tenth part of thy loveliness, nor the quarter of a carat of four-and-twenty carats. Then Giohara pressed him to her bosom, and uttered some words not to be understood; after which she spat in his face, and said to him, Be changed from this human form into the form of a bird, the most beautiful of birds, with white feathers, and red bill and feet. And her words were not ended before the King Beder Basim became transformed into the shape of a bird, the most beautiful that could be of birds; and he shook, and stood upon his feet, looking at Giohara. Now she had with her a damsel, one of her female slaves, named Marsini, and she looked at her and said, By Allah, were it not that I fear on account of my father's being a captive with his uncle, I had slain him, and may God not recompense him well;

for how unfortunate was his coming unto us; all this disturbance having been effected by his means! But, O slave-girl, take him, and convey him to the Thirsty Island, and leave him there that he may die of thirst. — So the slave-girl took him, and conveyed him to the island, and was about to return from him; but she said within herself, By Allah, the person endowed with this beauty and loveliness deserveth not to die of thirst. Then she took him forth from the Thirsty Island, and brought him to an island abounding with trees and fruits and rivers, and, having put him upon it, returned to her mistress, and said to her, I have put him upon the Thirsty Island.— Such was the case of Beder Basim.

As to Saleh, when he had made the King Samandal captive, he sought for Giohara and Beder Basim, in order to unite them in marriage, but found them not. Then he sent guards and spies in search of them in every direction, but could discover no trace of them, and he was overwhelmed with grief in consequence. Now Gulnare, the mother of Beder Basim, not finding him upon land, descended into the sea in search of him, and came to her mother, who informed her of all that had occurred, and that Saleh was sitting on the throne of King Samandal. When Gulnare heard of the disappearance of her son, she mourned for him violently, and her anger was fierce against her brother Saleh, because he had taken her son, and descended with him into the sea, without her permission. Fearing, however, some disturbance in her kingdom on account of her absence, she returned to the empire with weeping eye and mourning heart, first urging her mother to use every exertion to discover her missing son.

Now again as to the King Beder Basim, when the Queen Giohara had enchanted him, and sent him with her female slave to the Thirsty Island, saying to her, Leave him upon it to die of thirst—the slave-girl put him not save upon a verdant, fruitful island, with trees and rivers. So he betook himself to eating of the fruits, and drinking of the rivers: and he ceased not to remain in this state for a period of days and nights, in the form of a bird, not knowing whither to go, nor how to fly. And while he was one day upon that island, lo, there came thither a fowler, to catch something wherewith to sustain himself, and he saw the King Beder Basim in the form of a bird, with white feathers and with red bill and feet, captivating the beholder, and astonishing the mind. So the fowler looked at him, and he pleased him, and he said within himself, Verily this bird is beautiful; I have not seen a bird like it in its beauty nor in its form. Then he cast the net over him, and caught him, and he went with him into the city, saying within himself, I will sell it and receive its price. And one of the people of the city met him, and said to him, For how much is this bird to be sold, O fowler? The fowler said to him, If thou buy it, what wilt thou do with it? The man answered, I will kill it and eat it. But the fowler said to him, Whose heart would be pleased to kill this bird and eat it? Verily I desire to present it to the King, and he will give me more than the sum that thou wouldst give me as its price, and will not kill it, but

The Fowler with the Bird.

will divert himself with beholding it and observing its beauty and loveliness; for during my whole life, while I have been a fowler, I have not seen the like of it among the prey of the sea nor among the prey of the land. If thou be desirous of it, the utmost that thou wouldst give me as its price would be a piece of silver; and I, by Allah the great, will not sell it. — Then the fowler went with him to the palace of the King; and when the King saw him, his beauty and loveliness pleased him, and the redness of his bill and his feet; so he sent to the fowler a eunuch to purchase him of him; and the eunuch came to the fowler and said to him, Wilt thou sell this bird? He answered, No; it is for the King, as a present from me unto him. The eunuch therefore took him, and went with him to the King, and acquainted him with that which he had said; whereupon the King took the bird, and gave to the fowler ten pieces of gold; and he received them, and kissed the ground, and departed. The eunuch then brought the bird to the King's pavilion, put him in a handsome cage, hung it up, and put with him what he might eat and drink. And when the King came down, he said to the eunuch, Where is the bird? Bring it that I may see it. By Allah, it is beautiful!—So the eunuch brought him and put him before the King; and he saw that

of the food that was with him, he had not eaten aught; wherefore the King said, By Allah, I know not what he will eat, that I may feed him. Then he gave orders to bring the repast The tables therefore were brought before him, and the King ate of the repast; and when the bird looked at the flesh-meat and other viands, and the sweetmeats and fruits, he ate of all that was upon the table before the King, and the King was amazed at him, and wondered at his eating, as did also the other persons who were present. And upon this the King said to the eunuchs and mamlouks who were around him, In my life I have never seen a bird eat like this bird.

The King summoned his wife to see this astonishing bird; but as soon as she looked at it she perceived that it was an enchanted bird, for she was skilled in all the arts of magic. She informed the King that it was not a bird, but the King Beder Basim, who had been enchanted by the Queen Giohara. Then she arose, and, having veiled her face, took in her hand a cup of water; and she uttered over

The King's Wife disenchanting Beder Basim.

the water some words not to be understood, and [sprinkling him with it,] said to him, By virtue of these great names, and excellent verses [of the Koran], and by the power of God (whose name be exalted!), the Creator of the heavens and the earth, and the Reviver of the dead, and the Distributor of the means of subsistence and the terms of life, quit this form in which thou now art, and return to the form in which God created thee! And her words were not ended when he shook violently, and returned to his original form, whereupon the King beheld him a comely young man, than whom there was not upon the face of the earth one more beautiful.

Then Beder Basim informed the King of all that had befallen him, and besought him to aid him by his power in his journey to his dominions. The King willingly complied, and prepared for him a ship, and a company of servants; and after bidding farewell to the King, Beder Basim embarked, and set sail.

The wind aided them, and they ceased not to proceed for ten days

King Beder Basim Meets the Sheikh. (Page 507.)

successively; but on the eleventh day, the sea became violently agitated, the ship began to rise and pitch, and the sailors were unable to manage her. They continued in this state, the waves sporting with them, until they drew near to one of the rocks of the sea, and the ship fell upon that rock, and went to pieces, and all who were in her were drowned, excepting the King Beder Basim; for he mounted upon one of the planks, after he had been at the point of destruction. The plank ceased not to bear him along the sea, and he knew not whither he was going, nor had he any means of checking the motion of the plank: it carried him with the water and the wind, and continued to do so for a period of three days. But on the fourth day, the plank was cast with him upon the shore of the sea, and he found there a city, white as a very white pigeon, built upon an island by the shore of the sea, with lofty angles, beautiful in construction, with high walls, and the sea beat against its walls. So when the King Beder Basim beheld the island upon which was this city, he rejoiced greatly; and he had been at the point of destruction by reason of hunger and thirst. He therefore landed from the plank, and desired to go up to the city; but there came to him mules and asses and horses, numerous as the grains of sand, and they began to strike him, and to prevent his going up from the sea to the city. So he swam round behind that city, and landed upon the shore, and he found not there any one; wherefore he wondered, and said, To whom doth this city belong, not having a King nor any one in it, and whence are these mules and asses and horses that prevented me from landing? And he proceeded to meditate upon his case as he walked along, not knowing whither to go.

He met a sheikh, a grocer, who inquired into his affairs, and informed him that this was the City of Enchanters, governed by Queen Labe, who seized upon every handsome young man who arrived there, and after remaining forty days with him, changed him into a mule, or a horse, or an ass. Then Beder Basim knew that these animals tried to prevent him from landing, out of kindness to him. The sheikh thanked God that he had first encountered him, and invited him to take up his residence in his abode, and he would protect him from the wiles of Queen Labe. Beder Basim therefore went and resided with the sheikh, who was a devout follower of the Prophet of God. He had resided there many moons, when Queen Labe, passing by one day, accompanied by her retinue, cast her eyes upon him, and immediately was inflamed with love and desire for him. She demanded of the sheikh who he was, who informed her that he was his brother's son. She said to the sheikh, Let him be with me to-night that I may converse with him. The sheikh said to her, Wilt thou take him from me, and not enchant him? She answered, Yes. He said, Swear to me. And she swore to him that she would not hurt him nor enchant him. Queen Labe then took Beder Basim, and departed with him. She never left him, day nor night, for a period of forty days; seeming to be drowned in the intoxication of love. But at the end of this period he observed her manner towards him

Queen Labe performing the Incantation.

was changed, and she grew cold and morose, as if her love had changed to hatred.

And when it was midnight of the forty-first day, she rose from the bed: and the King Beder Basim was awake; but he pretended that he was asleep, and kept stealing looks, and observing what she did; and he found that she had taken forth from a red bag something red, which she planted in the midst of the palace; and lo, it became a stream running like a large river. She then took a handful of barley, scattered it upon the dust, and watered it with this water; whereupon it became eared corn; and she took it and ground it into fine flour, after which she put it in a place and returned and slept by Beder Basim until the morning.

So when the morning came, the King Beder Basim arose, and having washed his face, asked permission of the Queen to go to the sheikh; and she gave him permission. He therefore repaired to the

shiekh, who was also skilled in enchantment, and acquainted him with that which she had done, and what he had beheld; and when the sheikh heard his words, he laughed, and said, By Allah, this infidel enchantress had formed a mischievous scheme against thee: but never care thou for her. He then produced to him as much as a pound of barley-meal, and said to him, Take this with thee, and know that when she seeth it she will say to thee, What is this, and what wilt thou do with it? Answer her, A superfluity of good things is good: —and do thou eat of it. And when she produceth her meal, and saith to thee, Eat of this flour—pretend to her that thou eatest of it, but eat of this, and beware of eating aught of her barley, even one grain; for if thou eat of it even one grain, her enchantment will have power over thee, and she will enchant thee, saying to thee, Quit this human form. So thou wilt quit thy form, and assume whatsoever form she desireth. — But if thou eat not of it, her enchantment will be frustrated, and no harm will result to thee from it; wherefore she will become in a state of the utmost abashment, and will say to thee, I am only jesting with thee. And she will make profession of love and affection to thee; but all that will be hypocrisy and artifice in her. Do thou, however, make a show of love to her, and say to her, O my mistress, and O light of my eye, eat of this meal, and see how delicious it is. And when she hath eaten of it, if only one grain, take some water in thy hand, and throw it in her face, and say to her, Quit this human form —and tell her to assume whatsoever form thou desirest. Thereupon leave her and come to me, that I may contrive for thee a mode of proceeding.

And Beder Basim did as the sheikh commanded him, and everything resulted as he had foretold. He changed the wicked Queen into a dapple mule, and putting a bridle in her mouth, rode with her to his friend, the sheikh. The old man advised him to depart with her to some other country, and beware of giving up the bridle to any one. The King Beder Basim therefore thanked him, bade him farewell, and departed.

He ceased not his journey for three days; after which he came in sight of a city, and there met him a sheikh, of comely hoariness, who said to him, O my son, whence art thou come? He answered, From the city of this enchantress. The shiekh then said to him, Thou art my guest this night. And he consented, and proceeded with him along the way. And lo, there was an old woman, who, when she saw the mule, wept, and said, There is no deity but God! Verily this mule resembleth the mule of my son, which hath died, and my heart is troubled for her. I conjure thee by Allah, then, O my master, that thou sell her to me. — He replied, By Allah, O my mother, I cannot sell her. But she rejoined, I conjure thee by Allah that thou reject not my petition; for my son, if I buy not for him this mule, will inevitably die. Then she urged her request in many words: whereupon he said, I will not sell her but for a thousand pieces of gold. And Beder Basim said within himself, How can this old woman procure a thousand pieces of gold? But upon this she took forth from her girdle a thousand pieces of gold. So when the King Beder

Basim saw this, he said to her, O my mother, I am only jesting with thee, and I cannot sell her. The sheikh, however, looked at him, and said to him, O my son, no one may utter a falsehood in this city: for every one who uttereth a falsehood in this city, they slay The King Beder Basim therefore alighted from the mule, and delivered her to the old woman: and she drew forth the bit from her mouth, and, having taken some water in her hand, sprinkled her with it, and said, O my daughter, quit this form, and return to the form in which thou wast! And she was transformed immediately, and returned to her first shape; and each of the two women approached each other, and they embraced one another.

So the King Beder Basim knew that this old woman was the mother of the Queen, and that the stratagem had been accomplished against him, and he desired to flee. But lo, the old woman uttered a loud whistle; whereupon there presented himself before her an Afrite like a great mountain; and the King Beder Basim feared, and stood still. The old woman mounted upon his back, took her daughter behind her, and the King Beder Basim before her, and the Afrite flew away with them, and there elapsed but a short time before they arrived at the palace of the Queen Labe, after which, when she had seated herself upon the throne of her kingdom, she looked at the King Beder Basim, and said to him, O young wretch, I have arrived at this place, and attained what I desired, and I will show thee what I will do with thee and with this sheikh, the grocer. How many benefits have I conferred upon him, and he doth evil unto me! And thou hadst not attained thy desire but by his means. — Then she took some water, and sprinkled him with it, saying to him, Quit this form in which thou now art, and assume the form of a bird of hideous appearance, the most hideous of birds! And he was transformed immediately, and became a bird of hideous appearance; upon which she put him into a cage, and withheld from him food and drink.

But a slave-girl looked at him, and had compassion on him, and she fed him, and gave him to drink, without the knowledge of the Queen. Then the slave-girl found her mistress inadvertent one day, and she went forth and repaired to the sheikh, the grocer, and acquainted him with the case, saying to him, The Queen Labe is resolved upon the destruction of the son of thy brother. So the sheikh thanked her, and said to her, I must surely take the city from her, and make thee Queen in her stead. He then uttered a loud whistle, and there came forth to him an Afrite who had four wings, and he said to him, Take this slave-girl, and convey her to the city of Gulnare of the Sea, and to her mother Farashah; for they two are the most skilful in enchantment of all existing upon the face of the earth. And he said to the slave-girl, When thou hast arrived there, inform them that the King Beder Basim is a captive in the hands of the Queen Labe. The Afrite therefore took her up, and flew away with her, and but a short time had elapsed when he alighted with her upon the palace of the Queen Gulnare of the Sea. So the slave-girl descended from the roof of the palace, and, going in to the Queen Gulnare, kissed the ground, and acquainted her with the

events that had happened to her son from first to last; upon which, Gulnare rose to her, and treated her with honour, and thanked her. The drums were beaten in the city to announce the good tidings, and she informed her people, and the great men of her empire, that the King Beder Basim had been found.

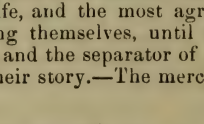
After this, Gulnare of the Sea, and her mother Farashah, and her brother Saleh, summoned all the tribes of the Genii, and the troops of the sea; for the Kings of the Genii had obeyed them after the captivity of the King Samandal. Then they flew through the air, and alighted upon the city of the enchantress, and they plundered the palace, and slew all who were in it. They also plundered the city, and slew all the infidels who were in it in the twinkling of an eye. And Gulnare said to the slave-girl, Where is my son? The slave-girl therefore took the cage, and brought it before her, and, pointing to the bird that was within it, said, This is thy son. So the Queen Gulnare took him forth from the cage, and she took in her hand some water, with which she sprinkled him, saying to him, Quit this form, and assume the form in which thou wast! And her words were not ended when he shook, and became a man as he was before; and when his mother beheld him in his original form, she rose to him and embraced him, and he wept violently, as did also his maternal uncle Saleh, and his grandmother Farashah, and the daughters of his uncle; and they began to kiss his hands and his feet. Then Gulnare sent for the sheikh Abdallah, and thanked him for his kind conduct to her son; and she married him (the sheikh) to the slave-girl whom he had sent to her with the news of her son. So he took her as his wife; and Gulnare made him King of that city. And she summoned those Mahometans who remained of the inhabitants of the city, and made them vow allegiance to the sheikh Abdallah, covenanting with them, and making them swear, that they would obey and serve him: and they said, We hear and obey.

They then bade farewell to the sheikh Abdallah and departed to their city; and when they entered their palace, the people of their city met them with the drums to celebrate the good news, and with rejoicing. They decorated the city for three days, on account of their exceeding joy at the arrival of their King Beder Basim, rejoicing greatly at his return. And after that, the King Beder Basim said to his mother, O my mother, it remaineth only that I marry, and that we all be united. So she replied, O my son, excellent is the idea that thou hast formed; but wait until we inquire for a person suitable to thee among the daughters of the Kings. And his grandmother Farashah, and the daughters of his uncle, and his maternal uncle, said, We, O Beder Basim, will all immediately assist thee to attain what thou desirest. Then each of those females arose and went to search through the countries, and Gulnare of the Sea also sent her female slaves upon the necks of the Afrites, saying to them, Leave not a city, nor one of the palaces of the Kings, without attentively viewing all who are in it of the beautiful damsels. But when the King Beder Basim saw the pairs that they were taking in

this affair, he said to his mother Gulnare, O my mother, leave this affair; for none will content me save Giohara the daughter of the King Samandal, since she is a jewel, as her name importeth. So his mother replied, I know thy desire. She then sent immediately persons to bring to her the King Samandal, and forthwith they brought him before her; whereupon she sent to Beder Basim; and when he came, she acquainted him with the arrival of the King Samandal. He therefore went in to him; and as soon as the King Samandal saw him approaching, he rose to him and saluted him and welcomed him. Then the King Beder Basim demanded of him in marriage his daughter Giohara; and he replied, She is at thy service, and she is thy slave-girl, and at thy disposal. And the King Samandal sent some of his companions to his country, commanding them to bring his daughter Giohara, and to inform her that her father was with the King Beder Basim, the son of Gulnare of the Sea. So they flew through the air, and were absent a while; after which they came back accompanied by the Queen Giohara; who, when she beheld her father, advanced to him and embraced him. And he looked at her and said, O my daughter, know that I have married thee to this magnanimous King, and bold lion, the King Beder Basim, the son of the Queen Gulnare, and that he is the handsomest of the people of his age, and the most lovely of them, and the most exalted of them in dignity, and the most noble of them in rank: he is not suitable to any but thee, nor art thou suitable to any but him. And she replied, O my father, I cannot oppose thy wish: therefore do what thou wilt; for anxiety and distress have ceased, and I am unto him of the number of servants.

So thereupon they summoned the Cadies and the witnesses, and they performed the ceremony of the contract of the marriage of the King Beder Basim, the son of the Queen Gulnare of the Sea, to the Queen Giohara. The people of the city decorated it, sent forth the announcers of the glad tidings, and released all who were in the prisons; and the King clothed the widows and the orphans, and conferred robes of honour upon the lords of the empire, and the emirs and other great men. Then they celebrated a grand festivity, made banquets, and continued the festivities evening and morning for a period of ten days; and they displayed her to the King Beder Basim in nine different dresses. After this, the King Beder Basim conferred a dress of honour upon the King Samandal, and restored him to his country and his family and his relations; and they ceased not to pass the most delightful life, and the most agreeable days, eating and drinking, and enjoying themselves, until they were visited by the terminator of delights and the separator of companions.

This is the end of their story.—The mercy of God be on them all.



CHAPTER XXIII.

Commencing with part of the Seven Hundred Fifty-sixth Night, and ending with part of the Seven Hundred and Seventy-eighth.

THE STORY OF SEIFELMOLOUK AND BEDIA ELJEMAL.

THERE was, in olden times, and in an ancient age and period, in Egypt, a King named Asim the son of Safwan. He was a liberal, munificent King, reverend and dignified: he possessed many countries, and castles and fortresses, and troops and soldiers, and he had a Vizier named Faris the son of Saleh; and they all worshipped the sun and fire instead of the almighty King, the Glorious, the Mighty in dominion. Now this King became a very old man; old age and sickness and decrepitude had rendered him infirm; for he had lived a hundred and eighty years; and he had not a male child nor a female; on account of which he was in a state of anxiety and grief night and day. And it happened that he was sitting one day upon the throne of his kingdom, with the Emirs and Viziers and the chief officers and the lords of the empire serving him according to their custom and according to their ranks; and whosoever of the Emirs came in to him having with him a son, or two sons, the King envied him, and he said within himself, Every one is happy and rejoicing in his children; but I have not a son, and to-morrow I shall die, and leave my kingdom and my throne and my lands and my treasures and my riches, and the strangers will take them, and no one will ever remember me; there will not remain any memory of me in the world. Then the King Asim became drowned in the sea of solicitude: and in consequence of the rapid succession of griefs and solicitudes in his heart, he wept, and descended from his throne, and sat upon the floor, weeping and humbling himself. So when the Vizier and the assembly of the great men of the empire who were present saw him do thus with himself, they called out to the people and said to them, Go ye to your abodes and rest until the King recover from the state in which he is.

When they had all departed, and none remained with the King but his Vizier, he explained to the Vizier the cause of his grief. The Vizier replied, O King of the age, I am older than thou by a hundred years, and have never been blessed with a child, and I cease not to suffer anxiety night and day. But I have heard of the fame of Solomon the son of David, and that he hath a mighty Lord, able to accomplish everything. Let us, therefore, conciliate him with presents, and I will repair unto him, and beseech him to intercede with his Lord

for us, that we may each be blessed with a child. The King assented, and the Vizier set out on his journey, taking with him a magnificent present, and a great retinue.

About this time the Lord appeared unto Solomon, and spoke to him in revelation, saying, Verily, Asim, the King of Egypt hath sent to thee his Vizier Faris to ask of thee such and such things. Send the Vizier Asaph to meet him with honour at the halting places; and when he presenteth himself before thee, say to him, Verily the King hath sent thee to demand such and such things, and thine affair will be accomplished when thou and thy retinue embrace the true faith. And Solomon did as he was enjoined by the Lord, and everything resulted as the Lord had announced.

When the Vizier Faris came into the presence of Solomon, the Prophet of God, he desired to kiss the ground before him; but he would not let him, saying, It is not meet that man prostrate himself before his fellow-man; this honour is due alone to God. Sit, therefore, and acquaint me with the occasion of thy visit, for thou hast come for the accomplishment of an affair, and it is this: The King of Egypt, who is a very old man, hath no children, and desireth one to succeed him on his throne, and he is overwhelmed with grief and anxiety in consequence thereof; and thou also desirest a male child, and hast come to request my assistance to procure from the Lord the accomplishment of your desires. And the Vizier Faris was overwhelmed with astonishment, and said, O Prophet of God, thou hast spoken the truth, but verily no one knew of this thing save myself and the King, and not one of the Emirs or the people knew our case. Who then informed thee of all these things?—He replied, My Lord, who knoweth the furtive glance and what the bosoms conceal, informed me. So thereupon the Vizier Faris said, O Prophet of God, this is none other than an excellent, mighty Lord, able to accomplish everything. And the Vizier Faris embraced the true faith, he and they who were with him.

The Prophet of God, Solomon, then said to the Vizier, Verily thou hast with thee such and such rarities and presents. The Vizier replied, Yes. And Solomon said to him, I accept from thee all of them; but I give them unto thee; and rest thou, and those who are with thee, in the place where ye took up your quarters, that the fatigue of the journey may quit you, and to-morrow, if it be the will of God (whose name be exalted!), thine affair shall be accomplished in the most complete manner, by the will of God, the Lord of the earth and the heaven, and the Creator of all creatures. Then the Vizier Faris went to his place; and he repaired to the lord Solomon on the following day; whereupon the Prophet of God, Solomon, said to him, When thou hast come unto the King Asim the son of Safwan, and hast an interview with him, do ye both ascend such a tree, and sit silent; and when it is the period between the morning and evening-prayers, and the midday-heat hath become assuaged, descend ye to the foot of the tree, and look ye there: ye will find two large serpents coming forth: the head of one being like the head of the ape, and the head of the other like the head of an Afrite.

When ye see them, smite ye them with arrows, and kill them; then [cut off and] throw away, from the head-part of each of them, as much as one span's length, and of the tail-part of each of them likewise: so their flesh will remain, and do ye cook it, and cook it well, and feed your two wives with it, and ye will obtain by them, by the permission of God (whose name be exalted!), male children.— Then Solomon (on whom be peace!) caused to be brought a seal-ring and a sword, and a wrapper containing a tunic ornamented with jewels, and he said, O Vizier Faris, when the two sons of you twain shall have grown up, and attained to manhood, give ye to each one of them one of these things. And after this, he said to the Vizier, In the name of God! May God (whose name be exalted!) accomplish thine affair! And now there remaineth not aught for thee to do but that thou set forth on thy journey, relying upon the blessing of God (whose name be exalted!); for the King is night and day expecting thine arrival, and his eye is constantly gazing upon the way. — So upon this the Vizier Faris advanced to the Prophet of God, Solomon the son of David (on both of whom be peace!), and bade him farewell, and went forth from him, after he had kissed his hands.

When the Vizier returned unto the King he informed him of all that had occurred, and proposed to him the true faith, and King Asim and all his subjects embraced it. Then they did as Solomon had commanded them, and slew the serpents, and cooked them, and gave unto their wives to eat. And they conceived, and each bore a son. And the son of the King's wife was like unto the moon in its fourteenth night, and the King named him Seifelmolouk. And the wife of the Vizier gave birth to a boy like a lamp, and he was called Said. When they had attained to years of discretion, the King Asim, whenever he beheld them, rejoiced in them exceedingly; and when their age had become twenty years, the King summoned his Vizier Faris to a private interview, and said to him, O Vizier, a thing hath occurred to my mind, and I desire to do it; but I will consult thee respecting it. The Vizier replied, Whatever hath occurred to thy mind, do it; for thy judgment is blessed. And the King Asim said, O Vizier, I have become a very old, decrepit man; for I am far advanced in years; and I desire to reside in a mosque, to worship God (whose name be exalted!), and give my kingdom and my empire to my son Seifelmolouk; since he is now a comely young man, perfect in horsemanship and intellect and polite literature and gravity and the art of government. What then sayest thou, O Vizier, of this idea? — The Vizier answered, Excellent is the idea that thou hast formed. It is a blessed and fortunate idea; and if thou do this, I also will do like thee, and my son Said shall be Vizier unto him; for he is a comely young man, a person of knowledge and judgment. Thus the two shall be together, and we will arrange their affair, and will not be negligent respecting their case, but guide them to the right way. — Then the King Asim said to his Vizier, Write the letters, and send them by the couriers to all the provinces and districts and fortresses and castles that are under our authority, and order their chiefs to be present in such a month in the Horse-course

of the Elephant. The Vizier Faris therefore went forth immediately, and wrote to all the governors and the commanders of the castles, and others who were under the authority of the King Asim, commanding them all to be present in that month; and he ordered that every one who was in the city should be present, the distant and the near.

Then the King Asim, after the expiration of the greater part of the interval, commanded the servants to pitch the tents in the midst of the horse-course, and to decorate them in the most sumptuous manner, and to set the great throne upon which the King sat not save on the occasions of festivals. So they did immediately all that he commanded them; they set the throne, and the lieutenants and chamberlains and Emirs went forth. The King also went forth, and commanded to proclaim among the people, In the name of God! Come forth to the horse-course!—Accordingly the Emirs and Viziers, and the governors of the provinces and the cultivated tracts, came forth to that horse-course, and betook themselves to the service of the King as was their custom, and they all remained in their several places: some of them sat and some stood, until all the people had collected, when the King gave orders to spread the table. They therefore spread it, and they ate and drank, and prayed for the King. Then the King commanded the chamberlains to proclaim among the people that they should not depart. So they proclaimed, and said in their proclamation, Not one of you shall go until he heareth the words of the King! Then they raised the curtains, and the King said, Whoso loveth me, let him remain until he heareth my words. Wherefore all the people sat with tranquil souls, after they had been fearful. And the King rose upon his feet, and made them swear that none of them would rise from his place; and he said to them, O Emirs and Viziers and lords of the empire, great and small, and whosoever is present of all the people, do ye know that this kingdom was an heritage unto me from my fathers and forefathers? They answered him, Yes, O King: all of us know that. And he said to them, I and ye all worshipped the sun and the moon, and God (whose name be exalted!) blessed us with the true faith, and delivered us from darkness into light, and God (whose perfection be extolled, and whose name be exalted!) guided us unto the true religion. Know also that I have now become a very old man, decrepit, impotent; and I desire to sit in a mosque, there to worship God (whose name be exalted!), and to beg his forgiveness of past offences; and this my son Seifelmolouk shall be ruler. Ye know that he is a comely young man, eloquent, acquainted with the affairs of the world, intelligent, excelling in science, just. I therefore desire at this present time to give him my kingdom, and to make him King over you in my stead, and seat him as Sultan in my place. So I will retire to worship God (whose name be exalted!) in a mosque, and my son Seifelmolouk will be invested with the sovereignty, and judge between you. What then do ye all say?—And upon this, they all rose, and, having kissed the ground before him, answered, We hear and obey. And they said, O our King and our defender, shouldst thou set over us one of thy slaves, we would obey him, and attend to thy words, and comply

with thy command; how then in the case of thy son Seifelmolouk? We accept him and approve of him, on the eye and the head.

So thereupon the King Asim the son of Safwan arose, and descended from his throne, and, having seated his son on the great throne, took the crown from his own head, and put it on the head of his son, and he girded his waist with the royal girdle. Then the King Asim seated himself upon the throne of his kingdom, by the side of his son; and the Emirs and Viziers, and the great men of the empire, and all the people, arose, and kissed the ground before him, and stood saying one to another, He is worthy of the sovereignty, and he is more worthy of it than any other. They made proclamation of safety, and offered up prayers in his favour for victory and good fortune; and Seifelmolouk scattered gold and silver over the heads of all the people, conferred robes of honour, and gave and bestowed. Then, after a moment, the Vizier Faris arose, and kissed the ground, and said, O Emirs, O lords of the empire, do ye know that I am Vizier, and that my office of Vizier commenced of old, before the King Asim the son of Safwan was invested with the sovereignty, who hath now divested himself of the sovereignty and invested his son in his stead? They answered, Yes: we know that thou hast inherited thine office of Vizier from father after grandfather. And he said, And now I divest myself, and invest this my son Said; for he is intelligent, sagacious, knowing. What then say ye all?—And they answered, None is fit to be Vizier to the King Seifelmolouk except thy son Said; for they are suited one to the other. So thereupon the Vizier Faris arose, and took off his Vizier's turban, and put it on the head of his son Said, and he put the Vizier's ink-case before him also. And the chamberlains and emirs said, Verily he deserveth the office of Vizier. Then the King Asim and the Vizier Faris arose, and opened the treasuries, and conferred sumptuous robes of honour upon the Kings and Emirs and Viziers, and the great men of the empire, and all the people; gave salaries and benefactions, and wrote for them new diplomas and mandates with the signature of Seifelmolouk and the signature of the Vizier Said the son of the Vizier Faris; and the people [of the provinces] remained in the city for a week, after which each of them journeyed to his district and his place.

The King Asim then took his son Seifelmolouk, and Said the son of the old Vizier, and they entered the city, went up to the palace, and, having summoned the Treasurer, ordered him to bring the seal-ring and the sword and the wrapper; and the King Asim said, O my sons, come: each of you shall choose something from this present and take it. And the first who put forth his hand was Seifelmolouk, who took the wrapper and the seal-ring; and Said put forth his hand, and took the sword; after which they kissed the hands of the Old King, and departed to their dwelling-places. Now when Seifelmolouk took the wrapper, he did not open it, nor look at what was in it, but he threw it upon the couch on which he slept at night, together with his Vizier Said: for it was their custom to sleep together. They spread their bed, and the two lay down together upon it, the candles

shedding their light upon them; and they remained until midnight. Then Seifelmolouk awoke from his sleep, and, seeing the wrapper at his head, he said within himself, I wonder what is in this wrapper which the King hath given us among the rarities. So he took it, and took a candle, and descended from the couch, leaving Said asleep; and he entered a closet, and opened the wrapper; whereupon he saw in it a tunic of the fabric of the Genii. He then opened the tunic, and spread it out, and found upon the lining of the back part of it the portrait of a damsel, delineated in gold; but her loveliness was wonderful. When he saw this portrait, his reason fled from his head: he became mad with love of it, and fell upon the floor in a fit, and began to weep and wail, and to slap his face and his bosom, and to kiss the portrait.

He ceased not to wail and weep, and to slap his face and his bosom, until the Vizier Said awoke, and looked at the bed, and saw not Seifelmolouk; but he saw a candle; and he said within himself, Whither is Seifelmolouk gone? He then took the candle, and proceeded to search through all the palace until he came to the closet in which Seifelmolouk was, when he saw him weeping violently and wailing. So he said to him, O my brother, for what reason is this weeping? What hath happened to thee? Tell me, and acquaint me with the cause of this.—But Seifelmolouk spoke not to him, nor raised his head: he still wept and wailed, and struck his hand upon his bosom. Therefore when Said saw him in this state, he said, I am thy Vizier and thy brother, and I was reared with thee; and if thou do not discover to me thine affairs, and make me acquainted with thy secret, to whom wilt thou reveal thy secret, and whom wilt thou make acquainted with it? And Said ceased not to humble himself and to kiss the ground for some time, while Seifelmolouk looked not towards him, nor spoke to him a single word; but continued weeping. And when his state alarmed Said, and his case wearied him, he went forth from him, and, taking a sword, entered the closet in which was Seifelmolouk, and put the point of the sword to his own bosom, and said to Seifelmolouk, Rouse thyself, O my brother! If thou tell me not what hath happened to thee, I will slay myself, rather than see thee in this state.—So upon this, Seifelmolouk raised his head towards his Vizier Said, and said to him, O my brother, I was ashamed to tell thee and to acquaint thee with that which hath happened to me. But Said replied, I conjure thee, by Allah, the Lord of lords, and the Liberator of necks, and the Cause of causes, the One, the Gracious, the Bountiful, the Liberal, that thou tell me what it is that hath happened to thee, and be not abashed at me; for I am thy slave and thy Vizier and thy counsellor in all affairs. And Seifelmolouk said, Come, look at this portrait. And when Said saw that portrait, he contemplated it for some time, and saw inscribed upon the head of it, in pearls arranged, This is the portrait of Bedia Eljemal the daughter of Shahyal the son of Sharokh, one of the Kings of the believing Genii, who sojourn in the city of Babil, and dwell in the Garden of Irem of the son of Ad the Greater.—Upon this, the Vizier Said said to the King Seifelmolouk, O my brother,

knowest thou who among women is the original of this portrait, that we may search for her? Seifelmolouk answered, No, by Allah, O my brother: I know not the original of this portrait. And Said replied, Come, read this inscription. So Seifelmolouk advanced, and read the inscription that was upon the crown, and knew its purport; and thereupon he uttered a loud cry from the bottom of his bosom, and said, Ah! Ah! Ah!—But Said said to him, O my brother, if the original of this portrait be in existence, and her name be Bedia Eljemal, and she be in the world, I will hasten to seek her, without delay, that thou mayest attain thy desire. I conjure thee then by Allah, O my brother, that thou relinquish weeping, in order that thou mayest introduce the people of the empire to wait upon thee: and when the morning cometh, summon the merchants and the poor devotees and the travellers and the needy, and inquire of them respecting the particulars of this city. Perhaps some one, by the blessing of God (whose perfection be extolled, and whose name be exalted!) and by his aid, may direct us to it, and to the Garden of Irem.

Accordingly, when the morning came, Seifelmolouk arose, and ascended the throne, hugging the tunic; for from this time he neither rose nor sat down, nor would sleep come to him, unless it were with him. So the Emirs and Viziers and the troops and the lords of the empire came in to him; but when the court was fully attended, and the assembly was ranged in order, the King Seifelmolouk said to his Vizier Said, Go forth to them, and say to them, that the King hath experienced an indisposition, and that he passed not last night save in a state of illness. The Vizier Said therefore went forth and acquainted the people with that which the King had said. And when the King Asim heard that, the case of his son was not a light matter to him; wherefore, upon this, he summoned the sages and the astrologers, and went in with them to his son Seifelmolouk; and they looked at him, and prescribed for him a beverage, and he remained in his place during a period of three months. So the King Asim said to the sages who were present, being enraged against them, Wo to you, O dogs! Are ye all unable to cure my son? Now if ye cure him not immediately, I will slay you all!—Their chief replied, O King of the age, we know that this is thy son, and thou knowest that we are not neglectful in the cure of the stranger: how then should we be so with respect to the cure of thy son? But thy son hath a difficult disease: if thou desire to know it, we will mention it to thee, and inform thee of it.—The King Asim said, What hath appeared to you in the disease of my son? So the chief sage answered him, O King of the age, verily thy son is now enamoured, and loveth a person with whom there is no way of effecting a union. And upon this, the King Asim was enraged, and said, How learned ye that my son is enamoured, and how came love unto my son? They therefore answered him, Ask his brother and his Vizier, Said, for he is the person who knoweth his state. And the King Asim arose, and, having entered a closet alone, summoned Said, and said to him, Tell me the true nature of the disease of my son. But he

replied, I know not its true nature. And the King said to the executioner, Take Said, bind his eyes, and smite off his head. So Said feared for himself, and said, O King of the age, give me promise of indemnity. And he replied, Tell me, and thou shalt be safe. Then Said said to him, Verily thy son is enamoured. — And who, asked the King, is the object of his passion? Said answered, The daughter of one of the Kings of the Genii; for he saw her portrait upon a tunic in the wrapper which Solomon the Prophet of God gave you.

And thereupon the King Asim arose and went in to his son Seifelmolouk, and said to him, O my son, what hath afflicted thee, and what is this portrait of which thou hast become enamoured, and why didst thou not inform me? Seifelmolouk answered, O my father, I was abashed at thee, and I was not able to mention to thee that matter, nor could I acquaint any one with aught of it; but now thou knowest my state; see then how thou wilt act to effect my cure. His father said to him, What expedient shall be employed? Were this of the daughters of mankind, we would contrive an expedient to obtain access to her; but she is of the daughters of the Kings of the Genii; and who is able to gain possession of her, unless it be Solomon the son of David? for he is the person who can effect that. But, O my son, arise immediately, and strengthen thyself, and mount, and go to the chase, and to the games in the horse-course; employ thyself also in eating and drinking, and dismiss anxiety and grief from thy heart. I will bring thee a hundred damsels of the daughters of Kings, and thou hast no need of the daughters of the Genii, over whom we have no power, and who are not of our species. — But he replied, I will not relinquish her, nor will I seek any other than her. So his father said to him, How shall it be done, O my son? And he answered him, Bring to us all the merchants and the travellers and wanderers throughout the countries, that we may inquire of them respecting this. Perhaps God will direct us to the garden of Irem and to the city of Babil.—The King Asim therefore commanded that every merchant in the city should present himself, and every stranger in it, and every sea-captain; and when they came, he asked them respecting the city of Babil and its country, and respecting the Garden of Irem. Not one of them, however, knew these places, or gave any information of them. But on the breaking up of the assembly, one of them said, O King of the age, if thou desire to know that, inquire in the country of China; for it hath a great city, and perhaps some one of that place may direct thee to the object of thy desire. And upon this Seifelmolouk said, O my father, fit out for me a ship for the voyage to the land of China. His father replied, O my son, sit thou upon the throne of thy kingdom, and rule the people, and I will make the voyage to the land of China, and go myself on this business. But Seifelmolouk said, O my father, this affair concerneth me, and no one can seek to accomplish it like myself; and whatever may happen, if thou give me permission to make the voyage, I will do so, and be absent for a period of time. If I find any tidings of her, my desire is attained; and if I find no

tidings of her, by the voyage I shall experience dilatation of my bosom, and enlivenment of my heart: by this means my case will become easy; and if I live, I shall return to thee safe.—And the King looked at his son, and saw for himself no resource but doing for him that which would content him. So he gave him permission to make the voyage, and fitted out for him forty ships, and a thousand mamlouks, besides servants, and gave him wealth and treasures, with everything that he required of implements of war; and he said to him, Set forth on thy voyage, O my son, in prosperity and health and safety. I commit thee unto Him with whom deposits are not lost.

Seifelmolouk embarked with a great retinue, and proceeded with a fair wind, by day and by night, until he arrived in the empire of China, where he was well received and entertained by the King Faghfour Shah. Not finding the object of his solicitude, however, he again set sail, intending to search among the islands of India. He landed on every island he arrived at, and experienced in them most wonderful and terrible adventures, such as, if recorded, would be instructive to mankind. At last, however, himself and his mamlouks were made prisoners on one of these islands by a colony of Ghouls, who detained them for a period of many years. At length, however, they succeeded in constructing a raft, upon which they placed a store of provisions, and they pushed off into the sea, to seek their fortune elsewhere. They voyaged for many days, impelled by the wind and the waves, and every day one of the mamlouks was carried off the raft by a large crocodile, until at last Seifelmolouk alone was left upon the raft. He continued safely upon it, until at last it arrived at a large island, upon which was a comely young man, surrounded by a great number of very large apes. He received Seifelmolouk with kindness, and made him relate to him his adventures.

Seifelmolouk remained with the young man during the space of a whole month; and after that, he bade him farewell, and departed. The young man ordered a party of the apes, about a hundred, to journey with him; and they journeyed in attendance upon Seifelmolouk for a period of seven days, until they had conducted him to the extremity of their country, when they bade him farewell, and returned to their places. Seifelmolouk then journeyed alone over the mountains and hills and the deserts and wastes for the space of four months, one day hungry and another day satiated, one day eating of the herbage and another day eating of the fruits of the trees. He began to repent of that which he had done with himself, and of his going forth from that young man, and he desired to retrace his steps to him. But he saw an indistinct black object appearing in the distance; so he said within himself, Is this a black city, or how is the case? But I will not return until I see what this indistinct object is.—And when he came near to it, he saw it to be a palace of lofty structure. He who built it was Japhet the son of Noah (on whom be peace!), and it was the palace which God (whose name be exalted!) hath mentioned in his Excellent Book, in his words, And an abandoned well, and a lofty palace. Seifelmolouk seated himself

at the door of the palace, and said within himself, I wonder what is the state of the interior of this palace, and who of the Kings is within it. Who now will acquaint me with the truth of the case, and are its inhabitants of mankind or of the Genii?— He sat meditating for some time, and found not any one entering it nor any coming forth from it. So he arose and walked forward, relying upon God, until he entered the palace; and he counted in his way seven entrance-passages; but saw no one. He beheld, however, on his right hand, three doors, and before him a door over which hung a curtain. He therefore advanced to that door, and lifted the curtain with his hand, and walked on within the door; and lo, he found a great raised floor spread with silken carpets, and at the upper end of the floor was a couch of gold, whereon sat a damsel whose face was like the moon; upon her was the apparel of Kings, and she resembled a bride on the night of her display. And at the feet of the couch were forty tables, upon which were dishes of gold and silver, all of them filled with rich viands. When Seifelmolouk beheld her, he approached her and saluted; and she returned his salutation, and said to him, Art thou of mankind or of the Genii? He answered, I am of the best of mankind; for I am a King, the son of a King. And she said to him, What dost thou desire? Avail thyself of this food, and after that relate to me thy story from first to last, and tell me how thou camest to this place.— Seifelmolouk therefore seated himself at a table, and removed the cover from it, and, being hungry, he ate of those dishes until he was satiated, and washed his hands; after which he ascended the couch, and seated himself by the damsel, who thereupon said to him, Who art thou, and what is thy name, and whence hast thou come, and who brought thee hither? Seifelmolouk replied, As to me, my story is long. And she said to him, Tell me whence thou art, and what is the cause of thy coming hither, and what is thy desire. But he replied, Inform thou me what is thy state, and what is thy name, and who brought thee hither, and wherefore thou art residing in this place alone. And the damsel said to him:—

My name is Dowlet Katoun; I am daughter of the King of India, and my father dwelleth in the city of Serendib. He hath a beautiful, large garden: there is not in the land of India and its districts any superior to it: and in it is a large tank; and I entered that garden one day with my female slaves, and I and my female slaves approached and descended into the tank, and we proceeded to play and to amuse ourselves. But I was not aware when a thing like a cloud came down upon me, and, having snatched me away from among my female slaves, flew with me between heaven and earth, saying, O Dowlet Katoun, fear not, but be of tranquil heart. Then he flew on with me for a short time; after which he put me down in this palace, and immediately became transformed, and lo, he was a comely young man, of youthful beauty, and clean in apparel; and he said to me, Dost thou know me? I answered, No, O my master. And he said, I am son of the Blue King, King of the Genii, and my father dwelleth in the Castle of Colzum, and hath under his authority six hundred thousand of the flying and the diving Genii. It happened

to me that I was on a journey, going on my way, and I saw thee and became enamoured of thee, and, descending upon thee, seized thee from among the female slaves, and brought thee to this lofty palace, which is my place and my abode. No one ever cometh to it; neither any of the Genii nor any of mankind; and from India to this place is a journey of a hundred and twenty years: so be sure that thou wilt never see again the country of thy father and thy mother. Reside then with me in this place with tranquil heart and mind, and I will bring before thee whatever thou shalt desire.—And after that he embraced me and kissed me, and said to me, Reside here, and fear not aught. Then he left me, and was absent from me a while; after which he came bringing these tables and the furniture and carpets. But he cometh to me every Tuesday, and remaineth with me three days; and on Friday he remaineth till the middle of the afternoon, when he departeth, and he is absent until the Tuesday; then again he remaineth with me in the same manner. When he cometh, he eateth and drinketh with me, and embraceth me and kisseth me; but he hath not induced me to become his wife. My father is named Tajelmolouk; and he knoweth no tidings of me, nor hath he discovered any trace of me.—This is my story: now tell me thy story.

Upon this, Seifelmolouk said to her, Verily my story is long, and I fear that, if I tell it thee, the time which it will require will be too long for us, and the Afrite will come. But she replied, He did not depart from me more than a little while before thine entrance, and he cometh not save on Tuesday: therefore remain and be at ease, and gladden thy heart, and relate to me what hath happened to thee from first to last. So Seifelmolouk said, I hear and obey. And he commenced his story, and proceeded with it until he had related the whole of it from beginning to end; and when he came to the mention of Bedia Eljemal, her eyes filled with copious tears, and she said, It is not as I imagined of thee, O Bedia Eljemal! Alas, for the conduct of fortune! O Bedia Eljemal, dost thou not remember me, nor say, My sister Dowlet Katoun, whither hath she gone?—Then she wept exceedingly, and lamented that Bedia Eljemal had not remembered her. Seifelmolouk therefore said to her, O Dowlet Katoun, thou art a human being, and she is a Fairy: how then can this be thy sister. She replied, She is my foster-sister; and the cause was this: my mother went down to divert herself in the garden, and, her time coming, she gave birth to me in the garden: and the mother of Bedia Eljemal was in the garden, she and her attendant Genies, and her time came; so she sojourned in a tract of the garden, and she gave birth to Bedia Eljemal. Then she sent one of her female slaves to my mother to demand of her some food and necessary clothing, and my mother sent to her what she demanded, and invited her. She therefore arose, and, taking Bedia Eljemal with her, came to my mother, and my mother suckled Bedia Eljemal; and her mother and she remained with us in the garden for the space of two months; after which she journeyed to her country; and she gave to my mother a thing, saying to her, When thou wantest me I will come to thee in

the midst of the garden. Bedia Eljemal used to come with her mother every year, and they used to remain with us some time, and then to return to their country; and if I were with my mother, O Seifelmolouk, and beheld thee with us in our country, and we were united as usual, I would employ some stratagem against Bedia Eljemal so as to make thee attain thy desire; but I am in this place, and they know not my case. If they were acquainted with my case, and knew me to be here, they could effect my deliverance from this place; but the affair is God's (whose perfection be extolled, and whose name be exalted!), and what can I do?

Seifelmolouk then said to her, Arise, and come with me: we will flee, and go whither God (whose name be exalted!) pleaseth. But she replied, We cannot do that. By Allah, if we fled to the distance of a year's journey, this accursed wretch would bring us back immediately, and he would destroy us.—So Seifelmolouk said, I will hide myself in a place; and when he passeth by me, I will smite him with the sword and slay him. But she replied, Thou canst not slay him unless thou kill his soul.—And in what place, said he, is his soul? She answered, I asked him respecting it many times; but he would not confess to me its place. It happened, however, that I urged him, one day, and he was enraged against me, and said to me, How often wilt thou ask me respecting my soul? What is the reason of thy question respecting my soul? So I answered him, O Hatim, there remaineth to me no one but thee, excepting God; and I, as long as I live, would not cease to hold thy soul in my embrace; and if I do not take care of thy soul, and put it in the midst of my eye, how can I live after thee? If I knew thy soul, I would take care of it as of my right eye.—And thereupon he said to me, When I was born, the astrologers declared that the destruction of my soul would be effected by the hand of one of the sons of the human Kings. I therefore took my soul, and put it into the crop of a sparrow, and I imprisoned the sparrow in a little box, and put this into another small box, and this I put within seven other small boxes, and I put these within seven chests, and the chests I put into a coffer of marble within the verge of this circumambient ocean; for this part is remote from the countries of mankind, and none of mankind can gain access to it. Now I have told thee; and tell not thou any one of this; for it is a secret between me and thee.—So I said to him, To whom should I relate it? None but thee cometh unto me, that I should tell him.—Then I said to him, By Allah, thou hast put thy soul in a most strongly-secured place, to which no being can gain access. How then should any one of mankind gain access to it, unless what is impossible be ordained, and God have predetermined, like as the astrologers have said? How can one of mankind gain access to this?—But he replied, Perhaps one of them may have upon his finger the seal-ring of Solomon the son of David (on both of whom be peace!), and he may come hither, and put his hand with this seal-ring upon the face of the water, and say, By virtue of these names let the soul of such-a one come up! Thereupon the coffer will come up, and he will break it, and the chests in like manner, and the small boxes; and

the sparrow will come forth from the little box, and he will strangle it, and I shall die.

So thereupon Seifelmolouk said, That King's son is myself, and this is the ring of Solomon the son of David (on both of whom be peace!) upon my finger. Arise then and come with us to the shore of this sea, that we may see whether these his words be false or true. — The two, therefore, arose and walked on until they came to the sea, when Dowlet Katoun stood upon the sea-shore, and Seifelmolouk entered the water to his waist, and said, By virtue of the names and talismans that are upon this seal-ring, and by the influence of Solomon (on whom be peace!), let the soul of such-a-one, the son of the Blue King, the Genie, come forth! And immediately the sea became agitated, and the coffer came up. So Seifelmolouk took it, and struck it against the rock, and broke it, and he broke the chests and the small boxes, and took forth the sparrow from the little box. They then returned to the palace, and ascended the couch; and, lo, a horrible dust arose, and a huge thing came flying and saying, Spare me, O son of the King, and slay me not, but make me thy emancipated slave, and I will cause thee to attain thy desire. But Dowlet Katoun said to him, The Genie hath come; therefore kill the sparrow, lest this accursed wretch enter the palace, and take the sparrow from thee, and slay thee, and slay me after thee. So upon this he strangled the sparrow, and it died, and the Genie fell upon the ground, a heap of black ashes.

Then Seifelmolouk arose and constructed a raft of the doors of the palace, and loaded it with dishes of gold and silver, and with jewels and precious minerals, and with an abundance of food. Then he and Dowlet Katoun embarked thereon, and loosed the ropes, and allowed the raft to take its course. After voyaging four months they arrived at the City of Emaria, in the dominions of Ali-elmolouk, the uncle of Dowlet Katoun. He was overjoyed on seeing her, and immediately sent a messenger with the tidings to her father, Tajelmolouk, who immediately set forth, and came in all haste to reclaim his long-lost daughter. Tajelmolouk remained with his brother a week, after which he took his daughter, and likewise Seifelmolouk, and they proceeded until they came to Serendib, her father's country. The King treated Seifelmolouk with great honour, loaded him with presents, and desired him to act in his kingdom as if he were actually the Sultan of it.

One day while riding through the city attended by his retinue, Seifelmolouk beheld his brother Said, who was endeavouring to sell a tunic for fifteen pieces of gold. He called to his attendants, saying, Take this young man, and convey him to the palace, and wait our return. And when he returned to the palace, he ordered Said to be brought before him, and made himself known unto him, and he fell upon the neck of Said and wept. And Said related to Seifelmolouk and Tajelmolouk all the adventures that he had experienced, and the calamities that had befallen him in the prosecution of his journey in search of his brother Seifelmolouk.

And when Seifelmolouk and Tajelmolouk the father of Dowlet

Katoun heard the story of the Vizier Said, they wondered at it greatly. Tajelmolouk had prepared a pleasant place for Seifelmolouk and his brother Said; and Dowlet Katoun used to come to Seifelmolouk, and to thank him, and converse with him respecting his kind conduct. Then the Vizier Said said, O Queen, I desire thine aid to accomplish his wish. And she replied, Yes; I will exert myself in his favour so that he shall attain his wish, if it be the will of God, whose name be exalted! And looking towards Seifelmolouk, he said to him, Be of good heart, and cheerful eye. — Thus was the case of Seifelmolouk and his Vizier Said. And now, as to the Queen Bedia Eljemal, information was brought to her of the return of her sister Dowlet Katoun to her father and her country; and she said, I must visit her and salute her in beautiful trim and ornaments and apparel. So she repaired to her; and when she drew near to her abode, the Queen Dowlet Katoun met her, and saluted her and embraced her, and kissed her between her eyes; and the Queen Bedia

Bedia Eljemal and Dowlet Katoun.

Eljemal congratulated her on her safety. Then they sat conversing, and Bedia Eljemal said to Dowlet Katoun, What happened to thee during thine absence from thy country?—O my sister, replied Dowlet Katoun, ask me not respecting the things that befell me. Oh, what difficulties do human creatures endure! — And how so? asked Bedia Eljemal. She answered, O my sister, I was in the Lofty Palace, and in it the son of the Blue King had possession of me. And she related to her the rest of the story from first to last, and the story of Seifelmolouk, and what happened to him in the palace, and the difficulties and horrors that he had endured until he came to the Lofty Palace: also how he had killed the son of the Blue King, and how he had pulled off the doors, and made them into a raft, and

made for it oars; and how he came hither: whereat Bedia Eljemal wondered, Then she said, By Allah, O my sister, verily this was one of the most extraordinary of wonderful cases, and I desire to acquaint thee with the origin of his tale; but bashfulness preventeth my doing so. Bedia Eljemal therefore said to her, What is the cause of thy bashfulness, when thou art my sister and my companion, and we have much between us, and I know that thou desirest not for me aught save what is good? Wherefore then shouldst thou be abashed at me? Acquaint me with that which thou hast to say, and be not abashed at me, nor conceal from me aught of the matter.

So Dowlet Katoun replied, Verily he saw thy portrait on the tunic which thy father sent to Solomon the son of David (on both of whom be peace!). Solomon opened it not, nor saw what was on it, but sent it to the King Asim the son of Safwan, the King of Egypt, among other presents and rarities which he sent to him: and the King Asim gave it to his son Seifelmolouk before he opened it. And when Seifelmolouk took it, he opened it, desiring to put it on himself, and he saw on it thy portrait, and became enamoured of it: wherefore he came forth to seek thee, and he endured all these difficulties on thine account.—But Bedia Eljemal said (and her face had become red, and she was abashed at Dowlet Katoun), Verily this is a thing that can never be; for mankind agree not with the Genii. So Dowlet Katoun proceeded to describe to her Seifelmolouk and the excellence of his form and his conduct and his horsemanship; and she ceased not to praise him and to mention to her his qualities until she said, O my sister, for the sake of God (whose name be exalted!) and for my sake, come and converse with him, though thou speak but a single word. But Bedia Eljemal replied, Verily these words that thou utterest I will not hear, nor will I yield to thy wish expressed in them. And she seemed as though she heard not of them aught, and as though no love for Seifelmolouk and the excellence of his form and his conduct and his horsemanship entered her heart. Then Dowlet Katoun humbled herself to her, and kissed her feet, and said, O Bedia Eljemal, by the milk that we have sucked, I and thou, and by the characters engraved upon the seal of Solomon (on whom be peace!), hear these my words; for I pledged myself to him in the Lofty Palace that I would show him thy face. I conjure thee then by Allah to show him thy form once, for my sake, and that thou also see him.—And she proceeded to weep to her, and to humble herself to her, and to kiss her hands and her feet, until she consented, and said, For thy sake I will show him my face once.

Then Bedia Eljemal looked from the window that was by her side into that garden, and saw its fruits and branches; and happening to turn her eyes, beheld Seifelmolouk wandering about in the garden, with the Vizier Said behind him, and heard Seifelmolouk reciting verses, while he poured forth copious tears; and when she beheld him, the sight occasioned her a thousand sighs. She therefore looked towards Dowlet Katoun (and the wine had made sport with her affections), and she said to her, O my sister, who is this young man that

I see in the garden, perplexed, distracted, melancholy, sighing? So Dowlet Katoun said to her, Wilt thou permit his presence with us, that we may see him? She answered, If thou canst bring him, do so. And upon this, Dowlet Katoun called him, saying to him, O son of the King, come up to us and approach us with thy beauty and loveliness. Wherefore Seifelmolouk, knowing the voice of Dowlet Katoun, went up into the palace; and when his eye fell upon Bedia Eljemal, he fell down in a fit: so Dowlet Katoun sprinkled upon him a little rose-water, and he recovered from his fit. He then arose, and kissed the ground before Bedia Eljemal, who was confounded by his beauty and loveliness; and Dowlet Katoun said, Know, O Queen, that this is Seifelmolouk, through whose means my deliverance was effected, by the decree of God (whose name be exalted!), and he is the person whom all kinds of difficulties have befallen on thine account; wherefore I desire that thou regard him favourably. Upon this, Bedia Eljemal, after laughing, said, And who fulfilleth vows, that this young man should fulfil them? For mankind are destitute of affection.— So Seifelmolouk replied, O Queen, verily faithlessness will never be in me; and all people are not alike.

So upon this, Bedia Eljemal said to him, Sit, and be at ease, and swear to me by thy religion, and let us covenant with each other, that neither of us will be treacherous to the other; and may God (whose name be exalted!) execute vengeance on the one who is treacherous to the other! And when Seifelmolouk heard from her these words, he sat; and, with the hand of each in the hand of the other, they swore that neither of them would prefer to the other any person, whether of mankind or of the Genii.

After this, they sat a while eating and drinking; and Bedia Eljemal said, O son of the King, when thou enterest the Garden of Irem, thou wilt see a large tent pitched, of red satin, and its lining of green silk. Enter the tent, and fortify thy heart. Thou wilt there see an old woman sitting upon a couch of red gold set with large pearls and with jewels; and when thou enterest, salute her with politeness and reverence; and look towards the couch: thou wilt find beneath it a pair of slippers interwoven with gold and adorned with minerals. Take those slippers and kiss them, and put them upon thy head; then put them beneath thy right arm-pit, and stand before the old woman, silent, and hanging down thy head. And when she asketh thee and saith to thee, Whence hast thou come, and how arrivedst thou here, and who made known to thee this place, and for what reason tookest thou these slippers? — be thou silent until this my slave-girl entereth and converseth with her, and endeavoureth to render her favourable to thee, and striveth to content her mind by words. Perhaps God (whose name be exalted!) may incline her heart to thee, and she may consent to that which thou desirest. — She then called that slave-girl; and her name was Marjana; and she said to her, By thy love of me, accomplish this affair this day, and be not slothful in doing it.

The slave-girl then took up Seifelmolouk, and said to him, Close thine eyes. He therefore did so; and she flew up with him to the

Marjana carrying Seifelmolouk.

sky; and after a while, she said to him, O son of the King, open thine eyes. So he opened his eyes, and beheld the garden, the Garden of Irem; and the slave-girl Marjana said to him, Enter, O Seifelmolouk, this tent. Upon this, Seifelmolouk uttered the name of God, and entered, and, casting a look in the garden, he saw the old woman sitting upon the couch, with the female slaves in attendance upon her; wherefore he approached her with politeness and reverence, took the slippers and kissed them, and did as Bedia Eljemal had directed him. The old woman then said to him, Who art thou, and whence hast thou come, and from what country art thou, and who brought thee to this place, and for what reason tookest thou these slippers and kissedst them, and when didst thou tell me of a want and I did not perform it for thee? So upon this the slave-girl Marjana entered, and saluted her with politeness and reverence; after which she repeated what Bedia Eljemal had told her. But

when the old woman heard her words, she cried out at her, and was incensed against her, and said, How can there be agreement between mankind and the Genii? Seifelmolouk therefore replied, I will agree with thee, and be thy page, and die loving thee, and keep thy covenant, and see none but thee, and thou shalt see my veracity and my freedom from falsehood, and the excellence of my generosity towards thee, if it be the will of God, (whose name be exalted!). Then the old woman reflected for some time, with her head hung down; and after that, she raised her head, and said, O comely young man, wilt thou keep the covenant, and the compact? He answered her, Yes, by him who raised the heaven and spread out the earth upon the water, verily I will keep the covenant. And upon this the old woman said, I will accomplish for thee thine affair, if it be the will of God (whose name be exalted!); but go now into the garden, and divert thyself in it, and eat of the fruits of which the equals exist not. The old woman then looked towards that slave-girl, and said to her, Go forth and search for my son Shahyal, seek for him in whatsoever quarter and place he is, and bring him unto me. So the slave-girl went and searched for the King Shahyal, and she met with him, and brought him to his mother.

Meanwhile, Seifelmolouk was diverting himself in the garden, when five of the Genii, who were of the subjects of the Blue King, saw him; and they said, Whence is this man, and who brought him to this place? Perhaps he is the person who killed the son of the Blue King. — Then they said, one to another, We will employ a stratagem against him, and interrogate him, and ask information of him. So they walked on by little and little until they came to Seifelmolouk in a side of the garden, when they seated themselves by him, and said to him, O comely young man, thou failedst not in killing the son of the Blue King, and delivering Dowlet Katoun from him. He was a perfidious dog, and had circumvented her; and had not God sent thee to her for that purpose, she had never escaped.
how didst thou kill him? And Seifelmolouk looked at them and answered them, I killed him by means of this seal-ring that is upon my finger. So it was evident to them that he was the person who killed him: therefore two of them seized his hands, and two his feet, and the other held his mouth, lest he should call out, and the people of the King Shahyal should hear him and deliver him from their hands. Then they took him up and flew away with him, and they ceased not in their flight until they alighted in the presence of their King, when they stationed him before him, and said, O King of the age, we have brought thee him who killed thy son.— And where is he? said the King. They answered, This is he. And the Blue King said to him, Didst thou kill my son, and the vital spark of my heart, and the light of my eye, without right, and without any offence that he had committed against thee? Seifelmolouk answered him, Yes, I killed him; but on account of his tyranny and his iniquity; for he took the children of the King and conveyed them to the Abandoned Well and the Lofty Palace, and separated them from their families, and acted impudently towards them. I killed

him by means of this ring that is upon my finger, and God hurried his soul to the fire, and miserable is the abode to which he hath gone.—So it was evident to the Blue King that this was the person who killed his son, without doubt; and thereupon he called for his Vizier, and said to him, This is the person who killed my son, without any uncertainty or doubt. What then dost thou counsel me to do in his case? Shall I slay him in the most abominable manner, or torture him with the most grievous torture, or how shall I act?—The chief Vizier answered, Cut off one of his limbs. Another said, Inflict upon him every day a severe beating. Another said, Cut him through the middle. Another said, Cut off all his fingers, and burn them with fire. Another said, Crucify him. And every one of them proceeded to speak according to his judgment. The King, however, fearing the vengeance of the King Shahyal, contented himself with ordering him to be imprisoned.—Such was his case.

As to King Shahyal, when he arrived at the Garden of Irem, he was met by his daughter, Bedia Eljemal, who thereupon sent the slave-girl to search for Seifelmolouk, but he could nowhere be found; and the gardeners informed her that they had seen him carried off by some of the dependants of the Blue King. At this the lady Bedia Eljemal and her grandmother were very much enraged, and instigated Shahyal to avenge the insult which the Blue King had put upon him. So he immediately collected his troops, and marched into the dominions of the Blue King, and defeated his armies, and took himself and his family prisoners. Then the Blue King informed him that Seifelmolouk was alive and well, and promised to restore him if King Shahyal would withdraw his troops, and give himself and his people their liberty. So King Shahyal consented, and did as he was desired, and Seifelmolouk was delivered into his hands, and he entertained him and the Blue King handsomely, and established a bond of peace and friendship between them. Then Shahyal took Seifelmolouk and brought him to his mother, who informed him of all that had befallen Seifelmolouk on account of Bedia Eljemal.

The King Shahyal then said, O my mother, since thou hast consented to this, I hear and obey all that thou desirest: so take him and go with him to Serendib, and celebrate there a magnificent festivity; for he is a comely young man, and hath endured horrors on her account. Accordingly she proceeded with her female slaves until they arrived at Serendib, and entered the garden belonging to the mother of Dowlet Katoun. Bedia Eljemal saw Seifelmolouk, after they had gone to the tent and met one another, and the old woman related to them what he had experienced from the Blue King, and how he had been at the point of death in the prison of the Blue King. Then the King Tajelmolouk, the father of Dowlet Katoun, summoned the great men of his empire, and they performed the ceremony of the contract of the marriage of Bedia Eljemal to Seifelmolouk, and married her to him; and when the ceremony of the contract was performed, the ushers of the court cried out, May it be blessed! He deserveth!—and they scattered the gold and the silver upon the head of Seifelmolouk, conferred costly robes of honour, and made

banquets. Seifelmolouk then said to Tajelmolouk, O King, pardon! I would ask of thee a thing, and I fear that thou mayest refuse it me and disappoint me. But Tajelmolouk replied, By Allah, wert thou to demand my soul, I would not withhold it from thee, on account of the kind actions that thou hast done. So Seifelmolouk said, I desire that thou marry Dowlet Katoun to my brother Said, that we may both be thy pages. And Tajelmolouk replied, I hear and obey. He forthwith assembled the great men of his empire a second time, and performed the ceremony of the contract of the marriage of his daughter Dowlet Katoun to Said; and when they had finished the ceremony of the contract, they scattered the gold and silver, and the King commanded that they should decorate the city. They then celebrated the festivity, and Seifelmolouk took Bedia Eljemal as his wife, and Said took Dowlet Katoun as his wife the same night.

CHAPTER XXIV.

Commencing with part of the Seven Hundred and Seventy-eighth Night, and ending with part of the Eight Hundred and Thirty-first.

THE STORY OF HASSAN OF BALSORA.

There was, in ancient times, a certain merchant residing in Balsora, and that merchant had two male children, and great wealth. And it happened, as God, who heareth and knoweth, decreed, that the merchant was admitted to the mercy of God (whose name be exalted!), and left that wealth. So his two sons betook themselves to prepare him for the grave and to bury him; after which they divided the wealth between them equally, and each of them took his portion, and they opened for themselves two shops. One of them was a dealer in copper-wares, and the other was a goldsmith.

Now while the goldsmith was sitting in his shop, one day, lo, a Persian walked along the market-street among the people until he came to the shop of the young goldsmith, when he looked at his work, and examined it knowingly, and it pleased him. And the name of the young goldsmith was Hassan. Then the Persian shook his head, and said, By Allah, thou art an excellent goldsmith! And he proceeded to look at his work, while he (the young man) was looking at an old book that was in his hand, and the people were occupied with the contemplation of his beauty and loveliness and his stature and justness of form. And when the time of afternoon-

arrived, the shop was quitted by the people, and thereupon ian accosted Hassan and said to him, O my son, thou art a ely young man! What is this book? I have not a son, and I w an art than which there is none better that is practised in the ld. Numbers of people have asked me to teach it them, and I ld not teach it to any one of them; but my soul hath consented t I should teach it to thee, and make thee my son, and put a barrier between thee and poverty; so thou shalt rest from this work and labouring with the hammer and the charcoal and the fire.—Hassan therefore said to him, O my master, and when wilt thou teach me? He replied, To-morrow I will come to thee, and will make for thee, of copper, pure gold in thy presence.

And when the morning came, Hassan rose, took the keys, and opened the shop; and lo, the Persian approached him. So he rose to him, and desired to kiss his hands; but the Persian refused, and would not consent to his doing that; and said, O Hassan, prepare the crucible, and place the bellows. He therefore did as the Persian ordered him, and lighted the charcoal; after which the Persian said to him, O my son, hast thou by thee any copper? He answered, I have a broken plate. And he ordered him to press upon it with the shears, and to cut it into small pieces; and he did as he told him. He cut it into small pieces, and threw it into the crucible, and blew upon it with the bellows until it became liquid; when the Persian put his hand to his turban, and took forth from it a paper folded up, which he opened, and he sprinkled some of its contents into the crucible, as much as half a drachm. That thing resembled yellow kohl: and he ordered Hassan to blow upon it with the bellows; and he did as he ordered him until the contents of the crucible became a lump of gold. So when Hassan beheld this, he was stupified, and his mind was confounded by reason of the joy that he experienced. He took the lump and turned it over, and he took the file and filed it, and saw it to be pure gold, of the very best quality. His reason fled, and he was stupified by reason of the violence of his joy. Then he bent down over the hand of the Persian to kiss it; and the Persian said to him, Take this lump, and go down with it into the market, and sell it, and take its price quickly, without speaking. Accordingly, Hassan went down into the market, and gave the lump to the broker, who took it of him, and rubbed it [on the touchstone], and found it to be pure gold. They opened the bidding for it at the sum of ten thousand pieces of silver, and the merchants increased their offers for it, so that he sold it for fifteen thousand pieces of silver.

He returned to the Persian, and desired him to teach him the secret, and he promised to do so if Hassan would go with him to his house; but Hassan desired that the Persian would go with him to the house of his mother, to which he consented. Hassan went to his abode, and the Persian followed him until he arrived there, when Hassan entered his house, and found his mother, and informed her of the Persian's arrival with him, while the Persian stood at the door. So she furnished for them the chamber, and put it in order, and

Bahram the Magian.

when she had finished her affair, she went away. Then Hassan gave permission to the Persian to enter, and he entered; and Hassan, having taken in his hand a plate, went with it to the market to bring in it something to eat. He went forth, and brought some food, and put it before him, saying to him, Eat, O my master, that the bond of bread and salt may be established between us; and may God (whose name be exalted!) execute vengeance upon him who is unfaithful to the bond of bread and salt! And the Persian said to him, Thou hast spoken truth, O my son. Then he smiled, and said, O my son, who knoweth the due estimation of bread and salt? And the Persian advanced, and ate with Hassan until they were satisfied; when he said to him, O my son, O Hassan, bring for us some sweetmeat. Hassan therefore went to the market, and brought ten cups of sweetmeat; and he was rejoiced at the words of the Persian. And when he presented to him the sweetmeat, he ate of it, and Hassan ate with him. The Persian then said to him, May God recompense thee well, O my son! With such an one as thou art should men associate, and him should they acquaint with their secrets, and teach what will profit him. — And he said, O Hassan, bring the apparatus. And Hassan scarcely believed these words, when he went forth like the colt dismissed to the spring-pasturage, and proceeded until he arrived at the shop, and he took the apparatus, and returned, and placed it before him. The Persian thereupon took forth a piece of paper,

and said, O Hassan, by the bread and salt, wert thou not dearer than my son, I would not acquaint thee with this art.—And he took forth a cup belonging to the house, cut it up, and threw it into the crucible, and threw upon it a little of what was in the paper, where upon it became a lump of pure gold. So when Hassan beheld this, he rejoiced exceedingly, and became perplexed in his mind, entirely occupied by meditation upon that lump of gold.

The Persian then hastily took forth a packet from his turban, cut it open, and put it into a piece of the sweetmeat, and said to him, O Hassan, thou hast become my son, and hast become dearer to me than my soul and my wealth, and I have a daughter to whom I will marry thee. Hassan replied, I am thy page, and whatsoever thou dost with me, it will be a deposit with God, whose name be exalted! And the Persian said, O my son, have patience, and restrain thyself, and good fortune will betide thee. Then he handed to him the piece of sweetmeat, and he took it, and kissed his hand, and put it into his mouth, not knowing what was secretly decreed to befall him. He swallowed the piece of sweetmeat, and his head sunk down before his feet, and he became lost to the world: and when the Persian saw that the calamity had come upon him, he rejoiced exceedingly. Rising upon his feet, he said to him, Thou hast fallen into the snare, O young wretch! O dog of the Arabs! For many years have I been searching for thee, until I got thee, O Hassan!—He then girded himself, and tied Hassan's hands behind his back, and bound his feet to his hands! after which he took a chest, emptied it of the things that were in it, put Hassan into it, and locked it upon him. He emptied also another chest, and put into it all the wealth that was in Hassan's abode, with the lump of gold that he had made, and, having locked it, he went forth running to the market, and brought a porter, carried off the two chests, and drew near to the moored vessel. That vessel was fitted out for the Persian, and her master was expecting him: so when her crew saw him, they came to him, and carried the two chests, and put them on board the ship. The Persian then cried out to the master and to all the sailors, saying to them, Rise ye! The affair is accomplished, and we have attained our desire.—The master therefore cried out to the sailors, and said to them, Pull up the anchors, and loose the sails! And the ship proceeded with a fair wind.—Such was the case with the Persian and Hassan.

But as to the mother of Hassan, she remained expecting him until nightfall, and heard no sound of him nor any tidings whatever. Then she came to the house, and saw it open, and beheld not in it any one, nor found the chests nor the wealth. She therefore knew that her son was lost, and that fate had taken effect upon him; and she slapped her face, and ceased not to weep during the hours of the night and the periods of the day; and she built in the midst of the house a tomb, on which she inscribed the name of Hassan, with the date of his loss. She quitted not that tomb; and such was her habit incessantly from the time that her son was separated from her.

Now again as to her son Hassan with the Persian.—This Persian

was a Magian: he hated the Mahometans greatly, and whenever he got power over any one of them, he destroyed him. He was a wicked, vile alchemist.

The name of that accursed wretch was Bahram the Magian, and he used every year to take a Mahometan and to slaughter him over a hidden treasure. And when his stratagem was accomplished against Hassan the goldsmith, and he had proceeded with him from the commencement of day until night, the ship moored on the shore till morning; and at sunrise, when the ship continued her course, the Persian ordered his black slaves and his pages to bring to him the chest in which was Hassan. So they brought it to him, and he opened it, and took him forth from it. He then poured some vinegar into his nostrils, and blew a powder into his nose; whereupon he sneezed, and vomited the bhang, and, opening his eyes, he looked to the right and left, and found himself in the midst of the sea, the ship in its course, and the Persian sitting by him. He therefore knew that it was a stratagem practised against him, that the accursed Magian had done it, and that he had fallen into the calamity against which his mother had cautioned him.

They continued their voyage for three months more: after which the vessel moored on a long coast, all of it composed of pebbles, white and yellow and blue and black and of every other colour. And when the vessel moored, the Persian rose, and said, O Hassan, arise and land; for we have arrived at the place of our desire and our wish. So Hassan arose and landed with the Persian, and the Magian charged the master to attend to his affairs. Then Hassan walked on with the Magian until they were far from the ship and had disappeared from before the eyes of the crew; whereupon the Magian seated himself, and took forth from his pocket a drum of copper, and a tassel of silk worked with gold and bearing talismans, and he beat the drum; and when he beat it, there appeared a dust from the further part of the desert. Hassan therefore wondered at his action, and feared him; and he repented of his having landed with him, and his complexion changed. So upon this the Magian looked at him and said to him, What aileth thee, O my son? By the fire and the light thou hast nothing to fear from me; and were it not that my affair cannot be accomplished save by thy means, I had not brought thee out from the ship. Rejoice at the prospect of everything good. This dust is the dust occasioned by a thing that we shall mount, and it will aid us to cross this desert, and will render easy unto us the inconvenience thereof. — And but a little while had elapsed when the dust dispersed and discovered three excellent she-camels. Then the Persian mounted one of them, and Hassan mounted one, and they put their provisions on the third; and they proceeded until they arrived at that mountain, and stopped beneath it, when Hassan saw upon that mountain a palace: so he said to the Magian, What is this palace? And the Magian answered, This is the abode of the Genii and the Ghouls and the Devils. Then the Magian alighted from his camel, and ordered Hassan to alight also; and he came to him and kissed his head, and said to him, Blame me not for that which

I did to thee. I will preserve thee when thou ascendest to the palace, and it behooveth thee that thou be not dishonest to me in aught of that which thou wilt bring thence: I will share it with thee equally. — And he replied, I hear and obey. The Persian then opened a leathern bag, and took forth from it a mill, and he also took forth from it a quantity of wheat, and ground it with that mill; after which he kneaded the flour, and made of it three round cakes, and lighted a fire, and baked the cakes. He next took forth the copper drum and the figured silk-tassel, and beat the drum; whereupon the camels came; and he chose one of them, and slaughtered it, and stripped off its skin. Then looking towards Hassan, he said to him, Hear, O my son, O Hassan, what I charge thee to do. He replied, Well. And the Magian said, Enter this skin, and I will sew it up over thee, and will lay thee upon the ground; thereupon the Rocs will come, and carry thee off, and fly with thee to the summit of the mountain. And take thou this knife with thee, and when the birds have finished their flight, and thou knowest that they have put thee upon the mountain, cut open with it the skin, and go forth; for the birds will fear thee and will fly away from thee; and do thou look down to me from the summit of the mountain, and speak to me, that I may inform thee of that which thou shalt do. — He then prepared for him the three cakes, and a leathern bottle containing water, and put them with him into the skin; after which he sewed it up over him, and went to a distance from him. And the Rocs came, and carried him off, flew with him to the summit of the mountain, and there put him down. So when Hassan knew that they had put him upon the mountain, he cut open the skin and came forth from it, and spoke to the Magian, who, on hearing his words, rejoiced, and danced by reason of the violence of his joy; and he said to him, Go in the direction to which thy back is turned, and tell me what thou seest. Hassan therefore went, and he beheld many rotten bones, by which was much wood, and he informed him of all that he saw; upon which the Magian said, This is the object of desire and search. Take then, of the wood, six bundles, and throw them down to me; for this wood is the material with which we shall perform the alchemical process. — So he threw down to him the six bundles; and when the Magian saw that those bundles had come down to him, he said to Hassan, O young wretch, the thing that I desired of thee hath been accomplished; and if thou wilt, remain upon this mountain, or cast thyself down upon the ground that thou mayest perish. Then the Magian departed.

Upon this, Hassan exclaimed, There is no strength nor power but in God, the High, the Great! This dog hath circumvented me! — He sat wailing for himself, and reciting verses. He then stood upon his feet, and looked to the right and left, and walked along the summit of the mountain. He made sure of his death, and he proceeded to walk along until he came to the other side of the mountain, when he saw, by the side of the mountain, a blue sea, agitated with waves; and it was foamy, and every wave of it was like a great mountain Thereupon he sat, and recited an easy portion of the

Koran, and begged God (whose name be exalted!) to alleviate his trouble, either by death, or by deliverance from these difficulties; after which he recited for himself the funeral-prayer, and cast himself into the sea. The waves, however, bore him along safely, by the will of God (whose name be exalted!), until he came forth from the sea safe, by the decree of God. So he rejoiced, and praised God (exalted be his name!), and thanked Him.

He then arose and walked along, searching for something to eat; and while he was doing thus, lo, he came to the place where he was with Bahram the Magian. And he walked on a while, and saw a great palace, rising high into the air. He therefore went to it; and behold, it was the palace respecting which he asked the Magian, and of which he said to him, In this palace is my enemy. And upon this, Hassan said, By Allah, I must enter this palace. Perhaps I may experience relief in it.—And when he came to it, he saw its door open. So he entered the door-way; and he saw a seat in the entrance-passage, and on the seat two damsels like two moons, with a chess-table before them, and they were playing; and one of them, raising her head towards him, cried out by reason of her joy, and said, By Allah, this is a human being, and I imagine that he is the person whom Bahram the Magian brought this year. Therefore when Hassan heard her words, he cast himself down before them, and wept violently, and said, O my mistresses, I am that poor person. And upon this the younger damsel said to her sister the elder, Bear witness against me, O my sister, that this is my brother by a covenant and compact before God, and that I will die for his death and live for his life, and rejoice for his joy and mourn for his mourning. Then she rose to him, and embraced and kissed him, and, taking him by his hand, led him into the palace, her sister accompanying her; and she pulled off from him the tattered clothing that was upon him, and brought him a suit of royal apparel, with which she clad him. She also prepared for him viands of every kind, and presented them to him, and she and her sister sat and ate with him; and they said to him, Know, O my brother, that we are of the daughters of the Kings. Our father is one of the Kings of the Genii, of great dignity, and he hath troops and guards and servants, consisting of Marids; and God (whose name be exalted!) hath blessed him with seven daughters by one wife; but such folly and jealousy and pride as cannot be surpassed affected him, so that he married us not to any one. Then he summoned his Viziers and his companions, and said to them, Do ye know any place for me that no one can invade, neither any of mankind nor any of the Genii, and that aboundeth with trees and fruits and rivers? So they said to him, What wouldst thou do there, O King of the age? He answered, I desire to place in it my seven daughters. And thereupon they said to him, O King, the Palace of the Mountain of the Clouds, which an Afrite of the refractory Genii who stubbornly disobeyed the vow exacted by Solomon (on whom be peace!) founded, and which palace, after that Afrite perished, none inhabited after him, neither any of the Genii nor any of mankind, will be suitable for them; for it it sepa-

rated from the rest of the world. None gaineth access to it; and around it are trees and fruits and rivers, and around it is running water sweeter than honey and colder than snow: no one having the leprosy or elephantiasis or other diseases ever drank of it without being cured immediately. So when our father heard of this, he sent us to this palace, and sent with us soldiers and troops, and collected for us what we require in it.

He remained with them, eating and drinking, and sporting and laughing. His residence with them was pleasant to him, and he forgot his mother. But while he was with them, passing the most delightful life, there came towards them a great dust from the further part of the desert, whereby the sky was darkened. So the damsels said to him, Arise, O Hassan, and enter thy private chamber, and conceal thyself; or, if thou wilt, enter the garden and hide thyself among the trees and the grape-vines; and no harm shall befall thee. And he arose and went in and concealed himself in his private chamber, having closed the door upon him, within the palace. And after a while, the dust dispersed, and there appeared beneath it numerous encumbered troops, like the roaring sea, approaching from the King, the father of the damsels. When the troops arrived, the damsels lodged them in the best manner, and entertained them during three days; after which the damsels asked them respecting their state and their tidings; and they replied, We have come from the King to summon you. So the damsels said to them, And what doth the King desire of us? One of them answered, One of the Kings celebrateth a marriage-festivity, and he desireth that ye should be present at that festivity, that ye may divert yourselves.—And how long, said the damsels, shall we be absent from our place? They answered, The time of going and coming, and a residence of two months. The damsels therefore arose, and, entering the palace, went in to Hassan, and acquainted him with the case, and they said to him, Verily this place is thy place, and our house is thy house: so be of good heart and cheerful eye, and fear not, nor grieve; for no one can gain access to us in this place. Then be of tranquil heart and joyful mind until we come to thee again. These keys of our private chambers we leave with thee; but, O our brother, we beg thee by the bond of brotherhood that thou open not this door, [pointing to one of the doors,] for thou hast no need of opening it.—Then they bade him farewell, and departed in company with the troops.

So Hassan remained in the palace alone. His bosom was contracted, and his patience became exhausted, his affliction was excessive, and he was sad, mourning for their separation greatly; the palace, notwithstanding its amplitude, was strait unto him, and when he found himself solitary and sad, he reflected upon the damsels, and recited verses. He used to go alone to hunt in the deserts, and bring back the game and slaughter it, and eat alone. His gloominess and disquietude, on account of his solitariness, became excessive. So he arose and went about through the palace, exhausted every part of it, and opened the private chambers of the damsels; and he saw in them

riches such as would ravish the minds of beholders. But he delighted not in aught thereof, by reason of the absence of the damsels; and a fire burned in his heart on account of the door which his sister had charged him not to open, and respecting which she commanded him that he should not go near to it, nor ever open it. He said within himself, My sister did not charge me not to open this door save because within it is a thing with which she desireth that no one should become acquainted. By Allah, I will arise and open it and see what is within it, though within may be death. Accordingly, he took the key, and opened it, and he saw in it a flight of stairs at the upper end of the place, vaulted with stones of the onyx of Yemen; and he ascended those stairs, and went up until he arrived at the roof of the palace, saying within himself, This is what she forbade me to visit. He then went about the top of the palace, and he looked down upon a place beneath it entirely occupied by sown fields, and gardens and trees and flowers, and wild beasts, and birds which were warbling and proclaiming the perfection of God, the One, the Omnipotent. He gazed upon those places of diversion, and saw a roaring sea, agitated with waves: and he ceased not to go round about the palace, on the right and left, until he came to a pavilion upon four columns, in which he saw a saloon decorated with all kinds of stones, such as the jacinth and the emerald and the balass-ruby, and various other jewels. It was built with one brick of gold and another brick of silver and another brick of jacinth and another brick of emerald; and in the midst of that pavilion was a pool full of water, over which was a trellis of sandal-wood and aloes-wood, reticulated with bars of red gold and oblong emeralds, and adorned with varieties of jewels and pearls, every bead of which was of the size of a pigeon's egg. Also by the side of the pool was a couch of aloes-wood adorned with large pearls and with jewels, reticulated with red gold, and comprising all kinds of coloured gems and precious minerals, set so as to correspond, one with another.

And while he was sitting, wondering at all the marvellous things which surrounded him, he saw ten birds approaching from the direction of the desert, and they came directly to the pool, and sat down by it. They were beautiful birds, and one among them seemed to be regarded with much reverence by all the others. After sitting awhile they stripped off their dresses of feathers, and lo, from them came forth ten virgins, whose beauty shamed the lustre of the moon: and they descended into the pool, and washed and sported in the water. Hassan, who had hidden himself, stood looking at them, and was perplexed by reason of the beauty of the chief of the young damsels, and his heart burned with the intense fire of love and desire. Then the young maidens came up out of the pool, and having resumed their dresses of feathers, they all flew away.

Hassan was plunged into the abyss of despair by their departure, and he wept and sighed, and longed for their return. Every day he went up to that place, and sat all day long watching for their return, but they came not: and at night he dragged himself down to the lower part of the palace, and ceased not to weep and lament for him.

self until the morning came, and the sun mounted in the sky. During the day he was perplexed, and at night he was sleepless, by reason of his solicitude, and he neither ate nor drank.

One day while he was seated on the roof of the palace as usual, lo a dust arose from the desert; whereupon he arose and ran down and hid himself. He knew that the mistresses of the palace had come; and but a little while had elapsed when the troops alighted, and encompassed the palace. The seven damsels also alighted, and they entered the palace, and took off their arms and all the implements of war that were upon them, except the youngest damsel, his sister, who took not off the implements of war that were upon her, but came to the private chamber of Hassan; and she saw him not. So she searched for him, and found him in one of the closets, infirm and lean; his body had become languid and his bones were wasted, his complexion had become sallow and his eyes were sunk in his face, in consequence of the little food and drink that he had taken, and the abundance of his tears by reason of his attachment to the damsel, and his passion for her. Therefore when his sister the Fairy saw him in this state, she was confounded, and her reason quitted her, and she asked him respecting his condition, and the state in which he was, and what had befallen him, saying to him, Inform me, O my brother, that I may devise some stratagem for thee to remove thine affliction, and I will be thy sacrifice. And upon this he wept violently, and said, The lover, when his beloved is separated from him, hath nothing except sorrow and affliction. Within him is disease, and without is burning: the beginning is remembrance, and the end is solicitude. So when his sister heard these words, she wondered at his eloquence and his fluency of speech, and at his beauty of expression and his reply to her; and she said to him, O my brother, when didst thou fall into this predicament in which thou art, and when did this happen to thee? For I see thee speak in verses, and shed copious tears. I conjure thee by Allah, O my brother, and by the sacred nature of the love that existeth between us, that thou inform me of thy state, and acquaint me with thy secret, and conceal not from me aught of that which hath befallen thee during our absence; for my bosom hath become contracted, and my life is perturbed on thine account.—And thereupon he sighed, and shed tears like rain, and replied, I fear, O my sister, if I inform thee, that thou wilt not aid me to attain my desire, but wilt leave me to die sorrowing, in my anguish. And she said, No, by Allah, O my brother, I will not abandon thee, though my life should be lost in consequence thereof.

So he told her what had befallen him, and what he beheld when he had opened the door, and informed her that the cause of his affliction and distress was his passion for the damsel whom he had seen, and his affection for her, and that for ten days he had not desired food nor drink. Then he wept violently. And his sister wept at his weeping: she was moved with compassion for his case, and pitied him for his distance from home; and she said to him, O my brother, be of good heart and cheerful eye; for I will expose myself to peril with thee, and give my life to content thee, and contrive for thee a

stratagem even if it occasion the loss of my precious things and my soul, that I may accomplish thy desire, if it be the will of God, whose name be exalted! But I charge thee, O my brother, to conceal the secret from my sisters. Therefore reveal not thy state to any one of them, lest my life and thine be lost; and if they ask thee respecting the opening of the door, answer them, I never opened it; but I was troubled in heart on account of your absence from me, and sadness for your loss, and my residence in the palace by myself.— And he replied, Yes: this is the right course. He kissed her head, and his bosom became dilated. He had been in fear of his sister on account of his having opened the door; so now his soul was restored to him, after he had thought himself at the point of destruction by reason of the violence of his fear.

Then after the month, the damsels were desirous of riding forth to hunt, and they resolved to do so, and asked their youngest sister to mount with them; but she said to them, By Allah, O my sisters, I cannot go forth with you while my brother is in this state, until he is restored to health, and the affliction that he suffereth quitteth him. I will rather sit with him to soothe him. — And when they heard her words, they thanked her for her kindness, and said to her, Whatever thou dost with this stranger, thou wilt be recompensed for it. Then they left her with him in the palace, and mounted, taking with them provisions for twenty days. And when they were far from the palace, their sister knew that they had traversed a wide space: so she came to her brother, and said to him, O my brother, arise; show me this place in which thou sawest the damsels. And he replied, In the name of Allah: on the head:—rejoicing at her words, and feeling sure of the attainment of his desire. He then desired to arise and go with her, and to show her the place; but he was unable to walk; wherefore, she carried him in her bosom, and conveyed him to the [top of the] palace; and when he was upon it, he showed her the place in which he had seen the damsels, and he showed her the saloon and the pool. And his sister said to him, Describe to me, O my brother, their state, and how they came. He therefore described to her what he had observed of them, and especially the damsel of whom he had become enamoured; and when she heard the description of her, she knew her, and her countenance became sallow, and her state became changed. So he said to her, O my sister, thy countenance hath become sallow, and thy state is changed; and she replied:—

O my brother, know that this damsel is the daughter of one of the Kings of the Genii, of great dignity. Her father had obtained dominion over men and Genii, and enchanters and diviners, and tribes and guards, and regions and cities in great numbers, and hath vast riches. Our father is one of his viceroys, and no one is able to prevail against him, on account of the abundance of his troops, and the extent of his dominions, and the greatness of his wealth. But as to the damsels who were with her, they are the chief ladies of her empire, and her guards, and her favourites among the people of her dominions; and these feathered skins wherewith they

fly are the work of the enchanters among the Genii. Now if thou desire to possess this damsel, and to marry her, sit here and wait for her; for they come on the first day of every month to this place; and when thou seest that they have come, conceal thyself, and beware of appearing; for the lives of all of us would be lost. Know then what I tell thee, and keep it in thy memory. Sit in a place that shall be near unto them, so that thou shalt see them and they shall not see thee; and when they take off their dresses, cast thine eye upon the dress of feathers belonging to the chief damsel, who is the object of thy desire, and take it; but take not aught beside it; for it is the thing that conveyeth her to her country. So if thou possess it, thou possesseth her; and beware of her beguiling thee, and saying, O thou who hast stolen my dress, restore it to me, and here I am with thee and before thee and in thy possession:—for, if thou give it her, she will slay thee, and will demolish the pavilions over us, and slay our father. Know therefore thy case, and how thou shalt act.—When her sisters see that her dress hath been stolen, they will fly away, and leave her sitting alone: so thereupon go thou to her and seize her by her hair and drag her along; and when thou shalt have dragged her to thee, thou wilt have obtained her, and she will be in thy possession. Then, after this, take care of the dress of feathers; for as long as it remaineth with thee, she is in thy power, and in captivity to thee; since she cannot fly away to her country save with it. And when thou hast taken her, carry her and descend with her to thy private chamber, and reveal not to her that thou hast taken the dress.

So when Hassan heard the words of his sister, his heart was tranquillized, and his terror was quieted, and the pain that he suffered ceased. He then rose erect upon his feet, and kissed the head of his sister; after which he descended from the top of the palace, he and his sister, and they slept that night. He studied to restore himself until the morning came; and when the sun rose, he arose and opened the door and ascended to the top. He sat there, and ceased not to sit until nightfall, when his sister came up to him with some food and drink, and changed his clothes, and he slept. She continued to do thus with him every day until the next month commenced. So when he saw the new moon, he watched for them: and while he was doing thus, lo, they approached him, like lightning. On his seeing them, therefore, he concealed himself in a place so that he could see them and they could not see him. The birds alighted, each bird of them seating herself in a place, and they rent open their dresses, and the damsel of whom he was enamoured did the same as the rest. This was done in a place near unto Hassan. She then descended into the pool with her sisters: and thereupon Hassan arose and walked forward a little, still concealing himself; and God veiled him: so he took the dress, and not one of them saw him; for they were playing together. And when they had ended, they came forth, and each of them put on her dress of feathers, except his beloved, who came to put on her dress and found it not. Upon this she cried out, and slapped her face, and tore her clothes. Her sisters therefore came to

her, and asked her respecting her state, and she informed them that her dress of feathers had been lost; whereupon they wept and cried out, and slapped their faces. And when the night overtook them, they could not remain with her: so they left her upon the top of the palace alone. Then, when Hassan saw that they had flown away and were absent from her, he listened to her, and he heard her say, O thou who hast taken my dress, and stripped me, I beg thee to restore it to me, and may God never make thee to taste my grief! And on his hearing these her words, his reason was captivated by his passion for her, his love for her increased, and he could not withhold himself from her. He therefore arose from his place, and ran forward until he rushed upon her and laid hold of her. Then he dragged her to him, and descended with her to the lower part of the palace, and, having taken her into his private chamber, threw over her his cloak, while she wept, and bit her hands. He locked the door upon her, and went to his sister, and told her that he had got her and obtained possession of her, and had brought her down to his private chamber, and he said to her, She is now sitting weeping, and biting her hands.

Then his sister arose and went in to the damsel and kissed the ground before her, and saluted her, and proceeded to comfort her and reconcile her to her state, relating to her how much Hassan had suffered on account of his exceeding great love for her. Hassan also humbled himself before her, beseeching her to regard him with a favourable eye, and to have compassion upon his affliction, which could not be revealed except through her means.

And while he was thus addressing her, some one knocked at the door of the palace. So Hassan went forth to see who it was; and lo, there were the damsels, who had returned from the chase. He saluted them with great joy, and assisted them to alight, and conveyed them into the palace, where they exchanged their hunting dresses for comely apparel. Then they seated themselves and inquired as to his state. But modesty would not allow him to detail to them all that had occurred, and he desired that his sister should answer for him. So his sister gave them an account of all that had occurred, and desired her sisters to vouchsafe their assistance in making the damsel his wife. And when they heard the description which their sister gave of the damsel, they arose and desired to be conducted to her; and when they entered into her presence they were amazed at her extraordinary beauty, and admired the wonderful perfection of her form. They all united in their solicitations to her that she should become the wife of Hassan, and at last she consented that one of the damsels should perform the ceremony of the contract of marriage between herself and Hassan. Then Hassan remained with her for a period of forty days, in pleasure and happiness, and delight and joy: and the residence of the King's daughter among the damsels became pleasant to her, so that she forgot her family.

But after the forty days Hassan saw, in a dream, his mother weeping and mourning for him, and her body had become emaciated by reason of grief at his absence. In the morning he awoke weeping

and lamenting, and acquainted his wife with what he had seen in his sleep, and she told the damsels. They were moved with compassion for him, and desired him to go and visit his mother, and console her, but made him promise to come and visit them occasionally. And he replied, I hear and obey.

Then the damsels arose immediately, prepared for him the provisions, and equipped for him the bride with ornaments and apparel and everything costly, such as language would fail to describe; and they also prepared for him rarities which pens cannot enumerate. After that, they beat the drum, and thereupon the she-camels came to them from every quarter, and they chose of them such as should carry all that they had prepared. They mounted the damsel and Hassan, and put upon the camels, and brought to them, five-and-twenty chests full of gold, and fifty of silver. Then they proceeded with them for three days, during which they traversed a space of three months' journey; and having done so, they bade them farewell, and desired to return from them. Upon this, Hassan's sister, the youngest damsel, embraced him, and wept until she fainted; and when she recovered, she bade him farewell, and strictly charged him that, when he had arrived at his city and met his mother, and his heart was tranquillized, he should not fail to visit her once in every six months; and she said to him, When an affair rendereth thee anxious, or thou fearest anything disagreeable, beat the drum of the Magian: thereupon the she-camels will come to thee, and do thou mount, and return to us, and remain not away from us. And he swore to her that he would do so; after which he conjured them to return. So they returned, after they had bidden him farewell, and mourned for his separation; and she who mourned most was his sister, the youngest damsel; for she found no rest, nor did patience obey her: she wept night and day.

Hassan proceeded all the night and day, traversing with his wife the deserts and wastes, and the valleys and rugged tracts, during the mid-day heat and the early dawn, and God decreed them safety. So they were safe, and arrived at the city of Balsora; and they ceased not to pursue their way until they made their camels kneel down at the door of his house. He then dismissed the camels, and advanced to the door to open it; and he heard his mother weeping and lamenting with a soft voice, that proceeded from a bosom which had experienced the torture of fire. And Hassan wept when he heard his mother weeping and lamenting; and he knocked at the door with alarming violence. So his mother said, Who is at the door? And he replied, Open: — wherefore she opened the door, and looked at him; and when she knew him, she fell down in a fit; and he ceased not to caress her until she recovered, when he embraced her, and she embraced him and kissed him. He then conveyed his goods and property into the house, while the damsel looked at him and at his mother.

Hassan then informed his mother of all that had occurred to him, the Magian, and the damsels, and how he had obtained possession of his wife, and she ceased not to wonder thereat, and to praise God, (whose perfection be extolled!) And he showed his mother all his

wealth, and his goods and possessions. But she said, O my son, let us remove to the City of Bagdad, the Abode of Peace, for the people here know that were poor, and if we display our wealth suddenly, they will accuse us of practising alchemy. And Hassan heard her words and approved them. Then he arose and sold his house, and summoned the she-camels, and put on them his mother and his wife, and all his wealth, and journeyed to Bagdad, and, having purchased a house that had belonged to one of the Viziers, for a hundred thousand pieces of gold, dwelt in it. And he resided in ease and magnificence with his wife for the space of three years, during which he was blessed with two boys, whom he called Nasir and Mansour.

Then, after this period, he remembered his sisters, the damsels before mentioned, and he remembered their kindness to him, and how they had aided him to attain his desire. So he longed to see them; and, having gone forth to the markets of the city, he bought there some ornaments, and costly stuffs, and dried fruits, the like of which they had never seen nor known. His mother therefore asked him the reason of his buying those rarities, and he answered her, I have determined to repair to my sisters, who treated me with all kindness, and from whose goodness and beneficence to me my present good fortune proceeded; for I desire to go to them and to see them, and I will return soon, if it be the will of God, whose name be exalted! So she replied, O my son, be not long absent from me. And he said to her, Know, O my mother, how thou shalt manage with my wife. Here is her dress of feathers, in a chest buried in the earth: then be careful of it, lest she light upon it and take it, and fly away with her children, and depart, and I shall not find any tidings of her; so I shall die in sorrow on account of them. Know also, O my mother, that I caution thee not to mention this to her. And know that she is the daughter of the King of the Genii, and there is not among the Kings of the Genii any greater than her father, nor any that hath more numerous troops, or more wealth, than he. Know likewise that she is the mistress of her people, and the dearest of the things that her father hath. Moreover, she is excessively high-minded: therefore do thou thyself serve her; and allow her not to go forth from the door, or to look from the window, or from over a wall; for I fear on her account the wind when it bloweth; and if any event of the events of the world befall her, I shall slay myself on her account.—And his mother replied, Allah preserve me from disobeying thee, O my son! Am I mad, that when thou givest me this charge I should disobey thee with respect to it? Set forth, O my son, and be of good heart, and thou shalt come back happily, and see her, if it be the will of God (whose name be exalted!), and she shall acquaint thee with my conduct to her. But, O my son, remain not away more than the time required for going and returning.—And his wife, as was decreed, heard his words to his mother; and they knew it not.

Hassan then arose and went forth from the city, and beat the drum; so thereupon the she-camels came to him, and he loaded twenty with the rarities of Irak; after which he bade farewell to his mother and

his wife and his children. The age of one of his two children was a year, and the age of the other was two years. Then he returned to his mother, and charged her a second time; and having done this, he mounted, and journeyed to his sisters. He ceased not to pursue his journey night and day, traversing the valleys and the mountains, and the plains and the rugged tracts, for the space of ten days; and on the eleventh day he arrived at the palace and went in to his sisters, having with him the things that he had brought for them. And when they saw him, they rejoiced at his arrival, and congratulated him on his safety; and as to his sister, the youngest damsel, she decorated the palace without and within. They took the present, and lodged Hassan in a private chamber as before, and asked him respecting his mother and his wife. So he informed them that his wife had borne him two sons. Then his sister, the youngest damsel, when she saw him in health and prosperity, rejoiced exceedingly.

He remained with them, entertained and treated with honour, for a period of three months, and he passed his time in joy and happiness and comfort and cheerfulness, and in hunting.

He had not been long absent when his wife importuned his mother to accompany her to the bath, saying, Do I reside with him three years and not enter the bath? Her solicitations at length prevailed, and the mother of her husband arose and went with her to the bath. And when she divested herself of her clothing and entered the water, all the women crowded around her to admire the beauty of her person, and the admirable symmetry of her shape. Among them was one of the slave-girls of the Prince of the Faithful, Haroun Alrashid, named Tohfa; and when she saw her, her mind was confounded by her beauty and her loveliness. And when the wife of Hassan left the bath, Tohfa followed her until she saw her, together with her mother and her children, enter the house, when she returned to the palace of the Caliph, and informed the lady Zobeide of what she had seen, saying, There is none more beautiful in the world, and her husband is named Hassan of Balsora, and she and her children reside with an old woman in the house of the Vizier, that hath two entrances, one on the side of the river, and one on the side of the land. Upon this the lady Zobeide said, By Allah, I must have a sight of this damsel, and if she be not as thou hast described, by Allah I will strike off thy head.

So upon this the lady Zobeide summoned Mesrour, who came and kissed the ground before her: and she said to him, O Mesrour, go to the house of the Vizier, that hath two entrances, an entrance towards the river and an entrance towards the land, and bring to me the damsel who is there, together with her children, and the old woman who is with her, quickly, and loiter not. And Mesrour replied, I hear and obey. He went forth from before her, and proceeded until he arrived at the door of the house, whereupon he knocked at the door, and the old woman, the mother of Hassan, came forth to him, saying, Who is at the door? He answered her, Mesrour, the eunuch of the Prince of the Faithful. So she opened the door, and he entered, and saluted her, and she saluted him, and

asked him respecting his business. He therefore said to her, the lady Zobeide the daughter of Kasim, the wife of the Prince of the Faithful, Haroun Alrashid, the fifth of the sons of Abbas the uncle of the Prophet (whom may God favour and preserve!), summoneth thee to her, thee and the wife of thy son and her children; for the women have informed her respecting her and respecting her beauty. Upon this, the mother of Hassan said, O Mesrour, we are strangers, and the damsel's husband, my son, is not in the city, and he did not order me to go forth, neither me nor she, to any one of the creatures of God (whose name be exalted!): and I fear, if any thing happen and my son come, he will slay himself. I beg then of thy kindness, O Mesrour, that thou impose not upon us a command which we are unable to perform. — But Mesrour replied, O my mistress, if I knew that in this were aught to be feared on your account, I would not require you to go. The desire of the lady Zobeide is only to see her, and she shall return: therefore disobey not: for thou wouldst repent; and like as I take you I will bring you back hither safe, if it be the will of God, whose name be exalted! — So the mother of Hassan could not disobey him; wherefore she entered, and made ready the damsel, and took her forth, together with her children. They followed Mesrour, who preceded them to the palace of the Caliph, and led them up and stationed them before the lady Zobeide, whereupon they kissed the ground before her, and prayed for her. The damsel had her face covered: so the lady Zobeide said to her, Wilt thou not uncover thy face, that I may see it? The damsel therefore kissed the ground before her, and displayed a face that put to shame the full moon in the horizon of the sky; and when the lady Zobeide beheld her, she fixed her eyes in astonishment upon her, and let them wander over her, and the palace was illumined by her splendour and by the light of her countenance. Zobeide was amazed at her beauty, and so also was every one in the palace, and every one who beheld her became insane, unable to speak to another. The lady Zobeide then arose, and made the damsel stand, and she pressed her to her bosom, seated her with herself upon the couch, and commanded that they should decorate the palace; after which she gave orders to bring for her a suit of the most magnificent apparel, and a necklace of the most precious jewels, and decked the damsel with them, and said to her, O mistress of beauties, verily thou hast pleased me, and filled my eye with delight. What hast thou among thy treasures? So the damsel answered, O my mistress, I have a dress of feathers: if I were to put it on before thee, thou wouldst see a thing of the most beautiful make, that thou wouldst wonder at, and every one who would see it would talk of its beauty, generation after generation.— And where, said Zobeide, is this thy dress? She answered, It is in the possession of the mother of my husband; so demand it for me of her.

Upon this the lady Zobeide compelled the mother of Hassan to give to Mesrour the key of the house, and to accompany him, and point out to him where the dress of feathers was concealed. So Mesrour took it and brought it to the lady Zobeide, who handed it

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to the damsel, saying to her, Is this thy dress of feathers? She answered, Yes, O my mistress. And she took it from her, and examined it, and saw that it was perfect; not a single feather having been lost. She then took her children in her bosom, and wrapped herself up in the dress, and became a bird, by the power of God, to whom be ascribed power and glory. She then expanded her wings, and flew up with her children above the cupola, and stood upon the roof of the saloon. Then she cried out to the mother of Hassan, the wretched, the desolate, the mourning, By Allah, O my mistress, when thy son cometh, and the days of separation become tedious to him, and the winds of love and longing desire agitate him, and he desireth approach and meeting, let him come to me in the Islands of Wak-Wak! Then she flew away with her children, and sought her country.

When the mother of Hassan beheld this, she wept, and slapped her face, and wailed until she fainted; and when she recovered, the lady Zobeide said to her, O my mistress the pilgrim, I did not know that this would happen; and if thou hadst acquainted me with it, I would not have opposed thee. I knew not that she was of the Flying Genii before the present time; and had I known that she was of this nature, I would not have allowed her to put on the dress, nor would I have suffered her to take her children. But, O my mistress, absolve me.—And the old woman replied, having no way of avoiding it, Thou art absolved. She then went forth from the palace of the Caliph, and ceased not to pursue her way until she entered her house, when she proceeded to slap her face until she fainted again; and when she recovered from her fit, she sorrowfully longed for the damsel and for her children, and for the sight of her son. Then she arose, and dug in the house three graves; and she betook herself to them, weeping night and day.

But as to her son Hassan, when he came to the damsels, they conjured him to stay with them for three months. And after that period, they prepared for him the wealth, and made ready for him ten loads, five of gold and five of silver, and also of provisions one load; after which they bade him commence his journey, and went forth with him; but he conjured them to return. So they advanced to embrace him, for the purpose of bidding him farewell. The youngest damsel first advanced to him, and she embraced him, and wept until she fainted. The second damsel next approached, and embraced him, and recited a couplet. In like manner also did the other damsels; each embracing him and reciting a couplet. Then Hassan bade them farewell. He then pursued his journey with assiduity, night and day, until he arrived at Bagdad, the Abode of Peace, and the sacred asylum of the Caliphs of the race of Abbas; and he knew not what had happened after his departure.

He entered his house, but found no one in it but his mother, who had wasted to a skeleton by reason of her excessive grief and lamentation. He demanded of his mother the cause of her sorrow, and of the desolation of his house, and the absence of his wife and children. She related to him all that had occurred, and besought him not to

take vengeance upon her, for she had no power to resist the wife of the Caliph. When Hassan heard the words of his mother he uttered a great cry, and fell down in a fit, in which he continued until the close of the day; and when he recovered he wept and wailed, and rolled about on the floor like a serpent. His mother remained by him, overcome by the excess of her grief, for a period of a month, during which he continued to mourn, eating but little, and passing the nights sleepless. But when the month had passed, he arose, and, having committed the care of his house to his mother, he summoned the she-camels, and having loaded fifty with rarities of Irak, and mounted one of them, he journeyed until he arrived at the palace of the Mountain of the Clouds, the abode of the damsels. He went in unto them, and presented them with the gifts, with which they were delighted, and they congratulated him on his safety, and asked him respecting the cause of his speedy return.

He wept, and acquainted them with that which had befallen him during his absence from home, telling them that his wife had flown away, and taken her children with her. So they mourned for him, and asked him what she said when she departed; and he answered, O my sisters, she said to my mother, Tell thy son, when he hath come, and the nights of separation have become tedious to him, and he desireth to approach and meet me, and the winds of love and longing desire agitate him, he must come to me in the Islands of Wak-Wak.—And when they heard his words, they winked to each other, and reflected; and each of them looked at her sister, while Hassan looked at them.— Then they hung down their heads towards the ground a while; and after that, they raised their heads, and said, There is no strength nor power but in God, the High, the Great! And they said to him, Stretch forth thy hand to heaven, and if thou canst reach to heaven, thou mayest reach to thy wife and thy children. And thereupon his tears ran down upon his cheeks like rain, so that they wetted his clothes; and the damsels wept at his weeping; compassion and zeal for him affecting them.

They betook themselves to soothing him, and exhorting him to have patience, and praying for his reunion to his wife; and his sister accosted him and said to him, O my brother, be of good heart and cheerful eye, and be patient: then wilt thou attain thy desire; for he who is patient, and waiteth, obtaineth what he wisheth; and patience is the key of relief. She then said to him, Strengthen thy heart, and confirm thy resolution; for he whose life is to be ten years will not die when he is but nine; and weeping and grief and mourning occasion disease and sickness. Remain with us until thou shalt have taken rest, and I will contrive means of thy gaining access to thy wife and thy children, if it be the will of God, whose name be exalted!—But he wept violently. Then he sat by the side of his sister, who proceeded to converse with him and to console him, and asked him what was the cause of his wife's departure. So he informed her of the cause of that event; and she said to him, By Allah, O my brother, I desired to say to thee, Burn the dress of feathers;—but the Devil made me forget that. And she continued to converse with

him and to soothe him. But the case became tedious to him, and his disquietude increased. So when his sister saw how he suffered from ecstasy and distraction of love, and the afflictions of passion and desire, she went to her sisters, with weeping eye and mourning heart, and she wept before them, threw herself upon them, kissed their feet, and begged them to aid her brother in the accomplishment of his affair, and in effecting his meeting with his children and his wife. She conjured them to contrive means of procuring him access to the Islands of Wak-Wak, and ceased not to weep before her sisters until she made them also weep, and they said to her, Comfort thy heart; for we will strive to accomplish his meeting with his family, if it be the will of God, whose name be exalted! He then remained with them a whole year: but his eye abstained not from shedding tears.

Now the sisters of the youngest damsel had a paternal uncle, the brother of their father by the same father and mother, and his name was Abdelcadus. He loved the eldest damsel with a great affection, and every year he used to visit her once, and perform her affairs. The damsels also had related to him the story of Hassan, and the events that befell him with the Magian, and how he had escaped from him; whereat their uncle rejoiced; and he gave to the eldest damsel a purse containing some incense, and said to her, O daughter of my brother, if anything render thee anxious, and anything disagreeable happen to thee, or any want occur to thee, throw this incense into the fire, and mention me; and I will come to thee quickly, and will perform thy want. This he said on the first day of the year. And that damsel said to one of her sisters, Verily the year hath entirely passed, and my uncle hath not come. Arise, strike the steel upon the flint, and bring me the box of incense.—So the damsel arose joyful, and brought the box of incense: and she opened it, and, having taken from it a small quantity, handed it to her sister, who took it and threw it into the fire, mentioning her uncle; and the fumes of the incense had not ceased before a dust appeared advancing from the further extremity of the valley. Then, after a while, the dust dispersed, and there appeared beneath it a sheikh riding upon an elephant, which was crying out beneath him. And when the damsels beheld him, he began to make signs to them with his hands and his feet. Soon after, he came to them, and alighted from the elephant, and came in to them; whereupon they embraced him, and kissed his hands, and saluted him. He then sat, and the damsels proceeded to converse with him, and to ask him the cause of his absence. And he said, I was just now sitting with the wife of your uncle, and I smelt the incense: so I came to you upon this elephant. What then dost thou desire, O daughter of my brother?—She answered, O my uncle, we were longing to see thee, the year having passed, and it is not thy custom to remain absent from us more than a year. And he replied, I was occupied, and I had determined to come to you to-morrow. They therefore thanked him and prayed for him.

Then they sat conversing with him, and the eldest damsel related to him the story of Hassan, and desired him to afford him his assist-

ance in regaining his wife and children; but he shook his head and bit his finger, and replied, This is an undertaking of great difficultv and danger, and he who exposeth himself to the peril destroyeth himself, if he obtaineth not the object of his desire. But Hassan said, O sheikh, how can life be pleasant to me without obtaining the object of my desire? And when the sheikh Abdelcadus heard his words, he said, O my son, brace up thy nerves and follow me. The sheikh then called the elephant, and he and Hassan mounted upon it, after having bidden farewell to the damsels, and it proceeded over the desert with them like blinding lightning, until they arrived at a cavern in a great blue mountain. This cavern had a door of iron at which the sheikh knocked. It was opened by an Afrite, having in one hand a sword, and in the other a shield, and when he saw the shiekh Abdelcadus, he saluted him and kissed his hand. Then the sheikh took the hand of Hassan, and led him through the door, and on the other side was a horse ready saddled and bridled. And he said to Hassan, Mount, and take this letter, and proceed upon this horse unto the place to which he will carry thee, when thou wilt meet a sheikh named Aboulruish, the son of Balkis, the daughter of the accursed Eblis, and he will instruct thee what to do, and will assist thee in thine affair. Then Hassan mounted the horse, and it proceeded with him more rapidly than the wind for a period of ten days until it arrived at a cavern, which it entered, and Hassan dismounted. Then the sheikh Aboulruish came forth to him from the interior of the cave, and asked him concerning his affair. So he handed to him the letter, and the sheikh took it and read it; after which he said to him, Verily thou knowest not the difficulties and dangers of this undertaking: but I will assist thee as far as it is possible. He thereupon took him by the hand and led him into a spacious saloon, decorated with gold and precious stones, and surrounded by gardens filled with trees, and plants and flowers of delicious perfume, and having seated him, took forth a paper, and an ink-case and a pen, and having written a letter, sealed it and gave it to Hassan. He likewise gave him a small bag of leather, containing incense and instruments for striking fire, consisting of a steel and other things, saying, Take care of this bag, and when thou fallest into difficulty, burn a little of the incense, mentioning my name, and I will deliver thee from thy difficulty. Then he summoned one of the Flying Genii, named Dahnash, and whispered something in his ear. The sheikh then said to Hassan, Mount upon his shoulders, and he will convey thee unto a land white like camphor, and when he hath put thee down, do thou walk on for ten days by thyself until thou arrivest at the gate of the city. Enter it and ask for the King, and hand him this letter, and do whatsoever he directeth thee. So Hassan replied, I hear and obey. He arose with the Afrite, and the sheikh arose and prayed for him, and gave the Afrite a charge respecting him.

Now when the Afrite had taken him upon his shouders, he rose with him to the clouds of heaven, and proceeded with him a day and a night, until he heard the praises of the Angels in heaven;

and when the dawn came, he put him down upon a land white like camphor, and left him and departed. So when Hassan saw that he was upon the earth, and that no one was with him, he went on night and day for the space of ten days, until he arrived at the gate of the city; whereupon he entered it, and inquired for the King. They therefore guided him to him, and said that his name was the King Hasoun, King of the Land of Camphor, and that he had, of soldiers and troops, what would fill the earth in its length and breadth. He asked permission to go in to him, and permission was given him; and when he went in to him, he found him to be a magnificent King; and he kissed the ground before him. So the King said to him, What is thine affair? And Hassan kissed the letter, and handed it to him; and he took it and read it. Then he shook his head a while; after which he said, O my son, for the sake of the sheikh of the sheikhs, Aboulruish the son of the daughter of the accursed Eblis, I cannot send thee back to him without thy having accomplished thine affair. Soon there will come to us ships from the Islands of Wak-Wak: there remaineth not before their arrival more than a short time; and when one of them hath come, I will embark thee in it, and will charge the sailors respecting thee, that they may take care of thee and convey thee to the Islands of Wak-Wak. Whosoever asketh thee respecting thy condition and thy story, answer him, I am a relation of the King Hasoun, lord of the Land of Camphor. And when the vessel mooreth at the Islands of Wak-Wak, and the master saith to thee, Land — do thou land. Thou wilt see many settees in all the quarters of the shore; and do thou choose for thyself one of them, and sit beneath it, and move not. And when the night becometh dark, and thou seest that the army of women hath surrounded the merchandise, stretch forth thy hand and lay hold upon the owner of this settee beneath which thou hast placed thyself, and beg her protection; and know, O my son, that if she protect thee, thou wilt accomplish thine affair, and wilt gain access to thy wife and thy children. But if she protect thee not, mourn for thyself, and despair of life, and be sure of thy destruction. Know, O my son, that thou art exposing thyself to peril; and I cannot do for thee aught but this. And peace be on thee? Know also, that if aid had not been granted thee by the Lord of Heaven, thou hadst not gained access hither.

When Hassan heard these words of the King Hasoun, he wept until he fainted; and on his recovering, he kissed the ground before the King, and said to him, O great King, how many days remain to the time when the ships will come? He answered, The period of a month; and they will remain here for the sale of their cargoes a period of two months: then they will return to their country: so hope not to make thy voyage in the ship save after three whole months. The King then commanded Hassan to return to the mansion of entertainment, and gave orders to carry to him all that he required, of food and drink and apparel, such as was fit for Kings. He remained in the mansion of entertainment a month; and after the month, the ships came. The King and the merchants therefore went

forth, and he took Hassan with him to the ships. And he saw a ship in which were many people, like the pebbles; none knew their number but He who created them. That ship was in the midst of the sea, and had small boats transporting the goods that it contained to the shore. Hassan stayed with them until the crew had removed the goods from it to the shore, and sold and bought, and there remained not to the time of departure more than three days; whereupon the King summoned Hassan before him, prepared for him what he required, and conferred upon him great favours. Then, after that, he called for the master of that ship, and said to him, Take this young man with thee in the ship, and acquaint no one with him; convey him to the Islands of Wak-Wak, and leave him there, and bring him not back. And the master replied, I hear and obey. The King then charged Hassan, and said to him, Acquaint not any one of the persons with thee in the ship with aught of thy case, nor let any one know thy story; for if thou do, thou wilt perish. And he replied, I hear and obey. And he bade him farewell, after he had offered up prayers in his favour for length of life, and victory over all the enviers and enemies; and the King thanked him for that, and prayed for his safety and for the accomplishment of his affair. He then committed him to the master, who took him and put him into a chest, and embarked him in a boat; and he took him not forth in the ship but when the people were occupied in removing the goods.

When the ships had arrived at the Islands, and the master had landed Hassan, he done everything which the King had enjoined upon him, and he was so fortunate as to secure the sympathy and affection of an old woman named Shawahi, the commander of the female troops, who took him under her protection, and provided for him a suit of armor, like to the rest of the troops, so that he should not be discovered. He related to her his story, and she promised to assist him as much as possible. She said to him, O my son, this is an undertaking of great danger, for thy beloved resides in the seventh island, and the distance between us and it is seven months' journey, night and day, and we have to proceed first through the Land of Birds, and then through the Land of the Wild Beasts, and then through that of the Flying Genii and Marids and Devils. But by the assistance of God we will overcome all difficulties. Then she summoned the troops and proceeded with them, without any accident, until they passed through the Land of the Genii, and arrived at a river near unto the City of the Queen of the Islands, and halting, they pitched their tents upon the bank, and Shawahi displayed her troops before him. Then they ate and drank in security, for they had arrived at their country.

The heart of Hassan was comforted, his bosom became dilated, and he sat conversing with the old woman until the close of the day; and when the night approached, all the damsels became dispersed: some of them entered their palaces in the city, and some passed the night in the tents. The old woman then took Hassan with her, and conducted him into the city, and she appropriated to him a place for himself alone, lest any one should become acquainted

with him and inform the Queen of him, and she should slay him and the bringer of him. She served him herself, and inspired him with fear of the authority of the supreme King, the father of his wife; and he wept before her, and said, O my mistress, I choose death for myself, and hate the world, if I be not reunited with my wife and my children: so I will expose my life to peril, and either I shall attain my desire, or else I shall die. And the old woman proceeded to meditate upon the mode of effecting his union and interview with his wife, and what stratagem should be employed in the case of this poor man, who had cast his soul into destruction, and would not be restrained from pursuing the object of his desire by fear nor by anything else. He had become indifferent to himself; and the author of the proverb saith, The enamoured heareth not the words of one who is free from love. The damsel above mentioned was Queen of the island in which they then were, and her name was Nour Elhada. This Queen had six sisters, virgins, residing with their father, the supreme King, who was ruler of the islands and the districts of Wak-Wak, and the seat of government of that King was in the greatest of the cities of that country. His eldest daughter, Nour Elhada, was ruler over that city in which Hassan was, and over all its districts.

Then the old woman arose and repaired to the palace of the Queen Nour Elhada, and saluted her, and kissed the ground before her. The old woman was received by her with much joy, for she had been her nurse, and was held in favour by the King. She inquired as to the cause of her journey, and the old woman informed her thereof, and made her acquainted with the story of Hassan from first to last, and besought her not to be angry with her for that which she had done. When the Queen, however, heard her words, she was violently enraged, and cried out at her, O ill-omened old woman, hath thy wickedness caused thee to convey males into the islands of Wak-Wak without my knowledge? By the head of the King, were it not for thy having reared me, I would slay thee and him this instant. But go forth and bring him immediately, that I may see him.

The old woman therefore went forth from before her, confounded, not knowing whither to go, and saying, All this calamity hath God sent upon me from this Queen by means of Hassan! She proceeded until she went in to Hassan, when she said to him, Arise: answer the summons of the Queen, O thou whose last day hath drawn near. So he arose with her, his tongue ceasing not to utter the name of God (extolled be it!), saying, O Allah, act graciously with me in thine appointment, and deliver me from the calamity which Thou hast sent upon me!—She went on with him until she stationed him before the Queen Nour Elhada, and the old woman directed him on the way as to what he should say to her. And when he presented himself before Nour Elhada, he saw her with a veil over her face; and he kissed the ground before her, and saluted her. Then the Queen commanded the old woman to talk with him before her, that she might hear his answers. The old woman therefore said, The Queen returneth thy salutation, and saith to thee, What is thy name, and

from what country art thou, and what are the names of thy wife and thy children on account of whom thou hast come, and what is the name of thy country? So he answered her (and he had fortified his heart, and destiny aided him), O Queen of the age and period, and peerless one of the time, as to me, my name is Hassan, the very merciful, and my city is Balsora; but as to my wife, I know not her name; as to my children, however, one is named Nasir, and the other is named Mansour. And when the Queen heard his words, she said, And whence took she her children? He answered her, O Queen, from the city of Bagdad, from the palace of the Caliph. She then said to him, And did she say to you aught at the time of her flying away? He answered, She said to my mother, When thy son cometh, and the days of separation have become tedious to him, and he desireth nearness and meeting, and the winds of longing desire agitate him, let him come to me in the Islands of Wak-Wak.—And thereupon the Queen Nour Elhada shook her head. Then she said to him, If she desired thee not, she had not said to thy mother these words; and if she did not desire thee and long for thine approach, she had not acquainted thee with the place of her abode, nor summoned thee to her country. And Hassan said, O mistress of Kings, and ruler over every King and pauper, I have acquainted thee with what hath happened, and I have not concealed of it aught. I implore protection of God and of thee, begging thee not to oppress me. Have compassion upon me, and gain the recompense and reward that will be given for me, and aid me to accomplish my reunion with my wife and my children: dispel my sorrow and cheer mine eye by the restoration of my children, and help me with a sight of them. — Then he wept and yearned and lamented, and recited some verses.

Then the Queen Nour Elhada said to him, I will display to thee all the damsels in this city, and the districts of this island, and if thou know thy wife, I will deliver her to thee; but if thou know her not, I will slay thee. In obedience to the orders of the Queen, all the damsels were brought before Hassan, hundred after hundred, until he had seen them all, but he saw not his wife among them. So the Queen was enraged, and gave orders to drag him along the ground on his face and smite off his head. But Shawahi advanced to the Queen, kissed the ground before her, and said to her. O Queen, thou hast not done according to thy promise; for thou didst promise to show him the face of every damsel, and verily thou hast kept thine own veiled. There remaineth not any of the women to display excepting thee; therefore show him thy face. The Queen laughed and said, How can he be my husband, and have children by me? Then she uncovered her face to Hassan, who, as soon as he beheld it, uttered a great cry, and fell down in a swoon. When he recovered he said, Verily this Queen is my wife, or she is most like her of all persons. And the Queen laughed until she fell backwards, saying, What is there in thy wife that resembleth me? He answered, O my mistress, all that thou hast of beauty and elegance and loveliness and amorous manner resembleth her. Then the Queen commanded Shawahi to convey him to her house, and give a charge respecting

him to the servants, and return to her speedily, saying, If it be the will of God, (whose name be exalted!) nought but good shall happen.

So thereupon the old woman went forth, and took Hassan, and having gone with him to her house, she ordered her female slaves and her servants and other dependants to serve him, commanding them to bring to him all that he required, and not to fail in doing what was proper for him. She then returned to the Queen with speed, and the Queen ordered her to arm herself, and to take with her a thousand brave horsemen. And the old woman Shawahi obeyed her command. She put on her coats of mail, and summoned the thousand horsemen; and when she stood before the Queen, and informed her that the thousand horsemen were ready, the Queen commanded her to go to the city of the supreme King, her father, and to alight at the abode of his daughter Menar Elsena, her sister, and to say to her, Clothe thy two sons with the two coats of mail which I have made for them, and send them to their aunt; for she is desirous of seeing them. And she said to her also, I charge thee, O my mother, to conceal the affair of Hassan; and when thou hast received the two children from her, say to her, Thy sister inviteth thee to visit her. Then, when she hath given thee her two children and come forth with them to visit me, bring thou the two children speedily, and let her come at her leisure. Come thou by a way different from that by which she shall come, and let thy journey be continued night and day, and beware that no one become acquainted with this affair. Then I will swear by all oaths, that if my sister prove to be his wife, and it appear that her children are his children, I will not prevent his taking her, nor her journeying with him and with her children to his country.—And the old woman confided in her words, not knowing what she purposed in her mind; for the wicked woman had purposed in her mind, that if she were not his wife, and if her children did not resemble him, she would slay him. The Queen then said to the old woman, O my mother, if my imagination tell truth, my sister Menar Elsena is his wife (but God is all knowing); for these characteristics are hers, and all the qualities that he hath mentioned, her surpassing loveliness and exceeding beauty, are not found in any one except my sisters; and especially are they found in the youngest.

Then the old woman took with her a thousand horsemen, and repaired to the island in which was the sister of the Queen, and informed her of the desire of her sister to see her and her children. So she made ready to visit the Queen Nour Elhada, and, having clothed her sons in coats of mail, sent them on before her in charge of the old woman, who prosecuted her journey with diligence, until she arrived in the city of the Queen. When the Queen saw the children of her sister, she was glad, and embraced and caressed them, and seated one upon each knee. She then said, Summon Hassan, and if these children be not his, and recognise him not, I will surely smite off his head. When he was brought in, and his eye fell upon them, he uttered a great cry, and fell down in a fit. As to the children, they knew him, and extricated themselves from the arms of the Queen, and

stood by him, exclaiming, O our father! But when the Queen had certified herself that these were the children of Hassan, and that the lady Menar Elsena was his wife, she was very much enraged, and caused him to be dragged forth from the palace upon his face. When he recovered from his ill-treatment, he walked on until he went forth to the outside of the city, when he found the river, and he proceeded along the bank, not knowing whither to repair.

When the Queen Menar Elsena arrived at the palace of her sister, and went in to her, she saw her children weeping by her, and crying out, O our father! So the tears flowed from her eyes, and she said to them, Have ye seen your father? Would that I had never been parted from him. And if I knew that he were in the abode of the world,

Menar Elsena in prison.

I would convey ye to him. Upon this her sister became enraged at her, and she ordered her guards to lay hold of her and beat her, and load her with shackles of iron, and fasten her to the wall of the prison by the hair of her head. Then after she had done all this, Queen Nour Elhada wrote a letter to her father, the supreme King,

informing him of the story of her sister, and of that of Hassan, and of all that she had done to them both. When the King read this letter, he was very much enraged against his daughter Menar Elsena, and wrote to Nour Elhada, saying, I commit her case unto thee; and if the thing be as thou hast said, slay her, and consult me not respecting her.

The Queen then ordered her to be fastened by her hair to a ladder of wood, and her limbs were stretched upon it, and fastened in like manner. Then she ordered the ladder to be placed in the palace, where her children and all others might behold her degradation; and ever and anon she beat her with a whip, such that if an elephant were beaten with it he would trot with speed. Menar Elsena ceased not to weep and lament, and to call upon God for assistance, and her children also were overcome with excessive grief on account of the sufferings of their mother.

As to Hassan, however, he arose with firmness, and proceeded along the bank of the river two steps further, and he found two young boys, of the sons of the enchanters and sorcerers. Before them was a rod of brass, engraved with talismans, and by the side of the rod was a cap of leather, the crown of which was composed of three triangular pieces, whereon were worked, in steel, names, and characters of seals. The rod and the cap were thrown upon the ground, and the two boys were disputing and beating each other on account of them, so that blood flowed from them, while this said, None shall take the rod but I—and the other said, None shall take the rod but I. So Hassan interposed between them, and disengaged them, one from the other, and said to them, What is the cause of this contention? And they answered him, O uncle, judge between us; for God (whose name be exalted!) hath sent thee to us in order that thou shouldst decide between us justly. He therefore said, Relate to me your story, and I will judge between you. And one of them said to him, We are two brothers by the same father and mother, and our father was one of the great enchanters. He resided in a cavern in this mountain, and he died, leaving to us this cap and this rod; and my brother saith, None shall take the rod but I—and I say, None shall take it but I. So judge between us, and deliver us, one from another.—Therefore when Hassan heard their words, he said to them, What is the difference between the rod and the cap, and what is their value? For the rod, in appearance, is worth six farthings, and the cap is worth three farthings.—They replied, Thou knowest not their virtues. And he said to them, What are their virtues? They answered him, In each of them is a wonderful secret property; for the rod is worth the revenue of the Islands of Wak-Wak, with their districts, and the cap in like manner. So Hassan said to one of them, O my son, By Allah, discover to me their secret properties. And he replied, O uncle, verily their secret properties are extraordinary; as to the cap, its secret property is this: that whosoever putteth it on his head, he is concealed from the eyes of all people, and no one seeth him as long as it remaineth on his head. And as to the rod, this is its secret property: that

whosoever possesseth it, he hath authority over seven tribes of the Genii, and all of them will serve that rod: all of them will be under his command and authority; and every one who possesseth it, and in whose hand it is, when he smiteth with it the ground, its Kings will humble themselves to him, and all the Genii will be at his service.

When Hassan heard these words, he said to them, Will ye attend to my words, and have regard to what I shall say? They answered him, Yes. And Hassan said to them, I will take a stone and throw it, and the one of you who getteth first to it, and taketh it before his companion, shall take the rod; and he who is last, and reacheth it not, shall take the cap. And they replied, We accept from thee this proposal, and we are content with it. Then Hassan took a stone, and threw it with all his force, and it went out of sight. The two youths therefore hastened together after it; and when they were at a distance, Hassan took the cap and put it on, and he took the rod in his hand, and removed from his place to see the truth of that which they had said with respect to the secret of their father. And the younger boy got first to the stone and took it, and he returned with it to the place in which was Hassan, and saw no trace of him.

The Vessels of Glass and China ware falling upon the Old Woman.

So he called out to his brother, and said to him, Where is the man who judgeth between us? And he answered, I see him not, nor know I whether he hath ascended to the highest heaven, or descended to the lowest earth. They searched for him, and saw him not; and Hassan was standing in his place. Therefore they reviled one another, and said, The rod and the cap are gone; they are neither mine nor thine; and our father said to us these very words; but we forgot what he told us.

They then retraced their steps, and Hassan entered the city wearing the cap, and having in his hand the rod, and none of the people saw him. He entered the palace, ascended to the place in which was Shawahi, the mother of sorrows, and went in to her, still wearing the cap, and she saw him not. Then he walked on until he drew near to a shelf which was over her head, and on which were vessels of glass and China-ware: and he shook it with his hand so that the things that were upon it fell on the floor. So Shawahi cried out, and slapped her face; and she arose and restored what had fallen to their places, saying within herself, By Allah, I imagine not aught but that the Queen Nour Elhada hath sent to me a devil, and that he hath done to me this deed. So Hassan replied to her, and said to her, I am not a devil: I am Hassan the distracted, the confounded, the perplexed. He then pulled off the cap from his head; whereupon he appeared to the old woman, and she knew him, and, having taken him into a private place, she said to him, What hath happened to thy reason, that thou hast come hither? Go; hide thyself; for this iniquitous woman hath inflicted tortures upon thy wife, though she is her sister: how then will she act if she light upon thee?

Hassan therefore showed her the rod of brass and the cap; and when the old woman saw them, she rejoiced in them exceedingly, and said to him, Extolled be the perfection of Him who reanimateth the bones when they are rotten! By Allah, O my son, thou and thy wife were nought but of the number of the perishing, and now, O my son, thou and thy wife and thy children are saved; for I know the rod, and know who was its owner; he having been my skeikh, who taught me enchantment.

Hassan then bade her farewell, and departed, and, having put on the cap, and taken the rod with him, he entered the place in which was his wife. When he saw the torment and abasement and contempt that she was suffering, he wept until he fainted, and on his recovering, and seeing his children playing, and their mother in a fit of insensibility, by reason of the excess of her pain, he removed the cap from his head; whereupon they cried out, O our father! Then he covered his head again, and their mother recovered from her fit on hearing their cry, and saw not her husband, but only saw her children weeping, and crying out, O our father! And she said within herself, O wonderful! What is the cause of their mention of their father at this time, and their calling to him?

So Hassan could no longer abstain from removing the cap from his head, and his wife saw him; and when she knew him, she uttered a cry that alarmed all who were in the palace. She then said to him,

How camest thou hither? Hast thou descended from the sky, or risen from the earth?—And her eyes filled with tears: therefore Hassan also wept; and she said to him, O man, this is not a time for weeping, nor is it a time for reproach. Fate hath had its course, and the sight was blinded, and the pen hath written what God decreed from eternity. I conjure thee by Allah to tell me whence thou hast come. Go and hide thyself, lest any one see thee and inform my sister thereof, and she slaughter me and slaughter thee also.—Hassan replied, O my mistress, and mistress of every Queen, I have exposed my life to peril and come hither, and either I will die, or I will deliver thee from the predicament in which thou art, and I and thou and my children will journey to my country, in spite of this wicked woman, thy sister. But when she heard his words, she smiled and laughed, and shook her head for a long time, and said to him, Far, O my soul, far is it from me that any one should deliver me from the predicament in which I am, excepting God, (whose name be exalted!)

Then Hassan waited until night approached and the guards who were deputed to watch her went to their sleeping-places; after which he arose and girded his waist, and, coming to his wife, loosed her, and kissed her head, pressed her to his bosom, kissed her between her eyes, and said to her, How great is our desire for our country and for our reunion there? Is this our meeting in sleep or in a time when we are awake? He then took up his elder child, and she took up the younger child, and they went forth from the palace. God had let down the veil of his protection over them, and they proceeded; and on their arrival at the outside of the palace, they stopped at the door that was locked to close the entrance to the palace of the Queen; but when they were there, they saw it locked. So Hassan said, There is no strength nor power but in God, the High, the Great! Verily to God we belong, and verily unto Him we return! Upon this they despaired of escape, and Hassan said, O Dispeller of griefs!—and struck hand upon hand, and said, I had calculated upon everything, and considered its result, excepting this; and now, when the day cometh upon us, they will take us; and how shall we contrive in this case? Then he wept, and his wife wept at his weeping, and on account of the contempt and misfortunes that she suffered. And his wife said to him, By Allah, there is no relief for us, unless we kill ourselves, and so be at rest from this excessive trouble. Otherwise, in the morning we shall suffer painful torture.

Now while they were talking, a speaker said, outside the door, By Allah, I will not open to thee, O my mistress Menar Elsena, and to thy husband Hassan, unless ye swear to me that ye will take me with you, and not leave me with this profligate woman; and whatsoever shall befall you shall befall me: if ye be preserved, I shall be preserved; and if ye perish, I shall perish; for this wicked, vicious woman despiseth me, and constantly tortureth me on your account; and thou, O my daughter, knowest my worth. Therefore when they knew her, they confided in her, and swore to her by oaths which she trusted in; after which, she opened to them the door, and they went

forth: and they found her riding upon a red earthen jar of Greek manufacture, upon the neck of which was a rope of the fibres of the palm-tree, and it was turning about beneath her, and moving with a speed greater than that of the Nejdee colt.

They went forth to the exterior of the city, and Hassan, taking the rod in his hand, struck with it the ground, and fortified his heart, and said, O servants of these names, present yourselves to me, and acquaint me with your brethren! And lo, the earth clove asunder, and there came forth from it seven Afrites, each of them having his feet in the lowest limits of the earth, and his head in the clouds. They kissed the ground before Hassan three times, and all of them said, with one voice, At thy service, O our master, and ruler over us! What dost thou command us to do? For we will hear and obey thy command. So Hassan said to them, I desire of you that ye carry me and my wife and this virtuous woman immediately to the city of Bagdad. But when they heard his words, they hung down their heads. Therefore Hassan said to them, Why do ye not reply? And they said with one voice, O master and ruler over us, we have existed from the time of the lord Solomon the son of David (on both of whom be peace!), and he made us swear that we would not carry any one of the sons of Adam upon our backs; so from that time we have not carried any one of the sons of Adam upon our shoulders nor upon our backs; but we will immediately saddle for thee, of the horses of the Genii, such as will convey thee to thy country, thee and those that are with thee.

Upon this, Hassan said to them, And what distance is between us and Bagdad? They answered him, A distance of seven years' journey to the horseman who travelleth with diligence. And Hassan wondered thereat, and said to them, How came I hither in less than a year? They answered him, God moved the hearts of his virtuous servants with compassion for thee; and had it not been for that, thou hadst not gained access to this country and region, nor ever beheld it with thine eye. For the sheikh Abdelcadus, who mounted thee on the elephant, mounted thee also on the fortunate courser, which traversed with thee, in ten days, a space of three years' journey to the horseman who proceedeth with diligence; and as to the sheikh Aboulruish, who committed thee to Dahnash, that Afrite traversed with thee, during the day and the night, a space of three years' journey. This was effected through the blessing of God, the Great: for the sheikh Aboulruish is of the posterity of Asaph the son of Barkia, and he knoweth the Most Great name of God. And from Bagdad to the palace of the damsels is a year's journey. So these make up the seven years.—And when Hassan heard their words, he wondered greatly, and called out to them, Hasten with the horses. And they replied, We hear and obey.

They then struck the ground with their feet; whereupon it clove asunder, and they were absent within it a while; after which they presented themselves, and lo, they had come up bringing with them three horses, saddled and bridled, and on the fore part of each saddle was a pair of saddle-bags, in one side of which was a leathern

bottle full of water, and the other side was full of food. They brought forward the horses, and Hassan mounted a courser, taking a child before him; and his wife mounted the second courser, and took a child before her. Then the old woman alighted from the jar, and mounted the third courser. And they departed, and ceased not to proceed all the night, until the morning came, when they turned aside from the way, and went towards the mountain; their tongues ceasing not from the mention of God.

They ceased not to traverse the valleys and the wastes for the space of a whole month; and on the thirty-first day there arose against them a dust that obstructed the view of the surrounding tracts, and the day was darkened by it. So when Hassan beheld it, paleness came upon him; and they heard alarming noises, and the old woman, looking towards Hassan, said to him, O my son, these are the troops of the Islands of Wak-Wak: they have overtaken us, and immediately wilt they take us in their grasp. Hassan therefore said to her, What shall I do, O my mother? And she answered him, Strike the earth with the rod. Wherefore he did so; and the seven Kings came up to him and saluted him, and, having kissed the ground before him, said to him, Fear not, nor grieve. So Hassan rejoiced at their words, and said, Ye have done well, O lords of the Genii and Afrites. This is your time. — And they said to him, Ascend, with thy wife and thy children, and her who is with thee, upon the mountain, and leave us with them: for we know that ye are in the right, and they are in the wrong, and God will defend us against them. Therefore Hassan and his wife and his children and the old woman alighted from the backs of the horses, and, having dismissed the horses, ascended upon the side of the mountain. Then the Queen Nour Elhada approached, with troops disposed on the right and the left, and the chiefs went around them, and ranged them company by company. The two armies met, and the two hosts dashed against each other, and the fires raged, and the heroes advanced boldly, and the cowards fled, and the Genii cast forth from their mouths burning sparks, until the thickly dark night approached. Thereupon the two hosts separated, and the two parties retired from each other; and they ceased not to fight and contend until the troops of Wak-Wak were defeated, and their power was broken, and their resolution fell, and their feet slipped; and whithersoever they fled, defeat was before them. They turned their backs and placed their reliance upon flight. The greater number of them were slain, and the Queen Nour Elhada was taken captive, together with the grandees of her kingdom, and her chief officers.

And when the morning came, the seven Kings presented themselves before Hassan, and set for him a couch of alabaster ornamented with fine pearls and with jewels; and he seated himself upon it. They also set by it another couch, for the lady Menar Elsena, his wife, and that couch was of ivory overlaid with brilliant gold. And by the side of it they set another couch, for the old woman Shawahi the mother of sorrows. Then they brought forward the prisoners before Hassan, and among them the Queen Nour Eldada, who had

her hands bound behind her, and her feet shackled. But when the Queen Menar Elsena saw her sister in this state, shackled, and in captivity, she wept for her, and said to her, O my sister, and who is this who hath made us captives in our country, and overcome us? She answered her, This is a momentous case. Verily this man whose name is Hassan hath gained possession of us, and God hath given him power over us and over all our kingdom, and he hath subjugated us and the Kings of the Genii.—And her sister replied, God aided him not against you, nor did he subdue you, nor did he make you prisoners, save by means of this cap and this rod. So her sister was convinced of that, and knew that he had delivered her by these means: and she humbled herself to her sister until her heart was affected with sympathy for her, and she said to her husband Hassan, What dost thou desire to do with my sister? For here she is before thee, and she hath not committed an abominable deed that thou shouldst punish her for it.—He replied, Her torture of thee was sufficiently abominable. But she said to him, For every abominable deed that she did to me she was excusable. And as to thee, thou hast tortured my father's heart by reason of the loss of me, and how will be his state after the death of my sister?—So Hassan said to her, It is thine to determine. Whatever thou desirest, do it.—And thereupon the Queen Menar Elsena gave orders to loose all the prisoners; and they loosed them for the sake of her sister, and loosed her sister also; after which, Menar Elsena advanced to her sister and embraced her. She began to weep with her, and they ceased not to do so for some time. Then the Queen Nour Elhada said to her sister, O my sister, blame me not for that which I have done to thee. And the lady Menar Elsena replied, O my sister, this was decreed to befall me.

Thereupon Hassan struck the earth with the rod, and its servants came up to him, and saluted him, and said to him, Praise be to God for the quiet of thy soul! Command us to do what thou desirest, that we may do it for thee in less time than the twinkling of an eye.—He therefore thanked them for their words, and said to them, May God recompense you well! He then said to them, Saddle for us two coursers, of the best of horses. And they did as he commanded them immediately, and brought forward to him two saddled coursers. So Hassan mounted one of them, taking his elder son before him; and his wife mounted the other, taking her younger son before her. The Queen Nour Elhada also mounted, with the old woman; and all went to their countries. Hassan with his wife journeyed to the right, and the Queen Nour Elhada with the old woman journeyed to the left; and Hassan ceased not to proceed with his wife and his children for the space of a whole month; after which they found fruits and rivers; and when they arrived at the trees, they alighted from the backs of the horses, desiring to rest. Then they sat conversing together; and lo, many horsemen advanced to them. So when Hassan saw them, he rose upon his feet, and met them; and behold, they were the King Hasoun, the lord of the Land of Camphor and the Castle of Crystal, with his attendants.

Hassan related all his adventures to the King, and begged his permission to journey to his country, and he gave him permission. So he mounted with his wife and his children, and the King mounted with them, and they proceeded ten days; and when the King desired to return, he bade Hassan farewell, and Hassan continued his journey with his wife and his children. They ceased not to journey on for the space of another whole month, after which they came in sight of a great cavern, the ground of which was of brass; whereupon Hassan said to his wife, See this cavern. Dost thou know it? —She answered, Yes. And he said, In it is a sheikh named Aboulruish, to whom I am greatly indebted; for he was the cause of the acquaintance between me and the King Hasoun. And he proceeded to relate to his wife the story of Aboulruish, and lo, the sheikh Aboulruish came forth from the entrance of the cavern. So when Hassan saw him, he alighted from his courser and kissed his hands, and the sheikh Aboulruish saluted him, and congratulated him on his safety. He rejoiced at his arrival, and took him and conducted him into the cavern, and sat with him; and Hassan proceeded to tell the sheikh Aboulruish what had happened to him in the Islands of Wak-Wak; whereat the sheikh wondered extremely: and he said, O Hassan, how didst thou deliver thy wife and thy children? Hassan therefore related to him the story of the rod and the cap; and when the sheikh Aboulruish heard that story he wondered, and said, O my son, had it not been for this rod and this cap, thou couldst not have delivered thy wife and thy children. And Hassan replied, Even so, O my master.

Now while they were speaking, a person knocked at the door of the cavern: so the sheikh Aboulruish went forth and opened the door, and he found that the sheikh Abdelcadus had come, riding upon the elephant. The sheikh Aboulruish therefore advanced and saluted and embraced him, rejoicing greatly at his arrival, and congratulated him on his safety; after which the sheikh Aboulruish said to Hassan, Relate to the sheikh Abdelcadus, all that hath happened to thee, O Hassan. So Hassan proceeded to relate to the sheikh all that had happened to him from first to last, until he came to the story of the rod and the cap; wherupon the sheikh Abdelcadus said to him, O my son, I beg thee, of thy bounty and beneficence, to give me the rod, and to give the sheikh Aboulruish the cap. And when Hassan heard the words of the sheikh Abdelcadus, he raised his head, and said, Yes; I will give them to you.

He remained with them three days; and after that, he desired to continue his journey; wherefore the sheikh Abdelcadus prepared himself to journey with him. And when Hassan had mounted a beast, and mounted his wife upon another, the sheikh Abdelcadus whistled, and lo, a huge elephant advanced trotting from the further part of the desert, and the sheikh Abdelcadus took him and mounted upon him, and proceeded with Hassan and his wife and his children. But as to the sheikh Aboulruish he entered the cavern. Hassan and his wife and his children, and the sheikh Abdelcadus, ceased not to pursue their journey, traversing the land in its length

and breadth, the sheikh guiding them by an easy way and near roads, until they drew near to the country that they sought; and Hassan rejoiced at his approach towards the country of his mother, and at the return of his wife and his children to him. On his arrival at the country [of his sisters], after these arduous, horrible events, he praised God [whose name be exalted!) for this, and thanked Him for his grace and bounty, and recited verses:—And when he had ended his verses, he looked, and lo, the green cupola appeared to them, and the pool, and the green palace and Mountain of the Clouds appeared to them in the distance. So the sheikh Abdelcadus said, O Hassan, rejoice at the prospect of good fortune; for thou wilt this night be a guest with the daughters of my brother. Therefore Hassan rejoiced thereat exceedingly, and so did his wife. Then they alighted at the cupola, and rested and ate and drank: after which they mounted again, and proceeded until they drew near to the palace.

Upon this, the daughters of the brother of the sheikh Abdelcadus came forth to them and met them, and saluted them and their uncle. Hassan remained with them ten days, eating and drinking, and in joy and happiness; and after the ten days he prepared himself for his journey.

His sister loaded him with wealth; and when she bade him farewell, embraced him and wept. Hassan then mounted with his wife and children, and, after journeying for two months, arrived at the city of Bagdad, and went to the place of his abode. His mother was transported with joy at his return, and kissed the head and feet of his wife, and prayed her forgiveness. Hassan then related to his mother all his adventures, and the affair of the rod and the cap, at which she wondered much. They ceased not to pass the most comfortable life, and the most agreeable, until they were visited by the terminator of delights and the separator of companions. — Extolled be the perfection of Him who possesseth the dominion that is apparent and the dominion that is hidden, and who is the Living, the Everlasting, who dieth not!

CHAPTER XXV.

Commencing with part of the Eight Hundred and Thirty-first Night, and ending with part of the Eight Hundred and Forty-fifth.

THE STORY OF CALIFA THE FISHERMAN.

THERE was, in ancient times, in the city of Bagdad, a fisherman named Califa, who was a man in needy circumstances, a pauper; and he had never in his life married. And it happened one day that he took his net, and went with it to the river, as it was his custom to do, that he might catch some fish before the other fishermen. When he arrived at the river, he girded himself, and tucked up his sleeves: then advancing to the river, he spread his net, and cast it the first time and the second time; but there came not up in it aught. He ceased not to cast it until he had done so ten times; but nothing whatever came up in it. So his bosom was contracted, and his mind was perplexed respecting his case, and he said, I beg forgiveness of God, the Great, beside whom there is no deity, the Living, the Everlasting: and I turn unto Him repentant! There is no strength nor power but in God, the High, the Great! What God willeth cometh to pass, and what He willeth not cometh not to pass! Subsistence is to be bestowed by God (to whom be ascribed might and glory!); and when God bestoweth upon a servant, no one preventeth him; and when He preventeth a servant, no one bestoweth upon him.—He then sat a while, meditating upon his case, and hanging down his head towards the ground; after which he recited some verses, and said within himself, I will cast the net this time also, and rely upon God: perhaps He will not disappoint my hope.

Accordingly he advanced and cast the net as far as he could into the river, and he folded its cord, and waited over it a while. Then after that he drew it, and found it heavy: therefore when he knew that it was heavy, he managed it gently, and drew it until it came up on the bank; and lo, in it was a one-eyed, lame ape. So he took the net, and advanced to the river, and cast it again, and slackened its cord. Then he drew it, and found it heavier than it was the first time; and he ceased not to labour at it until it came up to the bank, when lo, there was in it another ape, whose front teeth were far apart, his eyes adorned with kohl, and his hands stained with henna; and he was laughing, and had around his waist a piece of ragged stuff. Upon this, Califa said, Praise be to God who hath substituted, for the fish of the river, apes! Califa then took the net and cast it again, and waited over it a while. Then he drew it, and found it heavy;

Fish for Sale. (Page 570.)

and he ceased not to labour at it until he brought it up to the bank; and lo, in it was another ape: but this ape was red: around his waist were blue garments, and his hands and feet were stained with henna, and his eyes adorned with kohl.

On seeing him, Califa said, Extolled be the perfection of God, the Great! Extolled be the perfection of the Possessor of dominion! Verily this day is blessed from its beginning to its end; for its luck hath been shown to be fortunate by the countenance of the first ape, and the page is shown by its superscription! This day is a day of apes; there remaineth not in the river a single fish, and we came not forth to-day save to catch apes! Praise be to God who hath substituted, for the fish, apes!—He then looked towards the third ape, and said to him, What art thou, O unlucky? The ape said to him, Dost thou not know me, O Califa? Califa answered, No. And he replied, I am the ape of Aboulsadat, the Jew, the money-changer. —And what dost thou for him? said Califa. He answered him, I present myself to him in the morning, at the beginning of the day, and he gaineth five pieces of gold; and I present myself to him in the evening, at the close of the day, and he gaineth five pieces of gold again. And Califa thereupon looked towards the first ape, and said to him, See, O unlucky, how excellent are the apes of other people; but as to thee, thou presentest thyself to me in the morning lame and one-eyed, and with thine unlucky countenance, and I become a pauper, a bankrupt, hungry. He then took the stick, and whirled it round in the air three times, and was about to strike him with it. But the ape of Aboulsadat said to him, Leave him, O Califa, and withdraw thy hand, and come to me, that I may tell thee what thou shalt do. So Califa threw down the stick from his hand, and, advancing to him, said to him, Of what wilt thou tell me, O master of all apes? And he answered him, Take the net, and cast it in the river, and leave me and these apes remaining by thee: and whatever cometh up to thee in the net, bring it to me, and I will acquaint thee with that which will rejoice thee. Califa replied, I hear and obey.—So thereupon Califa arose immediately, and cast the net in the river Tigris, and drew it, and he saw in it a fish of the kind called bayad,[1] of the size of a lamb. He had not seen the like of it in his whole life; and it was larger than the first fish.

He took it and went with it to the ape; and the ape said to him, Bring for thyself some green grass, and put half of it into a basket, and put the fish upon it, and cover it with the other half, and leave us tied. Then carry the basket upon thy shoulder, and go with it into the city of Bagdad; and whoever speaketh to thee, or asketh thee a question, return him not a reply, until thou enterest the market of the money-changers. Thou wilt find, at the upper end of the market, the shop of the learned Aboulsadat the Jew, the sheikh of the money-changers, and thou wilt see him sitting upon a mattrass, with a pillow behind him, and before him two chests, one for the gold and the other for the silver, and with him mamlouks and

[1] A fish common in the river Nile.

Fish.

black slaves and pages. Advance to him, and put the basket before him, and say to him, O Aboulsadat, I have gone forth to-day to fish, and cast the net in thy name, and God (whose name be exalted!) sent this fish. Thereupon he will say, Hast thou shown it to any one beside me? And do thou answer him, No, by Allah. And he will take it from thee, and give thee a piece of gold. But do thou return it to him. And he will give thee two pieces of gold. But return them to him. And whenever he giveth thee aught, return it to him: if he give thee its weight in gold, receive not from him aught. So he will say to thee, Tell me what thou desirest. And say thou to him, By Allah, I will not sell it save for two sayings. And when he saith to thee, And what are those two sayings?—answer him, Rise upon thy feet and say, Bear witness O ye who are present in the market, that I have exchanged, for the ape of Califa the fisherman, my ape; and have exchanged, for his lot, my lot; and for his good fortune, my good fortune. This is the price of the fish, and I have no need of the gold.—And when he hath done with thee thus, I will

every day present myself to thee in the morning and the evening, and henceforth thou wilt gain every day ten pieces of gold; while this his one-eyed lame ape will present himself in the morning to Aboulsadat the Jew, and God will afflict him every day with an exaction which he will be obliged to pay, and he will not cease to be thus afflicted until he becometh reduced to poverty, and is possessed of nothing whatever. Hear then what I say to thee: so wilt thou become prosperous and be directed aright.—And when Califa the fisherman heard the words of the ape, he replied, I accept the advice which thou hast given me, O King of all the apes! But as to this unlucky one, may God not bless him! I know not what to do with him.—The third ape, however, said to him, Let him go into the water, and let me go also. And Califa replied, I hear and obey:—and he advanced to the apes and loosed them and left them; whereupon they descended into the river.

He then approached the fish, and took it and washed it, and he put beneath it some green grass in the basket, covered it also with grass, and, carrying it upon his shoulder, proceeded until he entered the city of Bagdad; and proceeded to the Jew, and done as the ape had commanded, and lo, everything came to pass as had been foretold.

Then Califa arose and went to the river Tigris and threw in his net, and when he pulled it forth, he found it full of fish. And there came to him people who bought of his fish until he had acquired thereby ten pieces of gold; and he ceased not to sell every day for ten pices of gold until the end of ten days, when he had gained one hundred pieces of gold. He resided in a chamber near the quarter of the merchants, and he began to be afraid that some one would inform the Caliph of the gold that he had amassed, and that the Caliph would order him to be tortured with the whip until he discovered the place of its deposit, that he might appropriate it to his own use. So he arose and stripped off his clothes, and began to beat himself with a whip, in order that he might accustom himself to the torture, and be able to bear it without disclosing his secret. The noise of the blows which he gave himself alarmed his neighbours, the merchants, and they entered his house and inquired into the cause of his conduct. So he informed them; but they only laughed at him, and said to him, Leave off these actions. May God not bless thee, nor the pieces of gold that have come to thee. For thou hast disquieted us this night, and alarmed our hearts. So he discontinued beating himself, and slept until the morning; and when he arose from sleep he made a pocket in the upper border of his vest, and having tied up the hundred pieces of gold in a purse, put them therein: after which he arose, and taking his net and basket, proceeded to the river Tigris, and cast his net. Then he drew it up, but there came not up for him anything. And he removed from place to place, casting his net and obtaining nothing, until he was the distance of a half-day's journey from the city. And he said within himself, By Allah, I will not again cast my net save this time, whatever be the result. So he cast the net with all his force, and the purse with the hundred pieces of gold flew

Califa wrapped in his Net.

from his bosom, and fell into the midst of the river. He immediately threw down the net, and stripping off his clothes, dived into the river after the purse. He dived for it about a hundred times without success; and when he gave up the search and looked for his clothes, lo, they had disappeared. So he unfolded the net and wrapped himself in it, and taking the staff in his hand, and the basket on his back, went running about, with his hair dishevelled, seeking his lost garments.

Now the Caliph Haroun Alrashid had a companion, a jeweller, named Benkernas; and all the people and the merchants and the brokers and the bargain-makers knew that Benkernas was the merchant of the Caliph. Nought that was sold in the city of Bagdad of rarities and other costly things, was sold until it was shown to

him, and among these things were the mamlouks and the female slaves. And while that merchant, Benkernas, was sitting in his shop one day, lo, the sheikh of the brokers came to him, having with him a female slave, the like of whom eyes had not beheld. She was endowed with the utmost beauty and loveliness, and fine stature, and justness of form; and among the number of her excellences were these: that she knew all sciences and arts, and composed verses, and played upon all kinds of musical instruments. So Benkernas the jeweller purchased her for five thousand pieces of gold, and he clad her at the cost of one thousand pieces of gold, and brought her to the Prince of the Faithful, who tried her in every science and in every art, and found her to be acquainted with all sciences and arts. She was unequalled in her age; and her name was Koutelkuloub. And on the following morning, the Caliph Haroun Alrashid sent to Benkernas the jeweller; and when he came, he gave orders to pay him ten thousand pieces of gold as the price of that slave-girl. Then the heart of the Caliph became engrossed by that slave-girl named Koutelkuloub, and he abandoned the lady Zobeide the daughter of Kasim, though she was the daughter of his paternal uncle. He abandoned also all the concubines, and remained a whole month without going forth from that slave-girl, save to the Friday-prayers, after which he returned to her in haste. So this conduct was grievous to the lords of the empire; wherefore they complained thereof to the Vizier Giafar the Barmecide; and the Vizier waited for the Prince of the Faithful until the next Friday, when he entered the mosque, and met the Prince of the Faithful, and related to him all that he had heard of stories concerning extraordinary love, in order that he might draw forth the statement of his feelings. And upon this the Caliph said to him, O Giafar, by Allah, that thing was not of my choice; but my heart is entangled in the snare of love, and I know not what is to be done. The Vizier Giafar therefore replied, Know, O Prince of the Faithful, that this concubine Koutelkuloub hath become under thine authority, and of the number of thy servants; and what the hand possesseth the soul doth not covet. I will also acquaint thee with another thing, which is this: that the best of what the Kings and the sons of the Kings glory in are hunting, and enjoying sport and conveniences; and if thou do thus, probably thou wilt thereby be diverted from her, and probably thou wilt forget her. — And the Caliph said to him, Excellent is that which thou hast said, O Giafar. Repair then with us hastily, immediately to hunt.

Accordingly when the Friday-prayers were ended, they both went forth from the mosque, and mounted immediately, and went to hunt. They proceeded until they came to the desert, and the Prince of the Faithful and the Vizier Giafar were riding upon two mules; and as they occupied each other by conversation, the troops outwent them. The heat had become oppressive to them: so Alrashid said, O Giafar, violent thirst hath affected me. Then Alrashid cast his eyes, and saw a distant object faintly appearing upon a high mound; and he said to the Vizier, Dost thou see what I see? The Vizier answered him, Yes, O Prince of the Faithful: I see a distant object faintly

appearing upon a high mound, and it is either the keeper of a garden or the keeper of a ground for melons and cucumbers; and in either case, his tract is not without water. The Vizier then said, I will go to him, and bring thee some water from him. But Alrashid replied, My mule is more swift than thine; therefore stay thou here, on account of the troops, and I will myself go and get drink from the station of this person, and return. And he urged his mule, which thereupon went forth like the wind in its pace, or as water poureth into a pool, and ceased not to bear him away until he arrived at that faint object in the twinkling of an eye, when he found not that object to be any one but Califa the fisherman. Alrashid saw him with his naked body wrapped in the net, and his eyes, by reason of their excessive redness, were like burning cressets. His form was horrible, and his figure bending, and, with dishevelled hair, and dust-coloured, he resembled an Afrite, or a lion.

Alrashid saluted him, and he returned his salutation in a state of rage, and his breath would have kindled fires; and Alrashid said to him, O man, hast thou by thee any water? Califa replied, O thou, art thou blind or mad? Go to the river Tigris; for it is behind this mound. So Alrashid went round behind the mound, and descended to the river Tigris, and drank, and watered his mule. Then he went up immediately, and, returning to Califa the fisherman, said to him, Wherefore, O man, art thou standing here, and what is thine occupation? Califa replied, Verily this question is more wonderful and more extraordinary than thy question respecting the water. Dost thou not see the apparatus of my occupation upon my shoulder?—Alrashid therefore said to him, It seemeth that thou art a fisherman. He replied, Yes.—Where then, said Alrashid, is thy tunic, and where is thy cloak, and where is thy coat, and where are thy clothes?—Now the things that had gone from Califa were like those which he mentioned to him, article agreeing with article; so when Califa heard those words of the Caliph, he imagined in his mind that he was the person who had taken his clothes from the bank of the river. He therefore descended immediately from the top of the mound, more swiftly than the blinding lightning, and, seizing the bridle of the mule of the Caliph, said to him, O man, give me my things, and desist from sport and jesting. So the Caliph replied, I, by Allah, have not seen thy clothes, nor do I know them. And Alrashid had large cheeks, and a small mouth: wherefore Califa said to him, Probably thine occupation is that of a singer or a piper? But give me my clothes, by the means that are best, or else I will beat thee with this staff so that thou shalt find thyself in an evil plight.—And when the Caliph saw the staff in Califa's hand, he said within himself, By Allah, I cannot endure from this pauper half a blow with this staff. And there was upon Alrashid a long vest of satin; so he pulled it off, and said to Califa, O man, take this vest instead of thy clothes. Califa therefore took it, and turned it over, and said, Verily my clothes are worth ten such things as this variegated cloak. Alrashid however replied, Wear it till I bring thee thine own clothes. And Califa took it and put it on; but he saw it to be too long for him; and, having

with him a knife tied to the handle of the basket, he took it and cut off with it from the lower part of the vest as much as one third of it, so that it reached but just below his knees.

He then looked towards Alrashid, and said to him, By Allah I conjure thee, O piper, that thou inform me what is the amount of thy wages that thou receivest every month from thy master, for the art of piping. The Caliph replied, My wages every month are ten pieces of gold. And upon this, Califa said to him, By Allah, O poor man, thou hast made me to partake of thine anxiety! By Allah, the sum of ten pieces of gold I gain every day! Dost thou desire, then, to be with me as my servant? If so, I will teach thee the art of fishing, and be partner with thee in the gain. Thus thou wilt work every day at the rate of five pieces of gold, and be my young man, and I will protect thee from thy master with this staff. — And Alrashid answered him, I consent to that. So Califa said to him, Alight now from the back of the ass, and tie it, that it may be of use to us hereafter in carrying the fish; and come, that I may teach thee the art of fishing immediately. And thereupon Alrashid alighted from the back of his mule, and tied it, and tucked up his skirts within the circle of his girdle. Califa then said to him, O piper, hold this net so, and put it upon thine arm so, and cast it into the river Tigris so. And Alrashid fortified his heart, and did as Califa showed him. He cast the net in the river, and pulled it; but could not draw it up. Califa therefore came to him, and pulled it with him; but they could not draw it up together. So Califa said to him, O ill-omened piper, if I took thy cloak instead of my clothes the first time, this time I will take thine ass for my net, if I see it mangled, and I will beat thee until thou shalt be in an abominable condition. Alrashid replied, Let me and thee pull together. And the two together pulled the net, and they could not draw up that net save with difficulty; and when they had drawn it up, they looked at it, and lo, it was full of all kinds of fish. Upon this, Califa said to Alrashid, By Allah, O piper, verily thou art an ugly fellow; but when thou shalt have laboured at fishing, thou wilt be an excellent fisherman. And now, the right opinion is this: that thou mount thine ass, and go to the market, and bring two great baskets, and I will take care of these fish until thou come again, when I and thou will put them upon the back of thine ass; and I have the pair of scales and the pound-weights and everything that we require. We will take all with us, and thou wilt have nothing to do but to hold the pair of scales and to receive the prices; for we have with us fish worth twenty pieces of gold. Hasten then to bring the two great baskets, and delay not. —And the Caliph replied, I hear and obey.

He left him, and left the fish, and urged on his mule, being in a state of the utmost joy. He ceased not to laugh at what had happened to him with the fisherman until he came to Giafar; and when Giafar saw him, he said to him, O Prince of the Faithful, probably when thou wentest to drink, thou foundest a pleasant garden, and enteredst it and divertedst thyself in it alone. And Alrashid, on his hearing the words of Giafar, laughed. Then all the Barmecides

kissed the ground before him, and said to him, O Prince of the Faithful, may God perpetuate thy joys, and dispel from thee troubles! What was the cause of thy delay when thou wentest to drink, and what happened to thee?—And the Caliph answered them, An extraordinary event, and a mirth-exciting, wonderful thing hath happened to me. Then he repeated to them the story of Califa the fisherman, and what had happened to him with him; his saying, Thou hast stolen my clothes,—and his having given him his vest, and the fisher man's having cut off a part of the vest on his seeing it to be too long for him. And Giafar said, By Allah, O Prince of the Faithful, it was my wish to have requested of thee the vest; but I will go immediately to the fisherman and purchase it of him. So the Caliph said to him, By Allah, he hath cut off a third of it, from its lower part, and hath entirely spoiled it; but, O Giafar, I am fatigued by my fishing in the river; for I have caught a great quantity of fish, and they are upon the bank of the river, with my teacher Califa. He is standing there waiting for me to return to him, and to take to him two great baskets. Then I and he are to go to the market, and we are to sell the fish, and divide their price.—Giafar replied, O Prince of the Faithful, I will bring to you one who will purchase of you. And the Caliph said to him, O Giafar, by my pure forefathers, to every one who bringeth me a fish from among those which are before Califa, who taught me the art of fishing, I will give for it a piece of gold! The crier therefore proclaimed among the troops, Go ye forth and purchase fish for the Prince of the Faithful.

Accordingly the mamlouks went forth, repairing to the bank of the river; and while Califa was waiting for the Prince of the Faithful to bring to him two great baskets, lo, the mamlouks pounced upon him like eagles, and took the fish, and put them in gold-embroidered handkerchiefs, and proceeded to beat each other to get at him. So Califa said, No doubt these fish are of the fish of Paradise! Then, taking two fish in his right hand, and two in his left hand, he descended into the water to his throat, and began to say, O Allah, by these fish, let thy servant the piper, my partner, come immediately! And lo, a black slave advanced to him, and that slave was the chief over all the black slaves that were in the palace of the Caliph. The cause of his having come later than the mamlouks was an impediment that occurred to him on the way. So when he came to Califa, he found that there remained not of the fish little nor much; but looking to the right and left, he saw Califa the fisherman standing in the water with the fish in his hands: and thereupon he said to him, O fisherman, come hither! The fisherman replied, Go, without impertinence. The eunuch, however, advanced to him, and said to him, Give me these fish, and I will give thee the price. Califa the fisherman rejoined, Art thou of little sense? I will not sell them. But the eunuch drew forth against him the mace; so thereupon Califa said to him, Strike not, O wretch: for the conferring of a favour is better than the mace! Then he threw to him the fish, and the eunuch took them, and placed them in his handkerchief, and put his hand into his pocket; but found not a single piece of silver. He therefore said,

O fisherman, verily thy fortune is unlucky! I, by Allah, have not with me any money. But to-morrow come thou to the palace of the Caliph, and say, Direct me to the eunuch Sandal. Thereupon the eunuchs will direct thee to me; and when thou hast come to me there, thou wilt obtain what is decreed for thee, and thou shalt receive it, and go thy way.

Now the Caliph Haroun Alrashid had not gone forth to the chase save in order that he might be diverted from thinking of the slave-girl Koutelkuloub. And when Zobeide heard of the slave-girl, and of the Caliph's devotion to her, that jealousy which seizes women so seized her that she abstained from food and drink, and relinquished the delight of sleep; and she waited for the absence of the Caliph, and his going forth on a journey, that she might set for Koutelkuloub the snare of stratagems.

Therefore when she knew that the Caliph had gone forth to hunt, she invited Koutelkuloub to an entertainment, and when she came she gave her to eat of a dainty sweetmeat, in which she had put a quantity of bhang, and it had not settled in her stomach before her head turned over, and she fell down on the floor asleep. Then Zobeide ordered one of the eunuchs to put her in a chest, and sell the chest, making it a condition that the purchaser should buy it locked: and she ordered that the price of it should be distributed in alms. Then she caused to be constructed a tomb, and commanded her attendants on pain of death to spread the report that she had been choked while eating. And when the Caliph returned from the chase, his first inquiry was for Koutelkuloub. So one of the eunuchs advanced to him, and kissed the ground before him, and told him as he had been charged by the lady Zobeide. And he said, Where is her tomb? They therefore conducted him to it, and when he saw it, he cried out, and embraced it and wept, after which he arose and quitted it in a state of the utmost grief.

But as to Califa the fisherman, when the morning came and diffused its light and shone, he said, I have no occupation to follow this day better than my going to the eunuch who bought of me the fish; for he made an appointment with me that I should go to him in the palace of the Caliph. He then went forth from his abode to repair to the palace of the Caliph; and when he arrived at it, he found the mamlouks and the black slaves and the eunuchs sitting and standing. So he looked attentively at them, and lo, the eunuch who took from him the fish was sitting there, with the mamlouks in attendance upon him. And one of the mamlouks called out to him; whereupon the eunuch looked towards him, to see who he was; and behold he saw the fisherman. Therefore when the fisherman knew that he saw him, and recognised his person with certainty, he said to him, Thou hast not failed in thy duty, O Red-face! Thus are persons of fidelity! And the eunuch, on hearing his words, laughed at him, and replied. By Allah, thou hast spoken truth, O fisherman! Then the eunuch Sandal desired to give him something, and put his hand to his pocket. But just then a great clamour arose: so the eunuch raised his head, to see what had happened; and lo, the Vizier Giafar

Califa with Giafar and the Eunuch.

the Barmecide was coming forth from the Caliph. Therefore when the eunuch saw him, he rose to him, and walked before him, and they both proceeded to converse together as they walked until the time became tedious. Califa the fisherman waited a considerable while, during which the eunuch looked not towards him; and when his standing was tedious to him, the fisherman placed himself opposite to him, but at a distance from him, and, making a sign to him with his hand, said, O my master Red-face, let me go! The eunuch heard him; but he was abashed at Giafar; and Giafar also saw him as he made signs with his hands and talked to the eunuch, though he knew not what he said to him; and he said to the eunuch, disapproving of his conduct, O eunuch, what doth this poor beggar demand of thee? Sandal the eunuch therefore said to him, Dost thou not know this man, O our lord the Vizier? This is Califa the fisherman. And he informed the Vizier of the occasion of Califa's coming into the palace.

And when the Vizier heard the words of the eunuch, he smiled at them, and said, O eunuch, how is it that this fisherman hath come in the time of his need, and thou hast not accomplished his affair? Dost thou not know him, O chief of the eunuchs? He answered, No. And Giafar said, This is the teacher of the Prince of the Faithful, and his partner; and our lord the Caliph hath arisen this day with contracted bosom, mourning heart, and troubled mind, and there is nothing that will dilate his bosom except this fisherman. So let him not go until I consult the Caliph respecting him, and bring him before him. Perhaps God will dispel his grief, and console him for the loss of Koutelkuloub, by means of his presence, and he will give him something wherewith to seek for himself aid; and thou wilt be the cause of that.—The eunuch therefore replied, O my lord, do what thou

desirest; and may God (whose name be exalted!) preserve thee as a pillar of the dynasty of the Prince of the Faithful! May God perpetuate its shadow, and keep its branch and its root!

The Vizier Giafar then went to the Caliph, and informed him that Califa the fisherman was standing at the gate, and complaining that his partner had not kept his word, or fulfilled the conditions of his partnership. And the Caliph said, O Giafar, By Allah, I will give him an opportunity to choose for himself either misery or prosperity. He then ordered Giafar to take pieces of paper, and write on them various sums, from one piece of gold to ten thousand, and the posts of Judges and Emirs, from the least office to that of Vizier, and various kinds of punishment, from that of beating to slaughter. Then Califa was summoned and ordered to choose one of the pieces of paper, and he did so, and lo, there was written upon it, The fisherman shall receive a hundred blows with a staff. And the Caliph ordered him to receive the punishment; and when it was done, Califa arose, saying, Accursed be this game, O fat-paunch.

Then, at the intercession of Giafar, the Caliph commanded Califa to take another piece of paper, and pray for prosperity. But there was written on this piece, The fisherman shall not be given anything. Upon which the Caliph said, Let him take for himself one more paper, and nought beside. So he stretched forth his hand, and took the third paper, and on it was written, The fisherman shall be given a piece of gold. And the Vizier gave him the piece of gold, and taking him by the hand, led him forth. At the gate he met Sandal the eunuch, who said to him, Bestow upon us a present from that which the Prince of the Faithful hath given thee while jesting with thee. And Califa replied, O Red-face, I have received a hundred blows with a staff, and one piece of gold. Then he threw the piece of gold to the eunuch, and went forth, the tears running down his cheeks. But the eunuch was moved with compassion, and calling him back, gave him a purse containing a hundred, pieces of gold, together with his own piece, So thereupon Califa the fisherman rejoiced.

He took the hundred pieces of gold, and the Caliph's piece of gold, and went forth; and he had forgotten the beating. And as God (whose name be exalted!) desired the accomplishment of an event that He had decreed, Califa the fisherman passed through the market for female slaves; and he saw a large ring of persons, comprising many people; upon which he said within himself, What are these people? Then he advanced and made his way among the people, who consisted of merchants and others; and the merchants said, Make room for the Captain Zuleyt! So they made room for him; and Califa looked, and lo, there was a sheikh upon his feet and before him was a chest, upon which was sitting a eunuch; and the sheikh was crying and saying, O merchants, O possessors of riches, who will hazard and hasten to give his money for this chest of which the contents are unknown, from the palace of the lady Zobeide the daughter of Kasim, the wife of the Prince of the Faithful, Alrashid? At what sum shall it be announced for you? May

God bless you!—Upon this, one of the merchants said, By Allah, this is a hazarding; but I will say something for which I shall not be blameable. Be it mine for twenty pieces of gold.—Another said, For fifty pieces of gold. And the merchants increased their biddings for it until the sum offered amounted to a hundred pieces of gold: when the crier said, Have ye any addition to make, O merchants? And Califa the fisherman said, Be it mine for a hundred pieces of gold and one. So when the merchants heard the words of Califa, they imagined that he was jesting; and they laughed at him, and said, O eunuch, sell it to Califa for the hundred pieces of gold and one. And the eunuch replied, By Allah, I will not sell it save to him! Take it, O fisherman. May God bless thee in it! And give me the gold. — Califa therefore took forth the gold, and delivered it to the eunuch, and the contract was concluded. The eunuch then gave away the gold in alms in the place where he stood, and returned to the palace, and acquainted the lady Zobeide with that which he had done; whereat she rejoiced. Califa the fisherman took the chest upon his shoulder, and carried it to his abode.

Califa on the Chest.

He then lay down upon the chest, and desired to sleep, but a movement within it frightened him, and sleep fled from his eyes. So he arose and procured a lamp, and beat off the lock of the chest with a stone, and opened it, and lo, he beheld lying in the chest a damsel like the houri. She had vomited the bhang, and recovered her senses, and opening her eyes she said to Califa, What art thou? And where am I? He answered her, Thou art in my house, and thou art my

slave-girl, and I am Califa the fisherman; and I this day bought thee for one hundred pieces of gold and one. And she laughed and said, Cease to trouble me with these words. Hast thou anything to be eaten. He answered, By Allah, I have not tasted food or drink for two days. May Allah preserve this chest, for it hath reduced me to poverty. Then the damsel laughed, and said to him, Arise; seek of thy neighbours something that I may eat and drink.

Califa therefore arose, and went forth and demanded of the people of the quarter food and drink in the name of Allah. And one gave him a cake of bread, and another a piece of bread, and another a fragment of cheese and a cucumber, and another filled his jar with water. Thus were his demands supplied, and he entered the chamber and put the whole before her, saying, Eat and drink, and satisfy thy hunger and thirst. He then said to her, Speak to me and tell me thy story. And she informed him that she was Koutelkuloub, the slave-girl of the Caliph, and told him of the stratagem that had been practised against her by the Lady Zobeide. Then they laid themselves down in different parts of the room, and slept until the morning. When she arose in the morning she wrote to the merchant who was the companion of the Caliph, acquainting him with her case, and the events that had happened to her, that she was in the abode of Califa the fisherman, and that he had purchased her. And Califa took this paper to Benkernas the jeweller, who, when he had read it, said to him, Where is thy abode? So thereupon Califa informed him. So he ordered him to be given a thousand pieces of gold, and leaving him, Benkernas went to the Prince of the Faithful and gave him information of the damsel: after which he returned and removed her to his own house. And when Califa went to his house, and found she had been removed in his absence, he was greatly enraged, and returned, running, to the shop of Benkernas, crying out, What hast thou done with my slave-girl? But Benkernas replied, O madman, come hither, and be silent. And he led him into a house of sumptuous construction, where he beheld the damsel sitting on a throne of gold, surrounded by ten slave-girls, like moons. She said to Benkernas, What hast thou done with my new master, who purchased me with all that he possessed? He answered her, O my mistress, I have given him a thousand pieces of gold. Then she said to him, These thousand pieces of gold besides are a present from me to him, and he shall receive from the Caliph what will enrich him.

And lo, while they were talking the Caliph sent a eunuch to conduct Koutelkuloub to him. So she arose and went with him, taking Califa with her. When the Caliph saw her, he saluted her and welcomed her, and asked her concerning her state with him who had purchased her. So she answered him, He is a fisherman named Califa, and he is here, standing at the gate. And he gave orders to bring him; and when he came in before the Caliph, he laughed at him, and asked him how he had conducted himself to the damsel. So he told him that he had treated her respectfully, and informed him of all that had occurred to him from first to last. And the Caliph laughed at him, his bosom became dilated, and he said to him, By Allah, we

will requite thee for thy good offices. And after that, the Caliph gave orders to present him with fifty thousand pieces of gold, and a sumptuous robe of honour, of the apparel of the great Caliphs, and a mule; and he gave to him black slaves to serve him. Thus he became as though he were one of the kings of that age. And the Caliph was rejoiced at the return of his slave-girl, and knew that all this was of the doings of the lady Zobeide, the daughter of his uncle; wherefore his rage against her was excessive, and he forsook her for a length of time, and visited her not, nor inclined to her.

So when she was certified thereof, she was affected with great anxiety on account of his wrath. Her complexion became sallow after redness; and when endurance wearied her, she sent a letter to the son of her uncle, the Prince of the Faithful, apologizing to him, and confessing her crime. Therefore when the letter of the lady Zobeide came to the Prince of the Faithful, and he read it, he knew that she had acknowledged her crime, and sent to apologize to him for that which she had done. So he said within himself, Verily God forgiveth all sins; for He is the very forgiving, the merciful. And he sent to her a reply to her letter, containing the expression of his satisfaction and forgiveness, and pardon of what was past: whereupon she experienced great joy.

The Caliph then assigned Califa a monthly allowance of fifty pieces of gold; and he acquired, in the estimation of the Caliph, great dignity and high rank, and honour and respect. Then he purchased a house of handsome structure, and expended upon it a large sum of money, so that it became perfect in beauty. He took up his abode in that house; and when he had settled himself in it, he demanded for himself in marriage one of the daughters of the chief men of the city, of the beautiful damsels, and took her as his wife; and he experienced the utmost delight, and exceeding pleasure, and happiness. He became in a state of abundant affluence and complete prosperity; and when he beheld himself in that state of enjoyment, he thanked God (whose perfection be extolled, and whose name be exalted!) for the abundant affluence and successive favours that He had bestowed upon him, praising his Lord with the praise of the grateful. He used frequently to visit the Caliph Haroun Alrashid, being well received by him, and Alrashid used to cover him with his benefits and munificence. So Califa ceased not to live in a state of the most perfect affluence and happiness and glory and hilarity, enjoying abundant wealth and rising elevation, and a pleasant, agreeable life, and pure, grateful delight, until he was visited by the terminator of delights and the separator of companions.—Extolled be the perfection of Him to whom belong glory and permanence, and who is living, everlasting, who will never die!

CHAPTER XXVI.

Commencing with part of the Nine Hundred and Thirtieth Night, and ending with part of the Nine Hundred and Fortieth.

THE STORY OF ABOUSIR AND ABOUKIR.

THERE were, in the city of Alexandria, two men, one of whom was a dyer, and his name was Aboukir, and the other was a barber, and his name was Abousir; and they were neighbours, one to the other, in the market; the shop of the barber being by the side of the shop of the dyer. The dyer was a swindler, a liar, a person of exceeding wickedness: he was as though the temple of his head were cut out of rock, or made from the threshold of the synagogue of the Jews: he was not ashamed of any disgraceful action that he committed among the people. It was his custom, when any one gave him a piece of stuff to dye, to demand of him the pay first, and to make him believe that he would buy with it materials wherewith to dye. So the man would give him the pay in advance: and when he had received it of him, he would expend it for food and drink. Then he would sell the stuff that he had received, after its owner had gone, and expend its price for food and drink and other things. He ate nothing but what was good, of the most excellent of food; nor did he drink save of the best of drinks that dispelled the reason. And when the owner of the stuff came to him, he would say to him, To-morrow come to me before sunrise, and thou wilt find thy stuff dyed. The man would therefore come to him again at the time appointed, and the dyer would practise with him some other stratagem, of any kind, and swear to him. And he would not cease to promise him and to swear when he came to him, until the customer would become impatient, and say to him, How often wilt thou say to me, To-morrow? Give me my stuff; for I do not desire it to be dyed.—And thereupon the dyer would say, By Allah, O my brother, I am abashed at thee; but I will tell thee the truth; and may God harm every one who harmeth men with respect to their goods! So the man would say to him, Tell me what hath happened. And he would reply, As to thy stuff, I dyed it in a manner unequalled, and spread it upon the rope, and it was stolen, and I know not who stole it. Therefore if the owner of the stuff were of the people of kindness, he would say to him, God will compensate me. And if he were of the people of malevolence, he would persevere in disgracing and insulting him; but nothing would he get from him, even if he complained of him to the magistrate.

Thus he continued to do for years; but it happened to him one

day, that he received a thing of a violent man, and sold it, and expended its price; and its owner came to him every day; but saw him not in the shop; for whenever the dyer saw any who had aught to demand of him, he used to fly from him into the shop of the barber Abousir. And when that violent man had not found him in his shop, and this conduct of his wearied him, he repaired to the Cadi, and, having brought one of his sergeants to his shop, nailed up its door in the presence of a company of the faithful, and sealed it; for he saw not in it aught, excepting some earthen basins broken in pieces, and found not in it anything to compensate him for his stuff. Then the sergeant took the key, and said to the neighbours, Tell him to bring the property of this man, and come to receive the key of his shop. And the man and the sergeant went their ways.

Aboukir, upon this, said to Abousir, O my brother, what is the inducement for our residing in this town? Let me and thee journey from it, and divert ourselves in other countries, and our arts, which we shall carry with us, will be in demand in all countries; and when we travel, we shall enjoy the fresh air, and be relieved from this excessive anxiety.—And Aboukir ceased not to commend travel to Abousir until the latter became desirous of emigration. So they both agreed to travel, and Aboukir rejoiced that Abousir was desirous of doing so.

Abousir locked his shop, and gave the keys to its owner; and Aboukir left the key of his shop with the sergeant of the Cadi, and left the shop closed, and sealed. Then they took their things, and in the morning they set forth, embarking in a galleon upon the sea. They departed that day, and aid attended them; and by the complete good fortune of the barber, it happened that among all who were in the galleon there was not a single barber; and there were in it a hundred and twenty men, beside the captain and the sailors. And when they loosed the sails of the galleon, the barber arose and took his apparatus, together with the cup, and, having put upon his shoulder a piece of rag to serve instead of the towel (for he was a poor man), passed amid the passengers; and one said to him, Come hither, O craftsmaster: shave me. So he shaved him; and when he had shaved that man, he gave him a farthing; whereupon the barber said to him, O my brother, I have no need of this farthing; and hadst thou given me a cake of bread, it had been a more blessed gift to me on this sea; for I have a companion, and our provisions are but little. And he gave him a cake of bread and a piece of cheese, and filled for him the cup with fresh water. He therefore took those things, and came to Aboukir, and said to him, Take this cake of bread, and eat it with the cheese, and drink what is in the cup. And he took them of him, and ate and drank. Then Abousir the barber after that took his apparatus, with the rag upon his shoulder and the cup in his hand, and went about the galleon, among the passengers; and he shaved one man for two cakes of bread, and another for a piece of cheese. Demands were made for his services; and whenever any one said to him, Shave me, O craftsmaster, — he bargained with him for two cakes of bread and a farthing; and there being in

Abousir shaving a Passenger in the Galleon.

the galleon no barber beside him, sunset came not before he had collected thirty cakes of bread and fifteen farthings; beside which he got cheese and olives and caviar. Whenever he demanded anything, they gave it him, so that he became in possession of an abundance of things. He also shaved the captain, and complained to him of the smallness of his stock of provisions for the voyage; and the captain said to him, Welcome to thee! Bring thy companion every night, and sup ye with me, and suffer not anxiety as long as ye voyage with us.

They continued in this state twenty days, until the galleon moored in the harbour of a city; whereupon they both landed from the galleon, and entered the city, and took for them a chamber in a khan. Abousir furnished it, and bought all that they required, and brought some meat and cooked it, while Aboukir slept from the time that he

entered the chamber. He awoke not until Abousir roused him, and put the table before him: and when he awoke, he ate; and after that, he said to Abousir, Blame me not; for I am giddy. Then he slept again. And they remained in this state forty days. But on the forty-first day, the barber fell sick, and was unable to go abroad; and he engaged the door-keeper of the khan to serve him gratuitously. He performed for them their affairs, bringing them their food and drink; and all the while Aboukir ate and slept. The barber ceased not to employ the door-keeper of the khan to perform gratuitously his affairs for the space of four days; and after that the disease of Abousir became so violent that he was unconscious by reason of its severity.

But as to Aboukir, hunger tortured him. So he arose and searched the clothes of Abousir, and saw in his possession a sum of money; and he took it, and closed the door of the chamber upon Abousir, and departed, without informing any one; and the door-keeper was in the market; wherefore he saw him not when he went forth. Aboukir then betook himself to the market, and clad himself in costly clothes, and proceeded to go about the city, and to divert himself. He saw it to be a city of which he had not found the like among cities; but all the apparel of its inhabitants was white and blue, without any other colour. And he came to a dyer, and saw all that was in his shop to be blue; and, producing to him a handkerchief, he said to him, O master, take this handkerchief, and dye it, and receive thy pay. The dyer replied, The pay for dyeing this will be twenty pieces of silver. So Aboukir said to him, We should dye this in our country for two pieces of silver. The man rejoined, Go, dye it in your country: but as to me, I will not dye it save for twenty pieces of silver: the pay will not fall short of this sum in the least. Upon this, Aboukir said to him, What colour dost thou desire to dye it? The dyer answered him, I will dye it blue. Aboukir said to him, I desire that thou shouldst dye it for me red. The man however replied, I know not how to dye anything but blue. Then Aboukir said to him, I desire that thou wouldst take me into thy service for pay, and I will teach thee the art of dyeing all colours, that thou mayest glory over all the company of dyers.—But he replied, We allow not a stranger to enter our trade ever. Aboukir said to him, And if I open for myself alone a dyeing-shop? The man answered him, Thou canst not do that ever. And thereupon Aboukir left him, and went to the second, and he said to him as the first had said; and he ceased not to go from dyer to dyer until he had gone round to the forty masters; but they would not admit him either as a hired servant or as a master. He went also to the sheikh of the dyers and informed him; but he replied, We do not allow a stranger to enter our trade.

Then Aboukir went up to the King, and informed him that he was a dyer, and could dye all colours, but that the company of dyers would not admit him among them as a master or as a hired servant. Then the King caused a shop to be built for him, and gave him four thousand pieces of gold, saying, Make these thy capital, and show

me the product of thy dyeing-shop. And he took the gold, and repaired to the market and bought all the materials for dyeing that he required; after which, the King sent to him five hundred pieces of stuff, and he proceeded to dye them, and, having dyed them of all colours, spread them [on ropes] before the door of the dyeing-shop. Therefore, when the people passed by the shop, they saw a wonderful sight, the like of which they had not seen in their lives: and crowds collected at the door of the dyeing-shop, diverting themselves, and asking him and saying to him, O master, what are the names of these colours? So he answered them, This is red, and this is yellow, and this is green,—mentioning to them the names of all the colours; and they proceeded to bring to him pieces of stuff, and to say to him, Dye for us like this and this, and receive what thou shalt demand. And when he had finished the dyeing of the stuffs of the King, he took them and went up with them to the court, and on the King's seeing those dyed stuffs, he was delighted with them, and conferred upon him exceeding favours. All the troops also brought to him stuffs, saying to him, Dye for us thus. And he dyed for them according to their desires, and they threw to him gold and silver. Then his fame spread abroad, and his dyeing-shop was named the dyeing-shop of the Sultan. Prosperity came in upon him by every way; and of all the dyers, not one could speak to him; save only that they used to come to him and kiss his hands, and apologise to him, for their past injurious conduct to him, offering themselves to him, and saying to him, Make us servants to thee. But he would not accept one of them. He had male black slaves, and female slaves, and he collected abundant wealth.

Now as to Abousir, when Aboukir had closed the door of the chamber upon him, after he had taken his money, and gone and left him sick, in a state of unconsciousness, he lay in that chamber, with the door closed upon him, and he remained so three days. The door-keeper of the khan then opened the door and entered, and saw him lying very ill. And he questioned him about his companion, but he knew nothing of him, having been insensible by reason of his malady for three days. And he besought the door-keeper to take from the purse under his head five farthings, and buy him something to eat, for he was very hungry. But when the door-keeper took the purse, he found it empty, wherefore he said to the barber, Verily the purse is empty; there is not in it aught. The barber wept and wailed, exclaiming, My companion coveted the money, and hath taken it and fled, when he saw me sick. But the door-keeper said, No harm shall befall thee, and he will receive the recompense of his conduct from God. The door-keeper then went and cooked him some broth, and gave him to eat, and ministered unto his wants daily for two months, maintaining him from his own purse until he recovered entirely from his malady.

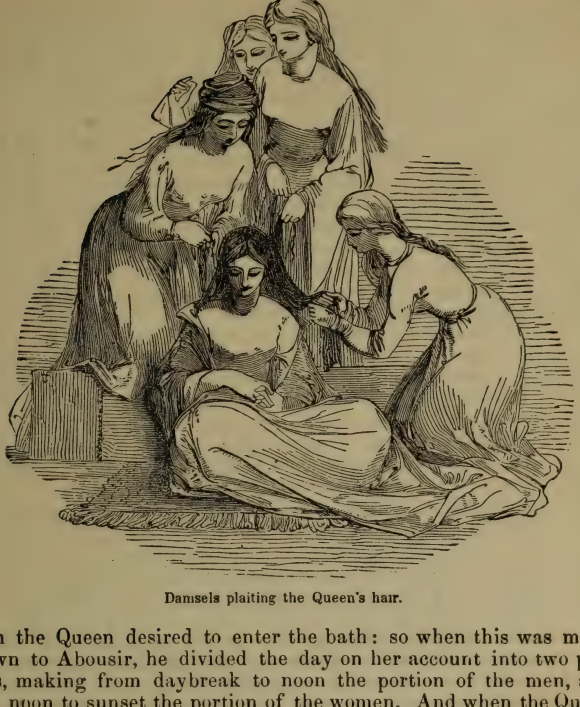
After that the barber went forth from the khan, and strolled through the markets, and destiny brought him to the dyeing shop of Aboukir. Seeing a crowd standing before it, he asked one of these persons the cause; and he replied, This is the Sultan's dyeing-shop, which he

founded for a stranger named Aboukir, and we are feasting our eyes with the beautiful colours of the stuffs which he dyeth. Upon this Abousir rejoiced, saying, Praise be to God, who hath aided him to become a master-tradesman! No doubt when he sees me he will rejoice, and will treat me with generosity. He then advanced to the door, and saw Aboukir sitting upon a high-cushioned seat, clothed in sumptuous apparel, surrounded by slaves and mamlouks. And ten black-slaves were doing the work; for when Aboukir bought them he taught them the art, and he sat directing them, saying, Do so and so. But when Aboukir saw Abousir, he cried out, Seize this scoundrel, and throw him down, and give him two hundred blows with a staff. And the slaves rushed upon the barber, and laid hold of him, and did as they were ordered. Then Aboukir said to him, If I find thee here again, thou wilt lose thy head! Walk away! May God not bless thee! So he departed from him with sorrowful heart by reason of the beating and contemptuous treatment that had befallen him; and the persons present said to the dyer, What hath this man done? And he replied, He is a thief, and he hath stolen stuffs from me, and I have forbidden him gently; yet he would not abstain.

When Abousir recovered from the effects of his beating, he went forth from the khan with the purpose of entering the bath. But upon inquiry among the people, he found there was no bath, nor knew they what he meant by a bath. Then he repaired to the King, and said to him, I am a man of a strange country, and my trade is that of a bath-keeper, and I entered thy city and desired to repair to the bath, but saw not in it even one bath. So the King said to him, What is the bath? He proceeded to describe it to him, and said, Thy city will not be a perfect city unless there be in it a bath. Upon this the King said to him, Welcome to thee! In the place that shall please thee will I cause to be built for thee a bath.

So the King summoned the builders, and sent them with Abousir to select a site for the bath; and when they found a place that pleased him, they commenced building it immediately, according to his directions. And when it was finished the King gave him ten thousand pieces of gold wherewith to provide furniture: and he took them and furnished it in a most magnificent manner. The King was delighted with it, and after he bathed and came forth, he said to Abousir, By my head, my city hath not become a city save by this bath. And he bestowed wealth upon him, and so did all the grandees, who bathed with the King, until his gains amounted to eighty thousand pieces of gold.

Abousir had with him twenty male black slaves, and twenty mamlouks, and four female slaves to serve him. And every morning he opened the bath, and sent a crier to cry and say, Whosoever entereth the bath and washeth, he shall give that to which his soul shall consent, and what his generosity shall require him to give. He seated himself by the chest, and those who desired to bathe rushed upon him, every one who entered putting down what was easy to him to give; and the evening came not before the chest was filled with the good gifts of God, (whose name be exalted!).



Damsels plaiting the Queen's hair.

Then the Queen desired to enter the bath: so when this was made known to Abousir, he divided the day on her account into two portions, making from daybreak to noon the portion of the men, and from noon to sunset the portion of the women. And when the Queen came, he stationed a female slave behind the chest. He had taught four female slaves the arts of washing women and plaiting their hair, so that they became skilful performers of these arts; and the Queen, on her entering, was pleased by what she saw, her bosom became dilated, and she put down a thousand pieces of gold. His fame spread throughout the city, and every one who entered treated him with honour, whether he were rich or poor, and good fortune came in to him by every way. He became acquainted with the King's guards, and gained companions and friends, and the King used to come to him one day in the week, when he gave him a thousand pieces of gold; the other days of the week being for the great men and the poor; and he used to behave kindly to the people, and to treat them with the utmost courtesy. It happened also that the King's sea-captain came in to him in the bath one day, whereupon Abousir pulled off his clothes, and entered [the inner apartment] with him, and proceeded to rub and press him, treating him with

exceeding courtesy. And when he came forth from the bath, he made for him sherbet and coffee; and on the captain's desiring to give him something, he swore that he would not receive from him aught. So the captain was grateful for his kindness, on account of the exceeding courtesy that he had experienced from him, and his beneficence to him, and he became perplexed respecting what he should give to that bath-keeper in return for his generous conduct to him.

One day Aboukir arose, and went to the bath, not knowing who it was who owned it. When he entered the vestibule he saw Abousir, who rejoiced at seeing him, and arose and welcomed him. But Aboukir affected surprise, and said, Is this fulfilling the covenant of the ingenuous. I have become the dyer of the King, and revel in prosperity, yet hast thou not come to see me. So Abousir replied, I came to thee, and thou calledst me a thief, and beat me, and disgraced me among the people. And thereupon Aboukir affected to be grieved, and said, What are these words? Art thou the person whom I beat? Abousir answered him, Yes. But Aboukir swore to him a thousand oaths that he did it in ignorance. And Abousir said, May God pardon thee, my companion. This event was secretly predestined, and reparation is God's affair. Enter; pull off thy clothes, and bathe and enjoy thyself. And Abousir entered the bath with him, and rubbed him with the bag, and washed him with soap, and when he came forth, he brought him dinner and sherbet; and when Aboukir offered him something, he wondered at him, and refused to receive anything from him. Then Aboukir said to him, O my companion, by Allah, this bath is excellent; but thine art in it is deficient. Thou shouldst use a composition of arsenic and lime, which removeth the hair with facility. Therefore make this, and when the king cometh, present it to him, and teach him how the hair falleth off by its means.—So Abousir said, If it be the will of God, I will make that.

Then Aboukir went forth, and repaired to the King, and informed him that he had discovered a plot to poison him, and that if he again went into the bath he would be in danger. For, said he, this Abousir's wife and children are in captivity to the King of the Christians, who has promised to release them and reward him, if he will contrive to slay thee, because of a secret enmity which he has to thee. And it will be by means of a remedy which he will offer to thee for cleaning the hair from off the body. This he told me himself in confidence, supposing that I would be glad thereat, we having formerly been companions in our own country. So when the King heard these words, he was violently enraged, and determined to go to the bath, in order to be assured of the fact. So when he had bathed, Abousir said to him, O King of the age, I have made a remedy for clearing away the hair. So he said, Bring it to me. And when the King took it up, he perceived its smell to be abominable, and thinking that it was surely poison, he was enraged, and called out to the guards, saying, Seize him! Then he left the bath and went up to the council-chamber, and, having caused Abousir to be brought before him, summoned the sea-captain, and ordered him to put Abousir into a sack with two hundredweights of lime, and, at a sign which he would

make with his hand from the window of the palace, to throw him into the sea.

The captain then took Abousir from before the King, being resolved in himself to save his life. So he conveyed him to an island opposite the King's Palace, and gave him a net, and told him to employ himself in fishing, while he practised a stratagem to deceive the King. Then the captain took a large stone, and having put it in a sack, rowed out until he came under the palace, and, when the King made a sign to him, dropped it in the sea. But when the King made the motion with his hand, his seal-ring which was enchanted, and by means of which he kept the troops and the people in subjection, dropped into the sea. This troubled him much, but he was afraid to say to any one, My ring hath fallen into the sea, — lest the troops should rise against him and slay him.

But as to Abousir, after the departure of the captain, he took the net, and cast it in the sea, and drew it; and it came forth full of fish. Then he cast it a second time, and it came up full of fish again. He ceased not to cast it, and it came up every time full of fish, until there was before him a great heap of fish; whereupon

Abousir emptying the Net.

he said within himself, By Allah, for a long time I have not eaten fish. And he chose for himself a large, fat fish, and said, When the captain cometh, I will tell him to fry for me this fish, that I may make my dinner of it. He then killed it with a knife that he had with him, and the knife stuck in its gill, and he saw the King's seal-ring in it; for the fish had swallowed it and destiny had driven it to that island, and it had fallen into the net. So he took the ring, and put it on his little finger, not knowing its properties; and lo, two young men, of the servants of the cook, came to demand the fish: and when they were near Abousir, they said, O man, whither is gone the captain? He answered, I know not: — and made a sign with his right hand, and behold, the heads of the two young men fell from between their shoulders when he made a sign to them and said, I know not. Abousir therefore wondered at that, and said, Who can

have slain them? And when the captain came to him, he said, Who slew these two young men? Abousir answered him, By Allah, O my brother, I know not. And the captain replied, Thou hast spoken truth; but inform me respecting this seal-ring, whence it came to thee. He said, I saw it in the gill of this fish. And the captain rejoined, Thou hast spoken truth; for I saw it descending gleaming from the palace of the King till it dropped into the sea, when he made a sign with respect to thee, and said to me, Cast him. And when he made the sign, I cast in the sack, and the ring had dropped from his finger, and fallen into the sea. Thereupon this fish swallowed it, and God drove the fish to thee, so that thou caughtest it: therefore this is thy lot. But knowest thou the properties of this seal-ring? —Abousir answered, I do not know its properties. And the captain said, Know that the troops of our King have not obeyed him save from fear of this seal-ring; because it is enchanted; and when the King was enraged against any one, and desired his slaughter, he used to make a sign to him with it, and his head would fall from between his shoulders; for a lightning would proceed from this ring, and its ray would reach the object of rage, who would die immediately. —So when Abousir heard these words, he rejoiced exceedingly, and said to the captain, Take me back to the city. And the captain replied, I will take thee back, since I no longer fear for thee with respect to the King.

So Abousir returned to the city and went up to the King, who was sitting in a state of grief on account of the loss of the ring. So when the King saw him, he said, Wast thou not cast into the sea? How hast thou contrived to come forth from it? Then Abousir related all that had happened to him, and gave him his ring, saying to him, Thou hast acted kindly to me, and the good actions that thou hast done have not been lost upon me. And the King said to him, Verily, if any one but thyself had got possession of this ring, he had not given it to me. The King then informed him that Aboukir was the cause of all his trouble, and he related to Abousir all that Aboukir had told concerning him. The barber was astonished, and thereupon made the King acquainted with his former life, and of all that had occurred between him and the dyer. The King summoned the door-keeper of the khan, and the mamlouks of Aboukir, and they testified to the truth of Abousir's words. Thereupon the King ordered Aboukir to be tied up in a sack with lime, and thrown into the sea; and the sentence was executed upon him, and he died drowned and burnt.—Such was the end of Aboukir.

After this Abousir begged permission of the King to return to his native country, upon which the King gave him an abundance of things, in addition to his former wealth and portion and gifts, and bestowed upon him a galleon laden with good things, the sailors of which were mamlouks, whom also he gave to him, after he had proposed to him that he should make him Vizier, and he consented not. Abousir then bade the King farewell, and set forth on his voyage! all that was in the galleon being his property; even the sailors being his mamlouks; and he ceased not to pursue his voyage

until he arrived at the district of Alexandria, and moored by the shore of Alexandria. Thereupon they landed; and one of his mamlouks saw a sack by the shore: so he said, O my master, by the shore of the sea is a large, heavy sack, the mouth of which is tied, and I know not what is in it. Abousir therefore came and opened it, and he saw in it the body of Aboukir; the sea having driven it towards Alexandria. And he took the body forth, and buried it in the neighbourhood of Alexandria, and made for it a tomb for visitation, which he endowed with unalienable legacies.

Then Abousir remained a while, after which God took his soul, and they buried him near the sepulchre of his companion Aboukir; and on that account, this place was called Aboukir and Abousir; but it is commonly known now by the name of Aboukir. — This is what hath been related to us of their story. — Extolled be the perfection of Him who endureth for ever, and by whose will the nights and days interchange!

CHAPTER XXVII.

Commencing with part of the Nine Hundred and Fortieth Night, and ending with part of the Nine Hundred and Forty-sixth.

THE STORY OF ABDALLA OF THE LAND AND ABDALLA OF THE SEA.

There was a fisherman named Abdalla, who had a numerous family: he had nine children and their mother, and was very poor, possessing nothing but his net. He used to go every day to the sea to fish; and when he caught little, he sold it, and expended its price upon his children, according as God supplied him; but if he caught much, he would cook a good dish, and buy fruit, and cease not to expend until there remained not aught in his possession; whereupon he would say within himself, The supply necessary for to-morrow will come to-morrow. Now when his wife gave birth to another, his children became ten persons; and the man that day possessed not anything whatever: so his wife said to him, O my master, see for me something wherewith I may sustain myself. He answered her, Lo, I am going, relying upon the blessing of God (whose name be exalted!), to the sea this day, for the luck of this new-born child, that we may see its fortune. And she replied, Place thy dependence upon God. Accordingly he took the net, and repaired to the sea. He then cast the net for the luck of that little infant, and said, O Allah,

Abdalla of the Land and his Children.

make his subsistence easy, not difficult; and abundant, not little! But when he drew it up he found in it nought. And he continued to cast it in the sea and draw it up for the space of the whole day, without obtaining anything. He then took up the net, and returned with broken spirit, his heart being oppressed with care for his family, because of their not having any food to eat. And as he walked on he passed by the oven of a baker, and saw a crowd before it, and, as he stood looking on, and smelling the flavour of the hot bread, and yearning for it, the baker saw him, and called out to him, Come hither, O fisherman! So he advanced to him, and the baker said, Dost thou desire bread? Abdalla replied, By Allah, O my master, I do, but have not wherewith to buy. But the baker said, If thou have not money, I will give thee, and will have patience with thee

until good shall betide thee. Acquaint me then with the quantity that will suffice thee. He replied, For ten farthings. And he gave him bread for ten farthings, and said to him, Take these ten farthings and buy a dish of food: so thou wilt owe me twenty farthings, and to-morrow bring me their value in fish. And the family of Abdalla were made joyful by this act of the baker.

For forty successive days the fisherman continued to visit the sea, and toil from sunrise until sunset without catching anything, and all this time the baker continued to give him the bread and money every evening, saying, Wait until good shall betide thee, and then I will reckon with thee. On the one-and-fortieth day he took up his net, and repaired to the sea, saying, O Lord, supply me, if only with one fish, that I may give it to the baker! Then he cast the net in the sea, and drew it, and found it heavy; and he ceased not to labour at it until blood issued from the palms of his hands; and when he had drawn forth the net, he saw in it a human being. The fisherman said to him, Who cast thee into the sea? He replied, I am of the children of the sea. I was going about, and thou threwest upon me the net. We are nations obedient to the ordinances of God, and we are compassionate to the creatures of God (whose name be exalted!). Wilt thou then emancipate me with the desire of seeing the face of God (whose name be exalted!), and make a covenant with me, and become my companion? I will come to thee every day in this place, and thou shalt come to me, and bring for me a present of the fruits of the land. For with you are grapes and figs and water melons and peaches and pomegranates and other fruits, and everything that thou wilt bring me will be acceptable from thee. And with us are coral and pearls and chrysolites and emeralds and jacinths and other jewels. So I will fill for thee the basket in which thou wilt bring me the fruits with minerals consisting of the jewels of the sea. What then sayest thou, O my brother, of this proposal? — The fisherman answered him, Let the opening chapter of the Koran be recited in confirmation of the agreement between me and thee as to this proposal.

Accordingly each of them recited the chapter, and the fisherman liberated him from the net, and said to him, What is thy name? He answered, My name is Abdalla of the Sea; and if thou come to this place, and see me not, call out and say, Where art thou, O Abdalla, O thou of the Sea? — and I will be with thee instantly. And thou (he added), what is thy name? The fisherman answered, My name is Abdalla. So the other replied, Thou art Abdalla of the Land, and I am Abdalla of the Sea. Now stay here while I go and bring thee a present.—And he said, I hear and obey. Then Abdalla of the Sea went into the sea, and returned in a little while with his hands full of pearls and emeralds and jacinths and other jewels. He gave them all to Abdalla, and after telling him to come every day to the same place, again returned to the sea.

The fisherman entered the city joyful, and going to the oven of the baker, gave him half of the jewels he had, saying, Receive these as part of what I owe thee, and give me some money for my expenditure until I can sell these minerals. The baker was rejoiced, and

Abdalla of the Land carrying a Basket of Fruit.

took all the bread he had baked to the fisherman's wife and children, and went to the market and bought them meat and vegetables, and passed the night feasting with his friend the fisherman.

In the morning Abdalla arose, and filled a basket with fruits and repaired to the sea, and called on Abdalla of the Sea, who came forth to him, and taking up the basket of fruit, descended into the sea, and returned with it full of jewels. So Abdalla of the Land put it upon his head, and proceeded until he came to the oven of the baker, to whom he gave three handfuls, after which he went home, the baker following him with an abundance of food for his family. Abdalla then selected one jewel of each kind of great value, and took them to the sheikh of the jewel-market, and offered to sell them to him; but the sheikh accused him of having stolen them from the Queen, and the people of the jewel-market tied his hands behind his back,

and dragged him before the King. The sheikh then said, O King of the age, this is the thief who stole the necklace of the Queen, and these jewels we have rescued from his hand. The King then sent them to the Queen, to know if they were hers, but she answered that her necklace had been found, and that the jewels were more costly than any she owned. Upon this the King cursed the sheikh and his attendants, and ordered them from his presence; but as to Abdalla, he conceived a great affection for him, and he married him to his daughter, Umm-alsoud, and made him Vizier, and sent for his wife and children, and clothed them magnificently, and lodged them in the palace. And the Queen made the wife of Abdalla her Vizier. The King also made the baker, the companion of Abdalla, the Vizier of the Left, and treated him with great respect.

Abdalla of the Land continued to supply Abdalla of the Sea with fruits for the space of a whole year, and to receive every day from him in return a basket full of jewels, until his wealth became enor-

Abdalla of the Land, and Abdalla of the Sea.

mous. One day while sitting on the shore of the sea conversing, Abdalla of the Sea invited Abdalla of the Land to visit his city in the sea, that he might entrust him with a deposit to place upon the tomb of the Prophet, and by his intercession be saved from the fire. But Abdalla of the Land said, If I enter the sea I shall be drowned. But the other said to him, Fear not that, for I will bring thee an ointment, with which thou shalt anoint thy body, and the water will not harm thee. So he descended into the sea, and returned with the ointment, and its colour was that of gold. Abdalla of the Land then pulled off his clothes, and buried them by the sea-shore, and anointed his body, and descended into the water, and he opened his eyes, and found that the water injured him not. Then Abdalla of the Sea said to him, Follow me. So he followed him; and they ceased not to walk from place to place, while he saw before him, on his right and on his left, mountains of water, and he diverted himself with the view of them and with the view of the different kinds of fish that were sporting in the sea, some great and some small. Among them were some resembling buffaloes, and some resembling oxen, and

some resembling dogs, and some resembling human beings. They then walked to a city, and they saw its inhabitants to be all damsels, no males being among them. So Abdalla of the Land said, O my brother, what is this city, and what are these damsels? And his companion answered him, This is the city of the damsels; for its inhabitants are of the damsels of the Sea. Abdalla of the Sea then took him to another city, and after that to another, and so on, until he had diverted him with the sight of eighty cities; and he saw the inhabitants of each city to be unlike the inhabitants of another city: and he said, O my brother, are there any more cities in the Sea? His companion said, And what hast thou seen of the cities of the Sea and its wonders? By the generous, benign, merciful Prophet, were I to divert thee for a thousand years, every day with the sight of a thousand cities, and show thee in every city a thousand wonders, I should not show thee a twenty-fourth part of the cities of the sea, and its wonders.

Then he returned with him to his city, and when he came to it, he said to him, This is my city. And he saw it to be a small city in comparison with those with the sight of which he had diverted himself. He entered the city, accompanied by Abdalla of the Sea, who proceeded until he came to a cavern, when he said to him, Enter. So he entered. And Abdalla of the Sea said, O my daughter! And lo, his daughter advanced to him. She had a face round like the moon, and long hair and heavy hips, and black-edged eyes and a slender waist; but she had a tail. And when she saw Abdalla of the Land with her father, she said to him, O my father, what is this tail-less creature whom thou hast brought with thee? He answered her, O my daughter, this is my companion of the land, from whom I used to bring thee the fruits of the land. Come hither; salute him. —She therefore advanced and saluted him, with an eloquent tongue and fluent speech; and her father said to her, Bring some food for our guest, by whose arrival a blessing hath betided us. And she brought him two large fishes, each of them like a lamb; and he said to him, Eat. So he ate in spite of himself, by reason of his hunger; for he was weary of eating fish, and they had nothing else. And but a short time had elapsed when the wife of Abdalla of the Sea approached. She was of beautiful form, and with her were two children, each child having in his hand a young fish, of which he was craunching bits as a man craunch eth bits of a cucumber. And when she saw Abdalla of the Land with her husband, she said, What is this tail-less creature? The two children also advanced with their sister and their mother, and they looked at Abdalla of the Land, and said, Yea, by Allah: verily he is tail-less! And they laughed at him. So Abdalla of the Land said to his companion, O my brother, hast thou brought me to make me a laughing-stock to thy children and thy wife? Abdalla of the Sea answered him, Pardon, O my brother: for he who hath no tail existeth not among us; and when one without a tail is found, the Sultan taketh him to laugh at him. But, O my brother, be not displeased with these young children and the woman, since their intellects are defective. — Then he cried out

at his family, and said to them, Be ye silent! So they feared, and were silent; and he proceeded to appease his mind.

Then Abdalla of the Sea went forth with him, to conduct him to the land; and he saw, in his way, people engaged in singing and festivity, and a table of fish spread; and the people were eating and singing, and in a state of great rejoicing. So he said to Abdalla of the Sea, Wherefore are these people in a state of great rejoicing? Is a wedding being celebrated among them?—And he of the sea answered, There is no wedding being celebrated among them; but a person among them is dead. Abdalla of the Land therefore said to him, Do ye, when a person dieth among you, rejoice for him, and sing and eat? His companion answered, Yes. And ye, O people of the land, he added, what do ye? Abdalla of the Land answered, When a person among us dieth, we mourn for him, and weep, and the women slap their faces, and rend the bosoms of their garments, in grief for him who is dead. And upon this, Abdalla of the Sea stared at Abdalla of the Land, and said, Give me the deposit which I entrusted to you for the tomb of the Prophet. So he gave it to him. Then Abdalla of the Sea took him forth to the land, and said to him, I have broken off my companionship with thee, and my friendship for thee, and after this day thou shalt not see me, nor will I see thee.—Wherefore, said Abdalla of the Land, are these words? Abdalla of the Sea said, Are ye not, O people of the land, a deposit of God?—Yes, answered he of the land. And the other rejoined, Then how is it that it is not agreeable to you that God should take his deposit, but on the contrary ye weep for it? And how should I give thee the deposit for the Prophet (may God favour and preserve him!), seeing that ye, when the new-born child cometh to you, rejoice in it, though God (whose name be exalted!) putteth into it the soul as a deposit? Then, when He taketh that soul, how is it that it grieveth you, and ye weep and mourn? Such being the case, we have no need of your companionship. — He then left him, and went back to the sea.

So Abdalla of the Land relinquished the hope of seeing him again, and he and the King his father-in-law and their family resided in the most happy state and in the practice of good deeds until they were visited by the terminator of delights and the separator of companions, and they all died.—Extolled be the perfection of the Living who dieth not, and to whom belongeth the dominion that is apparent and the dominion that is hidden, and who is able to accomplish everything, and is gracious and knowing with respect to his servants!

CHAPTER XXVIII.

Commencing with part of the Nine Hundred and Fifty-second Night, and ending with part of the Nine Hundred and Fifty-ninth.

THE STORY OF IBRAHIM AND GEMILA.

Casib, the lord of Egypt, had a son, named Ibrahim, than whom there was none more beautiful; and by reason of his fear for him, he would not allow him to go out, save to the Friday prayers. Now he passed, going forth from the Friday prayers, by an old man, with whom were many books, and he alighted from his horse, and seated himself by him, and, turning over the books and examining them, he saw in one of them a picture of a woman, which almost spoke: none more beautiful than she had been seen upon the face of the earth. Thereupon his reason was captivated, and his mind was stupified, and he said to the man, O sheikh, sell me this picture. And he kissed the ground before him, and replied, O my lord, without price. So he gave him a hundred pieces of gold, and took the book in which was this picture; and he occupied himself with looking at it, and weeping, night and day. He abstained from food and drink and sleep, and he said within himself, Had I asked the bookseller respecting the painter of this picture, who he was, probably he had informed me; and if the original of it be living, I might gain access to her; and if it be a picture not representing any particular person, I would cease to be enamoured of it, and not torment myself on account of a thing that hath no real existence. So when the next Friday arrived, he passed by the bookseller, who rose up to him, and he said to him, O uncle, inform me who painted this picture. He replied, O my lord, a man of the inhabitants of Bagdad, named Aboulcasim Sandalini, who resideth in a quarter called the quarter of Elkark, painted it, and I know not whose portrait it is. The youth therefore arose and left him, and he acquainted not any one of the people of the empire with his state.

He performed the Friday prayers, and returned to the palace, and taking a leathern bag, filled it with jewels and gold, and the value of the jewels was thirty thousand pieces of gold. He then waited until the morning, and went forth, not having informed any one; and he overtook a caravan, and journeyed with it to Bagdad, and sought out the quarter of Elkark. He soon found the sheikh Aboulcasim Sandalini, and inquired of him respecting the portrait, to which the sheikh replied, Know, O my son, that the original of this portrait is the daughter of my paternal uncle. She is in Balsora, and her father

is governor of Balsora. He is named Abouleis, and she is named Gemila; and there is not on the face of the earth a person more beautiful than she; but she is averse from men, and cannot bear the mention of a man in her company. I went to my uncle, desiring that he should marry me to her, and I was lavish of wealth to him; but he consented not to my proposal; and when his daughter knew thereof, she was enraged, and sent to me a message, saying in it, If thou have sense, remain not in this city; for if thou do, thou wilt perish, and thy sin will be on thine own neck. And she is a virago among viragos. I therefore went forth from Balsora with broken heart, and I painted this portrait in the books, and dispersed them in the countries, thinking that they might fall into the hand of a young man of beautiful form, like thee, and he might contrive means of gaining access to her; for perhaps she would become enamoured of him; and I would previously exact of him a promise that, when he should have gained possession of her, he should show her to me, if he only granted me a look from a distance. So when Ibrahim the son of Casib heard his words, he hung down his head awhile, meditating. And Sandalini said to him, O my son, I have not seen in Bagdad any one more beautiful than thou; and I imagine that she, if she see thee, will love thee. Canst thou then, if thou obtain an interview with her, and get possession of her, show her to me, and grant me even a look from a distance? — He answered, Yes. And the sheikh said, Since the case is so, reside with me until thou shalt set forth. But the young man replied, I cannot remain; for an exceeding fire is in my heart on account of my passion for her. So the sheikh said to him, Wait until I prepare for thee a vessel in the course of three days, that thou mayest go in it to Balsora. He therefore waited until he had prepared for him a vessel, and put in it all that he required of food and drink and other things: and after the three days the sheikh said to the young man, Prepare for the voyage; for I have fitted out for thee a vessel, in which are all things that thou requirest, and the vessel is my property, and the boatmen are of my servants, and in the vessel is what will suffice thee until thou shalt return; and I have charged the boatmen to serve thee till thou shalt return in safety.

Then the young man arose and embarked in the vessel, and proceeded until he arrived at Balsora, and took up his abode in a khan, called the Khan of Hamdan. His beauty and generosity gained for him the affections of the door-keeper of the khan and his wife, and seeing him oppressed with melancholy, and weeping and reciting verses, they said one to the other, Verily he is in affliction by reason of his separation from the beloved of his heart. Would that we could console his heart and relieve his mind from the weight of grief. So the wife of the door-keeper arose, together with her husband, and went in to the young man; and lo, he was weeping. She therefore said to him, Thou hast crumbled our livers. Tell us then what beautiful woman thou desirest, and she shall not be aught but a slave in thine abode.—And he said (addressing the door-keeper), O uncle, know that I am the son of Casib, the lord of Egypt, and that I am enamoured of Gemila, the daughter of Abouleis, the chief. So the

wife of the door-keeper of the khan said, Allah! Allah! O my brother, abstain from uttering these words, lest any one hear us, and we perish; for there is not upon the face of the earth any one more violent than she, and no one can mention to her the name of a man, since she is averse from men. Then, O my son, turn from her to another.—And when he heard her words, he wept violently. The door-keeper of the khan therefore said to him, I have nought but my life to give, and I will expose it to peril for love of thee, and contrive for thee a plan by which thy desire may be attained. Then they both went forth from him. And when the morning came, the young man entered the bath, and put on a suit of the apparel of Kings: and lo, the door-keeper of the khan, with his wife, advanced to him, and said to him, O my master, know that here is a tailor, who is humpbacked, and he is the tailor of the lady Gemila. So repair to him, and acquaint him with thy state, and perhaps he will direct thee to a means of thine attaining thy desires.

The youth therefore arose and went to the shop of the humpbacked tailor: and he went in to him, and found with him ten mamlouks, like moons. He entered and saluted him, and he returned his salutation, treated him with honour, and welcomed him; and when the young man sat, he said to the humpback, O uncle, sew for me my pocket; for it hath been torn. So he replied, O my son, on the head and the eye. And he advanced, and sewed it; and the young man gave him ten pieces of gold. The tailor therefore took them, and became amazed at his beauty and generosity, and said, By Allah, O young man, there must be some reason for this conduct of thine, and this is not for the sewing of a pocket. But inform me of the truth of thy case.—And he replied, O uncle, this is not the place for talking: for my story is wonderful, and my case is extraordinary. Upon this, the tailor said, Since the case is so, arise and come with us into a private place. Then the tailor arose, and, taking his hand, entered with him a chamber within the shop, and said to him, O young man, tell me. So he related to him his case from first to last; and he was amazed at his words, and said, O young man, fear God with respect to thy case: for she whom thou hast mentioned is a virago, averse from men. Therefore guard, O my brother, thy tongue; otherwise thou wilt destroy thyself.—And when the young man heard his words, he wept violently, and, keeping hold of the skirt of the tailor, he said, Protect me, O uncle; for I am perishing; and I have left my kingdom and the kingdom of my father and my grandfather, and become in the land a stranger, solitary: and I have not patience to remain absent from her.

So when the tailor saw what had betided him, he pitied him, and said, O my son, arise immediately, and take three fat fowls, and three ounces of sugar-candy, and two small jugs, which fill thou with wine, and take a cup. Put these things into a small bag, and embark, after the morning-prayers, in a small boat, with a boatman and say to him, I desire that thou go with me to the country below Balsora. And if he reply, I cannot go further than a league,—say thou to him, Thou shalt do as thou pleasest. But when he goeth,

excite him with money, until he conveyeth thee further: and when thou hast arrived, the first garden that thou wilt see is the garden of the lady Gemila. When thou seest it, go to its gate. Thou wilt see two high steps, on which is furniture of brocade, and a hump-backed man, like myself, sitting. Complain to him of thy state, and solicit his favour, and perhaps he will feel pity for thy state, and enable thee to see her, at least to obtain a sight from a distance. I have no expedient within my power but this; and if he be not moved with pity for thy state, I perish, and so dost thou.

The next morning Ibrahim arose and went to the bank of the Tigris, and it happened between him and the boatman exactly as the humpbacked tailor had foretold. When he arrived at the garden and leaped on shore, he found the other humpbacked man, the brother of the tailor, sitting at its gate, and when he saw Ibrahim, he was amazed at his beauty, and his heart was moved with compassion for him, and he spoke kindly to him, and demanded his history, and the occasion of his coming to such a dangerous place. So Ibrahim told him his story and solicited his assistance, in the name of Allah. The old man promised to aid him in the accomplishment of his desire, and informed him that the Lady Gemila came thither every forty days, and that the next day she would arrive, accompanied by her attendants.

The next morning the humpback placed Ibrahim in an arbour which he had made amid the trees; and this arbour was opposite the pavilion in which the Lady Gemila was wont to sit when she visited the garden. Then the humpback said to him, Beware of spitting or blowing thy nose, or sneezing, for if thou do thou wilt be discovered, and we shall both die. And while the young man was sitting, lo, there approached fifty slave-girls, with music, and Gemila was among them, within a red canopy of brocade, and the slave-girls held the skirts of the canopy with hooks of gold, while she entered the pavilion. So Ibrahim saw her not, and he said within himself, By Allah, all my labor is lost. And after Gemila had seated herself, and she had been refreshed with eating and drinking, the slave-girls began to play on the instruments, and to dance before the pavilion; when, lo, the curtain was raised and Gemila came forth laughing, and Ibrahim saw her.

When I beheld her, says Ibrahim the son of Casib, I became unconscious of my existence, and my reason was confounded, and my mind was perplexed, in consequence of my amazement at loveliness the like of which was not seen upon the face of the earth. I fell down in a fit, and recovered with weeping eyes.—And after the dancing of the ten slave-girls was ended, they went around her, and said, O our mistress, we wish that thou wouldst dance amid this assembly, that our happiness might be rendered complete thereby; for we have not seen a more delightful day than this. So Ibrahim said within himself, No doubt the gates of heaven have been opened, and God hath answered my prayer. Then the female slaves kissed her feet, and said to her, By Allah, we have not seen thy bosom dilated as it is this day. And they ceased not to excite her until she pulled off

Gemila dancing.

her outer clothing, and became only clad in a shirt woven with gold, embroidered with varieties of jewels, showing the forms of a bosom like two pomegranates, and displaying a face like the moon on the night of its fulness. Ibrahim beheld motions the like of which he had not seen before in his life. And when she exhibited, in her dancing, an extraordinary mode, and wonderful invention, her performance was such (says Ibrahim), that she made us forget the dancing of the bubbles in the cups, and occasioned our thinking of the inclining of the turbans from the heads.

Now, while I was looking at her, says Ibrahim, lo, a glance of her eye was directed towards me, and she saw me; and when she beheld me, her countenance changed, and she said to her female slaves, Sing ye until I return to you. Then she took a knife half a cubit in length, and came towards me, saying, There is no strength nor power but in God, the High, the Great! And when she drew near to me I became unconscious of my existence; but when she saw me, and her face met mine, the knife fell from her hand, and she said, Extolled be the perfection of the Changer of hearts! She then said to me, O young man, be of good heart: thou art secure from that which

thou fearest. And I began to weep, and she wiped away my tears with her hand, and said O young man, inform me who thou art, and what brought thee to this place. So I kissed the ground before her, and kept hold of her skirt, and she said, No harm shall befall thee; for, by Allah, mine eye hath not been delighted with any male but thyself. Then tell me who thou art.—I therefore related to her my story from beginning to end; and she wondered thereat, and said to me, O my master, I conjure thee by Allah to tell me, art thou Ibrahim the son of Casib? I answered, Yes. And she threw herself upon me, and said, O my master, thou art the person who made me averse from men; for when I heard that there existed in Egypt a young man than whom there was not upon the face of the earth any one more beautiful, I loved thee from the description, and my heart became fondly attached to thee, by reason of that which was told me of thee, concerning thy surpassing loveliness. Therefore praise be to God who hath shown me thy face! By Allah, had it been any but thee, I had crucified the gardener, and the door-keeper of the khan, and the tailor, and him who had recourse to them!—Then she said to me, How shall I contrive means of procuring something for thee to eat without the knowledge of my female slaves? So I answered her, I have with me what we may eat and what we may drink. And I opened the small bag before her, and took a fowl, and she proceeded to feed me with morsels, I feeding her in like manner. And when I saw this conduct of hers, I imagined that the event was a dream. Then I brought forward the wine, and we drank. All that time, while she was with me, the female slaves were sing ing; and we ceased not to remain in this state from morn to noon, when she arose, and said, Arise now; prepare for thee a vessel, and wait for me in such a place until I come to thee; for there remaineth to me no patience to endure thy separation. So I replied, O my mistress, I have with me a vessel, which is my property, and the boatmen are hired by me, and they are expecting me. And she said, This is what we desire.

She then went forth from the arbour, and summoned her female slaves, and proceeding to the bank of the river, embarked in the boat. Then Ibrahim also departed from the garden, after thanking the gardener for his kindness, and repaired to the khan, where he gathered up his wealth, and going on board his vessel, sought the place that had been agreed upon between him and the lady Gemila. When the night had fallen she came on board, and Ibrahim immediately ordered the sails to be loosed, and but a few days elapsed before they arrived at Bagdad.

And lo, a vessel approached theirs, and in it was Aboulcasim Sandalani, and when the lady Gemila saw him her complexion became sallow. He said to Ibrahim, Hast thou accomplished thine affair? He answered, Yes. Then Sandalani replied, Depart ye in the safe keeping of God. I am going to Balsora on business for the Sultan: but this gift is for thee. He then threw on board a small box of sweetmeats, and the two vessels separated. Now these sweetmeats contained bhang. Gemila wept and said, O Ibrahim, this man is the

son of my paternal uncle, and formerly he demanded me in marriage, but I refused him; and he is repairing to Balsora: so probably he will inform my father of us. But Ibrahim answered, O my mistress, he will not arrive at Balsora until we arrive at Mosul. Then Ibrahim ate some of the sweetmeats, and had scarcely done so when he fell on the deck of his vessel insensible. When he again recovered his reason, near the break of day, he found himself stripped of all his clothing but a pair of trousers, and lying amid ruins. So he arose, and lo, a Judge with a party of armed men approached him, and he being fearful, went and hid himself in a ruined bath. His foot stumbled upon something, and he reached forth his hand to save himself, and it became befouled with blood. Not knowing what it was, he wiped it on his trousers, and stretched forth his hand a second time; when lo, it fell upon a slain damsel, and the head came off in his hand. Then the armed men entered the bath, and finding him there with the murdered damsel, dragged him before the Judge, who, when he saw upon him the marks of blood, ordered his head to be stricken off.

And when the executioner was about to strike off his head, lo, a company of horsemen approached, at the head of whom was the Chamberlain of Casib, the lord of Egypt, who had been sent in search of Ibrahim by his father. He immediately recognised the King's son, and ordered him to be instantly released. The Chamberlain then said to the Judge, Wo to thee, O oppressor! wouldst thou slay a man for murder who never even killed a sparrow? Then the Judge ordered the officers to again make search for the murderer, and they found him, and repaired with him to the palace of the Prince of the Faithful, and acquainted him with all the events that had happened.

Upon this, Alrashid gave orders to slay the murderer of the damsel; after which he commanded to bring the son of Casib. And when he presented himself before him, Alrashid smiled in his face, and said to him, Acquaint me with thy history, and the events that have happened to thee. So he related to him his story from the beginning to the end: and it excited his wonder. He then called Mesrour the executioner, and said, Go this instant and assail the house of Aboulcasim Sandalani, and bring him and the damsel to me. Accordingly he went immediately, and assailed his house, and he saw the damsel bound with her hair, and at the point of destruction. Mesrour therefore loosed her, and brought her with Sandalani; and when Alrashid beheld her, he wondered at her loveliness. Then he looked towards Sandalani, and said, Take ye him, and cut off his hands with which he smote this damsel, and crucify him, and deliver his riches and his possessions to Ibrahim. And they did so. And while they were thus employed, lo, Abouleis, the Governor of Balsora, the father of the lady Gemila, approached them, to demand aid of the Caliph against Ibrahim the son of Casib the lord of Egypt, and to complain to him that he had taken his daughter. But Alrashid said to him, He was the cause of her deliverance from torture and slaughter. And he gave orders to bring the son of Casib; and

when he came, he said to Abouleis, Wilt thou not consent that this young man, the son of the Sultan of Egypt, shall be a husband to thy daughter? And he answered, I hear and obey God and thee, O Prince of the Faithful! So the Caliph summoned the Cadi and the witnesses, and married the damsel to Ibrahim the son of Casib. He also presented to him all the riches of Sandalani, and fitted him out for his return to his country. And he lived with her in the most perfect happiness and the most complete joy until they were visited by the terminator of delights and the separator of companions.—Extolled be the perfection of the Living who dieth not!

CHAPTER XXIX.

Commencing with part of the Nine Hundred and Eighty-ninth Night, and ending with the Thousand and First.

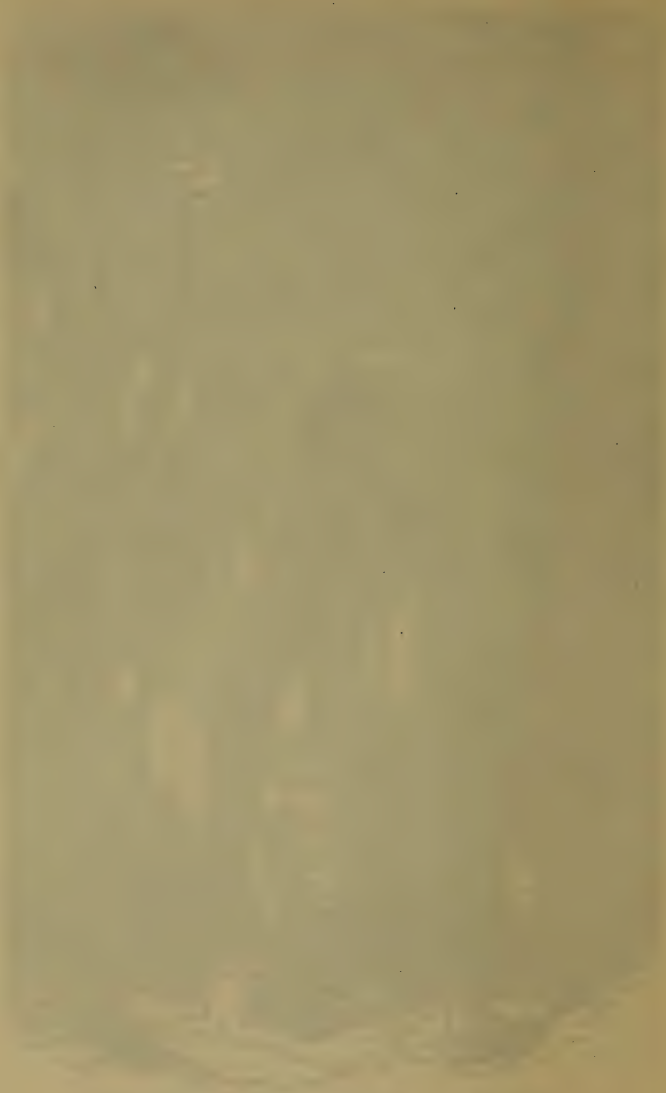
THE STORY OF MAROUF.

THERE was, in the guarded city of Cairo, a cobbler who mended old shoes. His name was Marouf, and he had a wife whose name was Fatima, and whose nickname was Orra; and they gave her not that nickname save because she was a wicked, evil woman, of little modesty, a great mischief-maker. She ruled her husband, and every day used to revile him and curse him a thousand times; and he dreaded her malice, and feared her oppression; for he was a sensible man, who felt shame for his reputation; but he was poor in circumstances. When he worked for much, he expended his gains upon her; and when he worked for little, she revenged herself upon his body during the ensuing night, and deprived him of health, making his night like the record of her own actions.

One day she ordered him to bring her for supper a dish of kunafeh[1] with bees' honey upon it. But the poor man, having sat the whole day without gaining anything, was forced to procure it upon credit, and for lack of honey of bees, to be content with drip-honey[2] upon it. When he returned at night and placed it before her, she threw it in his face and struck him in the face, and abused him, saying, Dost thou act contrary to my orders, and cover it with honey of sugar cane? Then his patience was overcome, and he gave her a slight blow, when she seized him by the beard, and cried out, O ye Faithful. The neighbours came running in, and released Marouf from her grasp, and effected a reconciliation between them. In the morning she went before the Cadi with her veil befouled with blood, and her arms bound up, and complained that her husband had broken her arm and beat her, and knocked out her tooth. When Marouf was summoned, he acquainted the Cadi with the case from beginning to end. And the Cadi was a just man, and he took forth a quarter of a piece of gold, and said, Take this and prepare for her with it some kunafeh with bees' honey, and be thou reconciled to her. And he replied, Give it to her. She therefore took it and went forth, and Marouf returned to his shop and sat down. And lo, the sergeants came to him and demanded their fee, and he was forced to sell his tools, and give them a half a piece of gold. While he was sitting

[1] A sort of pastry resembling vermicelli. [2] Treacle.

Marouf Flees from his Home. (Page 613.)



with his hand upon his cheeks, sorrowful, he was again summoned before another Cadi, to whom his wife had complained that he had beaten her again. But he related all that had occurred to this Cadi also, and he reproved the woman, and ordered her to go and live in peace with her husband. Then the Cadi said to him, Give the sergeants their fee. So he gave them their fee, and returned to his shop, and sat down like one intoxicated, by reason of his great anxiety.

And while he was sitting, lo, a man advanced to him and said to him, O Marouf, arise: hide thyself; for thy wife hath complained of thee to the Sublime Court, and Abou Tabak is coming down upon thee. So he arose and closed the shop, and he fled in the direction of the Bab el-Nasr. And there had remained in his possession five farthings, of the price of the lasts and the other implements. He therefore bought for four farthings bread, and for one farthing cheese, as he fled from her. And this happened in the winter-quarter, at the time of afternoon-prayers; and when he went forth among the mounds, the rain descended upon him like streams pouring from the mouths of water-skins, and his clothes were wetted. So he entered the Adilia mosque, and, seeing a ruined place, in which was a deserted cell, without a door, he entered to shelter himself in it from the rain; his clothes being wetted. Then tears descended from his eyelids, and he became oppressed in mind by his affliction, and said, Whither shall I flee from this vile woman? I pray thee, O Lord, to send to me some person who shall convey me to a distant country, whither she shall not know the way by which to reach me —And while he was sitting weeping, lo, the wall clove asunder, and there came forth to him from it a person of tall stature, at the sight of whom the flesh quaked, and he said to him, O man, what aileth thee that thou hast disquieted me this night? I have been residing in this place for two hundred years, and have not seen any one enter it and do as thou hast done. Acquaint me then with thy desire, and I will accomplish thine affair, for compassion for thee hath affected my heart.—Upon this he said to him, Who art thou, and what mayest thou be? And he answered him, I am the haunter of this place. So he acquainted him with all that had happened to him with his wife; whereupon the Genie said to him, Dost thou desire that I should convey thee to a country whither thy wife shall know no way by which to reach thee? He answered, Yes. And the Genie said to him, Mount upon my back. Accordingly he mounted; and the Genie bore him and flew with him from after nightfall until the rising of the dawn, when he set him down upon the summit of a high mountain, and said, O human being, descend from the top of this mountain: thou wilt see the threshold of a city, and do thou enter it; for thy wife will not know any way by which to reach thee, nor will it be possible for her to gain access to thee. Then he left him, and departed.

Marouf was in a state of confusion, perplexed in his mind, until the sun rose: whereupon he said within himself, I will arise, and descend from this mountain to the city; for in my sitting here is no

The Genie carrying off Marouf

advantage. So he descended to the foot of the mountain, and he saw a city with high walls, and lofty pavilions, and decorated buildings, and it was a delight to the beholders. He entered the gate of the city, and saw that it dilated the sorrowful heart; and when he walked through the market, the people of the city looked at him, diverting themselves with the sight of him, and they assembled around him and wondered at his apparel; for his apparel resembled not theirs. And a man of the people of the city said to him, O man, art thou a stranger? He answered, Yes. He said to him, From what country? He answered, From the fortunate city of Cairo. He said to him, Hast thou long quitted it? He answered him, Yesterday in the afternoon. And thereupon he laughed at him, and said, O people, come hither; see this man, and hear what he saith! So they said, What saith he? He answered, He asserteth that he is from Cairo, and that he came forth from it yesterday in the afternoon. And they all laughed, and the people assembled around him, and said, O man, art thou mad, that thou sayest these words? How is it thou assertest that thou quittedst Cairo yesterday in the afternoon, and found

est thyself in the morning here, when between our city and Cairo is a space of a whole year's journey?—But he replied, None are mad but you: and as to me, I am veracious in my saying, and this is bread of Cairo: it hath not ceased to remain with me moist. And he showed them the bread, and they diverted themselves with looking at it, and wondered at it; for it resembled not the bread of their country. The crowd became numerous around him, and they said one to another, This is bread of Cairo. Divert yourselves with the sight of it.

He became notorious in that city; and among the people, some believed him, and some belied and derided him; and while they were in this state, lo, a merchant advanced to them, riding upon a mule, and behind him were two black slaves. Thereupon the people became dispersed, and he said, O people, are ye not ashamed of collecting around this stranger and ridiculing him and laughing at him? What concern have ye with him?—And he ceased not to revile them until he drove them away from him, no one being able to return him a reply. He then said to Marouf, Come hither, O my brother. No harm shall befall thee from these. Verily they have no shame.—He took him and proceeded with him until he conducted him into a spacious, decorated mansion, and he seated him in a royal chamber, and gave orders to the slaves, who thereupon opened for him a chest, and took forth for him a dress fit for a merchant possessing a thousand purses, and he clad him with it; and Marouf was a comely person: so he became as though he were Shah Bandar of the merchants. Then that merchant demanded the table; and they put before them a table containing every description of exquisite viands, of all kinds; and they ate and drank; after which the merchant said to Marouf, O my brother, what is thy name? He answered, My name is Marouf; and my trade is that of a cobbler: I mend old shoes. He said to him, From what country art thou? He answered, From Cairo. He said, From what quarter? Marouf said to him, Dost thou know Cairo? The merchant answered him, I am of its sons. So Marouf replied, I am from the street el-Ahmar. The merchant said to him, Whom dost thou know of the street el-Ahmar? He answered him, Such-a-one and such-a-one. And he enumerated to him many persons. The merchant said to him, Dost thou know the sheikh Ahmad the druggist? He answered him, He was my neighbour, wall adjoining wall. He said to him, Is he well? He answered, Yes. He said to him, How many children hath he? He answered, Three: Mustapha and Mohamed and Ali. He said to him, What hath God done with his children? He answered, As to Mustapha, he is well, and he is a learned man, a professor: and as to Mohamed, he is a druggist: he hath opened for himself a shop by the side of the shop of his father, after having married, and his wife hath borne him a son whose name is Hassan. And the merchant said, May God rejoice thee with good tidings! Marouf then said, And as to Ali, he was my companion when we were little children, and I used always to play with him, and we used to go, in the garb of the sons of the Christians, and enter the church, and steal the books of the Christians, and sell them, and buy, with their price, food. But it happened once

that the Christians saw us, and laid hold of us with a book: so they complained of us to our families, and said to his father, If thou prevent not thy son from troubling us, we will complain of thee to the King. And he appeased them, and gave him a beating; and for this reason he fled immediately and no way of finding him was known. He hath been absent twenty years, and no one hath given any tidings of him.

Upon this, the merchant said to him, He is myself, Ali the son of the sheikh Ahmad the druggist, and thou art my companion, O Marouf. They saluted each other, and, after the salutation, the merchant said to him, O Marouf, acquaint me with the reason of thy coming from Cairo to this city. So he acquainted him with the history of his wife Fatima el-Orra, and what she had done with him, and said to him, When her injurious conduct to me became excessive, I fled from her, in the direction of the Bab el-Nasr; and the rain descended upon me; wherefore I entered a ruined cell in the Adilia, and sat weeping, and there came forth to me the haunter of the place, who is an Afrite of the Genii, and he questioned me. I therefore acquainted him with my state, and he mounted me upon his back, and flew with me all the night between heaven and earth: then he put me down upon the mountain, and informed me of the city: so I descended from the mountain and entered the city, and the people collected around me, questioning me; and I said to them, I came forth yesterday from Cairo. But they believed me not. And thou camest, and repelledst the people from me, and broughtest me to this house. This was the cause of my coming forth from Cairo. And what was the cause of thy coming hither?—He answered him, Folly overcame me when my age was seven years, and from that time I have been going about from country to country and from city to city until I entered this city, the name of which is Khitan of Tartary; whereupon I saw its inhabitants to be generous people, endued with compassion, and I saw that they confided in the poor man, and sold to him on credit, and whatever he said they believed him respecting it. I therefore said to them, I am a merchant, and I have come on before my merchandise, and I desire a place in which to deposit it. And they believed me, and appropriated a place to my exclusive use. Then I said to them, Is there among you one who will lend me a thousand pieces of gold until my merchandise shall arrive, when I will return to him what I receive from him? For I am in need of some commodities before my merchandise will enter the city.—And they gave me what I desired. I then repaired to the market of the merchants, and, seeing some goods, I bought them; and on the following day I sold them, and gained by them fifty pieces of gold, and bought other goods. I proceeded to associate with the people, and to treat them with generosity; and they loved me; and I betook myself to selling and buying, and my wealth became great. And know, O my brother, that the author of the proverb saith, The world is full of idle boasting, and artifice. Therefore, if thou desirest to advance thy fortune, thou must follow my advice. And Marouf said, How shall I act? He answered, I will give thee to-morrow a thousand

pieces of gold, and a mule which thou shalt ride, and a black slave who shall walk before thee, and he shall conduct thee to the market of the merchants. And when thou comest into the market, I will introduce thee to the merchants, and will pay thee great honour, and will describe thee as a person of great wealth. And when thou art asked if thou hast aught of such and such stuff, reply, Abundance: and if a beggar cometh to thee, give him what thou canst easily afford. Thereupon they will confide in thee, and no long time will pass over thee before thou wilt become a person of wealth.

The next morning Marouf mounted the mule, and proceeded to the market, and Ali introduced him to the rest of the merchants, and praised him, and magnified the extent of his wealth, so that all the merchants became assured that he was a person of great consequence. And while they were sitting, lo, a beggar came into the market, and one merchant gave him a penny, and another a half-penny, until he came to Marouf, who put his hand into his pocket and gave him a handful of gold. And after a while there came to him a poor woman, and he did in like manner; and she departed, praying for him, and told other poor persons: so they came to him, one after another, each receiving a handful of gold, until the whole thousand pieces were disbursed, when he struck hand upon hand, and said, God is our sufficiency, and excellent is the Protector? So the Shah Bandar of the merchants said to him, What aileth thee, O merchant Marouf? He answered, It seemeth that most of the people of this city are poor and needy; and if I had known that they were so, I had brought with me in the saddle-bags a large sum of money and given it in alms to the poor. I fear that my absence from my country may be long, and it is a habit of my nature not to reject the beggar; but I have with me no gold remaining: therefore when a poor man cometh to me, what shall I say to him? He answered him, Say to him, God sustain thee!—But he replied, It is not my custom, and anxiety hath come upon me on account of this. Would that I had a thousand pieces of gold more, that I might give them in alms until my merchandise come!—So he said, No harm. And he sent one of his dependants, who brought him a thousand pieces of gold, and he gave them to him. Marouf then proceeded to give to every one of the poor who passed by him until the call to noon-prayers was chanted; whereupon they entered the mosque, and performed the noon-prayers, and what remained with him of the thousand pieces of gold he scattered over the heads of the worshippers. The attention of the people was therefore drawn to him, and they prayed for him, and the merchants wondered at the abundance of his generosity and his munificence He then inclined to another merchant, and obtained from him a thousand pieces of gold, and distributed them; and the merchant Ali was observing his actions, but could not speak. He ceased not to do thus until the call to afternoon-prayers was chanted, when he entered the mosque and prayed, and distributed the remainder. And they closed not the gate of the market until he had received five thousand pieces of gold and distributed them; and to every one of whom he had received aught, he said, Wait until the merchandise shall arrive,

when, if thou desire gold, I will give it thee, and if thou desire stuffs, I will give them thee; for I have abundance. And in the evening the merchant Ali invited him, and he invited with him all the merchants. He seated him at the upper end of the apartment, and he talked not of aught but of stuffs and jewels; and whenever they mentioned to him anything, he said, I have abundance of it. And on the following day he repaired again to the market, and proceeded to incline to the merchants, obtain from them money, and distribute it to the poor.

He ceased not to do thus for the space of twenty days, until he had received from the people sixty thousand pieces of gold, and there came not to him merchandise nor a burning plague. So the people were clamorous for their money, and proceeded to the merchant Ali, and complained to him, and he had a private interview with him regarding his conduct, but he replied to him as he had done to the others, I will repay all when my merchandise arriveth, for I have abundance. And the merchant Ali was enraged at him on account of his conduct, and going forth from him, advised the other merchants to apply to the King for redress. Accordingly they went up to the King and made him acquainted with their story from first to last, and demanded satisfaction for their grievances. But the King was a covetous man, and thinking that Marouf must be the possessor of vast riches, or he would be less generous, he determined to secure it all to himself by marrying his daughter to him. He acquainted his Vizier with his plan, but he disapproved of it, and said, O King, I imagine him not to be aught but an impostor, and the impostor hath ruined the house of the covetous. But the King thought the Vizier was jealous, because he had demanded the daughter of the King in marriage and she had refused him, and determined to effect an alliance with the rich merchant Marouf. So he sent the Vizier to him to acquaint him with the honour the King wished to confer upon him, and Marouf affected to be well pleased thereat, but said, It were better to wait a little until my merchandise arriveth, for the dowry of the daughter of the King is large, and I have not with me at present any wealth. I have abundant riches, and I must give the Queen as a dowry five thousand purses, and I shall require three thousand purses more to distribute, on the night of my marriage, to the poor, to those who walk in the marriage procession, and to prepare a banquet for the soldiers and others. A hundred jewels must also be given to the Queen, and another hundred be distributed among the female slaves and eunuchs on the morning of the wedding; and a thousand naked persons among the poor must be clothed, and this will be impossible until my merchandise arriveth. But I have abundance, and I care not for all these expenses.

The Vizier therefore went and acquainted the King with that which he had said; and the King said, When this is his desire, how is it that thou assertest of him that he is an impostor, a liar? The Vizier replied, And I cease not to say so. But the King chid him angrily, and threatened him, and said to him, By my head, if thou desist not from these words, I will slay thee! Return then to him, and bring

him to me, and I will arrange with him.—So the Vizier went to him, and said to him, Come hither: answer the summons of the King. And he replied, I hear and obey. Then he came to him, and the King said to him, Apologise not with these excuses; for my treasury is full: therefore take the keys into thy possession, and expend all that thou requirest, and give what thou wilt, and clothe the poor, and do what thou desirest, and mind not for the damsel and the female slaves. But when thy merchandise arriveth, show what generosity thou wilt to thy wife, and we will have patience with thee for her dowry until the merchandise arriveth, and there shall never be any difference between me and thee.—He then ordered the sheikh el-Islam to perform the ceremony of the marriage-contract. So he performed the ceremony of the contract of the marriage of the King's daughter to the merchant Marouf. The King commenced the celebration of the festivity, and gave orders to decorate the city, and the drums were beaten, and the tables of viands were spread with all kinds of dishes, and the performers of sports came. And Marouf proceeded to scatter the money, and to say within himself, A burning plague! What will happen will happen; and from that which is predestined there is no escape.

The festivity ceased not for the space of forty days; and on the one-and-fortieth day they made the procession for the bride. All the Emirs and soldiers walked before her; and when they entered with her, Marouf scattered gold over the heads of the people. They made for her a magnificent procession, and Marouf expended a vast quantity of wealth. They introduced him to the Queen, and he sat upon the high mattress, and they let down the curtains, and closed the doors, and went forth, leaving him with the bride. And on the following morning he entered the bath, and put on a suit of the apparel of Kings, and, having gone forth from the bath, entered the King's council-chamber: whereupon those who were in it rose to him upon their feet, and received him with respect and honour, and congratulated him, and blessed him. He sat by the side of the King, and said, Where is the Treasurer? They answered, Lo, he is here before thee. And he said, Bring the robes of honour, and invest all the Viziers and the Emirs and the men of office. Accordingly he brought him all that he demanded, and he sat giving to every one who came to him, and presenting to every man according to his rank.

He continued in this state for the space of twenty days, and there appeared not any merchandise belonging to him, nor aught else. Then the Treasurer became straitened by him to the utmost degree, and he went in to the King in the absence of Marouf, when the King was sitting with the Vizier, and no one beside; and he kissed the ground before him, and said, O King of the age, I will acquaint thee with a thing; for perhaps thou wouldst blame me for not acquainting thee therewith. Know that the treasury hath become almost empty; there remaineth not in it any money, except a small quantity, and after ten days we shall close it empty.—So the King said, O Vizier, verily the merchandise of my son-in-law hath been backward

in coming, and no tidings of it have appeared. How shall we act, that we may know the truth of his state? And he answered, O King of the age, no one will become acquainted with the man's secret except his wife. Therefore send to thy daughter, desiring that she may come behind the curtain, in order that I may ask her respecting the truth of his state, so that she may examine him and acquaint us with his state.—And he replied, There will be no harm in that. By my head, if it be proved that he is an impostor, a liar, I will surely slay him in the most unfortunate manner!—He then took the Vizier, and entered with him into the sitting-chamber, and sent to his daughter. So she came behind the curtain; and this was during the absence of her husband; and when she came, she said, O my father, what dost thou desire? He answered, Speak to the Vizier. Accordingly she said, O Vizier, what wouldst thou? He answered, O my mistress, canst thou this night take and give with thy husband in talk, and say to him, Acquaint me with the truth, and fear nothing; for thou hast become my husband, and I will not be neglectful of thee: so acquaint me with the truth of the case, and I will contrive for thee a plan by which thou shalt be made happy? After that, use nearness and remoteness of speech to him, and make a show of affection to him, and induce him to confess; and then acquaint us with

The Princess caressing Marouf.

the truth of his case.—And she said, O my father, I know how to examine him.

She then departed; and after nightfall, her husband Marouf came in to her according to his custom. So she rose to him, and took him with her hand beneath his armpit, and beguiled him with excessive guile. And he confessed to her everything. Upon this she laughed, and said, Verily thou art skilful in the art of lying and imposition! He replied, O my mistress, may God (whose name be exalted!) preserve thee to veil faults and dissolve griefs! And she said, Know that thou hast imposed upon my father, and deceived him by the abundance of thine idle boasting, so that he hath married me to thee by reason of his covetousness. Now my father is purposing mischief to thee on account of thy having squandered his wealth; but thou hast become my husband, and I will not neglect thee. Arise now, and put on a dress of a mamlouk, and take with thee fifty thousand pieces of gold of my wealth; then mount upon a courser, and journey to a country to which the rule of my father doth not reach. There trade as a merchant, and write to me a letter, and send it by a courier who will bring it to me privately, that I may know in what country thou art, in order that I may send to thee all my hand can procure.—So he said to her, O my mistress, I throw myself upon thy generosity, begging thee to bid me farewell with an embrace. And she replied, No harm. He then embraced her, and put on the dress of a mamlouk, and ordered the grooms to saddle for him a swift courser. They therefore saddled for him a courser, and he bade farewell to his wife, and went forth from the city at the close of the night, and departed, every one who saw him imagining that he was one of the mamlouks of the Sultan going on a journey for the accomplishment of some affair.

And when the morning arrived, her father came with the Vizier to the sitting-chamber, and her father sent to her. So she came behind the curtain, and her father said to her, O my daughter, what sayest thou? She answered, I say, May God blacken the face of thy Vizier! For he desired to blacken my face in the eyes of my husband. —And how so? said the King. She answered, He came in to me yesterday, before I mentioned to him these words, and lo, Faraj the eunuch came in to me with a letter in his hand, and he said, Ten mamlouks are standing beneath the window of the palace, and they gave me this letter, and said to me, Kiss for us the hands of our master Marouf the merchant, and give him this letter; for we are of his mamlouks who are with the merchandise, and it hath been told us that he hath married the daughter of the King; so we have come to him to acquaint him with the events that have happened to us on the way.—And I took the letter and read it, and saw in it,—From the five hundred mamlouks, to the possessor of dignity, our master, the merchant Marouf.—To proceed. The news wherewith we acquaint thee is this. After thou leftest us, the Arabs came forth against us, and fought with us, and they were two hundred horsemen, while we were five hundred mamlouks; and a severe contest ensued between us and the Arabs. They prevented our pursuing

the way, and thirty days elapsed while we were contending with them, and this was the cause of our being behind the time in coming to thee. They have taken from us two hundred loads of stuffs, forming part of the merchandise, and killed of us fifty mamlouks.—And when the news came to him, he said, May Allah disappoint them! Wherefore should they contend with the Arabs for the sake of two hundred loads of merchandise? And what are two hundred loads? It was not expedient for them to delay on that account; for the value of the two hundred loads is but seven thousand pieces of gold. But it is requisite that I go to them and hasten them; and as to what the Arabs have taken, the merchandise will not be the less for it, nor will it make any impression upon me, and I will reckon as though I had bestowed it in alms upon them.—Then he descended from me, laughing, and grieved not for what was lost of his wealth, nor for the slaughter of his mamlouks; and when he descended, I looked from the window of the palace and saw that the ten mamlouks, who brought him the letter, were like moons, each one of them wearing a suit of apparel worth two thousand pieces of gold, and that there was not in the possession of my father a mamlouk resembling one of them. He then repaired with the mamlouks who brought him the letter, in order that he might bring his merchandise.

But as to the merchant Marouf, he mounted the courser, and proceeded over the desert tract, perplexed, not knowing to what country to go; and by reason of the pain of separation, he moaned, and he suffered ecstasy and afflictions, and recited some verses; after which he wept violently. The ways were obstructed in his face, and he preferred death above life. Then he went like one intoxicated, through the violence of his perplexity, and ceased not to proceed until the hour of noon, when he approached a village, and saw a ploughman near it, ploughing with a yoke of bulls; and hunger

Man at the Plough.

had violently affected him; so he went to the ploughman and said to him, Peace be on thee! And he returned his salutation, and said, Welcome to thee, O my master! Art thou of the mamlouks of the Sultan?—He answered, Yes. And he said, Alight here with me for entertainment.—So he alighted; and the peasant left him, and went to the village to bring him the dinner. Marouf therefore sat waiting for him. Then he said within himself, Verily we have diverted this poor man from his work; but I will arise and plough in his stead, until he come, to compensate for my having hindered him from his work.

Accordingly he took the plough, and drove on the bulls, and ploughed a little; and the plough struck against something, whereupon the beasts stopped. So he urged them; but they could not proceed; and he looked at the plough, and saw that it was caught in a ring of gold. He therefore removed from it the earth, and he found that ring to be in the middle of a stone of alabaster, of the size of the lower stone of a mill; and he laboured at it until he pulled it up from its place, when there appeared beneath it a subterranean place with stairs; and he descended those stairs, and saw a place like a bath, with four floors. The first floor was full of gold, from the floor to the roof; and the second floor was full of emeralds and pearls and coral, from the floor to the roof; and the third floor was full of jacinths and balass-rubies and turquoises; and the fourth floor was full of diamonds and precious minerals of all kinds of jewels. Also, at the upper end of that place was a chest of clear crystal, full of incomparable jewels, each jewel of them being of the size of a hazel-nut; and upon that chest was a little box, of the size of a lemon, and it was of gold. So when he beheld this he wondered, and rejoiced exceedingly; and he said, What can be in this little box? Then he opened it, and he saw in it a seal-ring of gold, on which were engraved names and talismans like the marks made by the creeping of ants. And he rubbed the seal-ring; and lo, a speaker said, At thy service! At thy service! O my master! Demand then, and thou shalt receive. Dost thou desire to build a town, or to ruin a city, or to slay a King, or to dig a river, or anything of that kind? For whatsoever thou demandest, it will happen, by permission of the Almighty King, the Creator of the night and the day.—So he said to him, O creature of my Lord, who art thou, and what mayest thou be? He answered, I am the servant of this seal-ring, acting in the service of its possessor; and whatever object of desire he demandeth, I accomplish it for him; and there is no excuse for my neglecting what he commandeth me to do; for I am Sultan over tribes of the Genii, and the number of my troops is two-and-seventy tribes.

Upon this, Marouf said to him, What is thy name? He answered, My name is Aboulsadat. And he said to him, O Aboulsadat, what is this place, and who enchanted thee in this little box? He answered, O my master, this place is a treasure, called the treasure of Sheddad the son of Ad, who constructed Irem, the like of which hath not been made in the countries of the earth. I was his servant during

Aboulsadat appearing to Marouf.

his life, and this was his seal-ring, and he deposited it in his treasure; but it is thy lot.— Marouf then said to him, Canst thou bring me mules and chests, and put these riches into the chests, and place the chests upon the mules? He answered, This will be the easiest affair that can be. Then he uttered a great cry, whereupon his children presented themselves before him; and they were eight hundred. And he said to them, Let some of you become transformed into the semblance of mules, and some of you into the semblance of beautiful mamlouks, such that the like of the least of them existeth not in the possession of any of the Kings, and some of you into the semblance of those who let out beasts of burden, and some of you into the semblance of servants. And they did as he had commanded them; after which he called out to the Genii, who presented themselves before him, and he ordered them that some of them should become transformed into the semblance of horses saddled with

saddles of gold set with jewels. And when Marouf beheld this, he said, Where are the chests? They therefore brought them before him. And he said, Pack the gold and the minerals, each kind by itself. So they packed them, and put them upon three hundred mules. And Marouf said, O Aboulsadat, canst thou bring me loads of precious stuffs? He asked, Dost thou desire Egyptian stuffs, or Syrian, or Persian, or Indian, or Greek? He answered, Bring of the stuffs of each country a hundred loads upon a hundred mules. He replied, O my master, grant me a delay, until I arrange my servants for that purpose, and order each company to go to a country in order to bring a hundred loads of its stuffs, and they shall become transformed into the semblance of mules, and come carrying the goods. Marouf said, What shall be the period of delay? He answered, The period of the blackness of the night; for the daylight shall not arise without thy having with thee all that thou desirest. And he said, I grant thee this period of delay.

He then commanded them to pitch for him a tent. So they pitched it, and he seated himself, and they brought him a table of viands; and Aboulsadat said to him, O my master, sit in the tent, and these my children are before thee to guard thee; therefore fear not aught; and I am going to collect my slaves, and send them to accomplish thine affair. Then Aboulsadat went his way, and Marouf sat in the tent, with the table before him, and the children of Aboulsadat before him, in the semblance of mamlouks and servants and other dependants. And while he was sitting in this state, lo, the peasant approached, carrying a large wooden bowl of lentils, and a fodder-bag full of barley. So he saw the tent pitched and the mamlouks standing with their hands upon their bosoms; and he imagined that Marouf was the Sultan, who had come and alighted in that place. He therefore stood in a state of confusion, and said within himself, Would that I had killed two chickens, and fried them red with clarified cows' butter for the sake of the Sultan. And he desired to return, to kill two chickens wherewith to entertain the Sultan. But Marouf saw him, and cried out to him, and said to the mamlouks, Bring him. They therefore carried him with the wooden bowl of lentils, and brought both before Marouf, who said to him, What is this? He answered, This is thy dinner, and the fodder for thy horse; but blame me not; for I did not imagine that the Sultan would come to this place; and had I known that, I would have killed for him two chickens, and entertained him in a goodly manner. So Marouf replied, The Sultan hath not come; but I am his son-in-law, and I was displeased with him, he hath sent to me his mamlouks, who have reconciled me, and I now desire to return to the city. However, thou hast prepared for me this entertainment without being acquainted with me, and thine entertainment is accepted, though it is of lentils, and I will not eat save of thy cheer. — He then ordered him to put the wooden bowl in the middle of the table, and ate from it until he was satisfied; but as to the peasant, he filled his stomach with food from those dishes of various exquisite viands. After that, Marouf washed his hands,

Ploughman bringing the Bowl of Lentils.

and gave permission to the mamlouks to eat. So they fell upon the remains of the repast, and ate; and when the wooden bowl was emptied, Marouf filled it for the peasant with gold, and said to him, Convey it to thy dwelling, and come to me in the city, and I will treat thee with generosity. He therefore took the wooden bowl full of gold, and drove the bulls and went to his village, imagining that he [himself] was a relation of the King.

Marouf passed that night in delight and joy, and they brought him damsels, of the brides of the treasures, who played upon the instruments of music and danced before him. Thus he passed his night, and it was not to be reckoned among lives. And when the morning came, he was not aware when the dust rose and flew, and dispersed, exposing to view mules bearing loads. They were seven hundred mules, carrying stuffs, and around them were young men like those who let out beasts of burden, and muleteers, and light-bearers: and Aboulsadat was riding upon a mule, being in the semblance of leader of the caravan, and before him was a litter upon which were

four ornaments of brilliant red gold, set with jewels. When he arrived at the tent he alighted from the back of the mule, and kissed the ground, and said, O my master, verily the affair is accomplished completely and perfectly, and in this litter is a suit of apparel from the treasures, of which there is not the like among the apparel of Kings: therefore put it on, and ride in the litter, and command us to do what thou desirest. And he replied, O Aboulsadat, I desire to write for thee a letter, with which thou shalt repair to the city of Khitan of Tartary, and go in to my uncle the King: and go not in to him save in the semblance of a human courier. So he said to him, I hear and obey. He then wrote a letter and sealed it, and Aboulsadat took it, and proceeded with it until he went in to the King, when he heard him saying, O Vizier, verily my heart is anxious for my son-in-law, and I fear that the Arabs may slay him. Would that I knew whither he is going, that I might follow him with the troops, and would that he had informed me thereof before his departure! — Upon this the Vizier replied, May God be gracious to thee with respect to this state of heedlessness in which thou art! By thy head, the man hath known that we had become excited to suspect him, and he feared disgrace, and fled; and he is none other than an impostor, a liar. — And lo, the courier entered, and he kissed the ground before the King, and offered up a prayer in his favour for the continuance of his glory and blessings, and for length of life. So the King said to him, Who art thou, and what is thine affair? And he answered him, I am a courier. Thy son-in-law hath sent me to thee, and he is approaching with the merchandise, and he hath sent thee by me a letter. Lo, here it is.—He therefore took it and read it, and saw in it,—After exceeding salutation to our uncle, the glorious King, I inform thee that I have come with the merchandise; so come forth and meet me with the troops.—And thereupon the King said, May Allah blacken thy face, O Vizier! How often wilt thou speak against the reputation of my son-in-law, and assert him to be a liar and an impostor? He hath come with the merchandise, and thou art none other than a traitor. So the Vizier hung down his head towards the ground, in shame and confusion, and replied, O King of the age, I said not these words save on account of the long delay of the merchandise, and I was fearing the loss of the wealth that he hath expended. But the King said, O traitor, what are my riches! Since this merchandise hath come, he will give me instead of them an abundance of things.

Marouf entered the city in a stately procession that would have made the gall-bladder of the lion to burst, and the merchants came to him and kissed the ground before him. Then the merchant Ali said to him, Thou hast done this deed, and it hath been successfully accomplished by thee, O sheikh of the impostors! But thou art deserving; therefore may God (whose name be exalted!) increase to thee his bounty!—And Marouf laughed. And when he entered the palace, he seated himself upon the throne, and said, Put ye the loads of gold into the treasury of my uncle the King, and bring ye the loads of stuffs. So they brought them forward to him, and proceeded

to open them, load after load, and to take forth their contents, until they had opened the seven hundred loads; whereupon he selected the best of them, and said, Take them in to the Queen, that she may distribute them among her female slaves; and take ye this chest of jewels and carry it in to her, that she may distribute the jewels among the female slaves and the eunuchs. Next he proceeded to give, to the merchants to whom he was indebted, stuffs in payment of the debts; and to whom he owed a thousand, he gave stuffs worth two thousand, or more; after which, he distributed to the poor and needy, while the King looked on, and was unable to prevent him.

After that, Marouf went in to his wife, who met him smiling, laughing, and joyful, and kissed his hand, and said, Wast thou making game of me, or didst thou try me by thy saying, I am a poor man, and fleeing from my wife? Praise be to God that nothing injurious to thee proceeded from me! Thou art my beloved, and there is none more dear in my estimation, whether thou be rich or poor; and I wish that thou wouldst inform me what thou desiredst by these words. —He replied, I desired to try thee, that I might see whether thine affection were sincere, or on account of wealth, and covetousness of worldly goods; and it hath become manifest to me that thine affection is sincere; and since thou art true in affection, welcome to thee! I have known thy value.—Then he went into a place by himself, and rubbed the seal-ring. So Aboulsadat presented himself to him, and said to him, At thy service! Demand then what thou wilt.—He replied, I desire of thee a suit of the apparel of the treasures for my wife, and ornaments of the treasures, comprising a necklace of forty incomparable jewels, and a hundred suits of apparel, with the ornaments of gold appropriate to them. And he replied, I hear and obey, —and brought him the suits of apparel, each suit having its ornaments of gold within it; and Marouf took them, and going in to the Queen, placed her suit before her, and called out to the female slaves. So they came to him, and he gave to each of them a suit; and they put on the suits, and became like the houris, the Queen being among them like the moon among the stars. And one of the female slaves informed the King thereof; wherefore the King came in to his daughter, and saw that she and her female slaves amazed the beholder; and he wondered at this extremely.

He then went forth and summoned his Vizier, and said to him, O Vizier, such and such things have happened, and what sayest thou of this case? He answered, O King of the age, verily this conduct proceedeth not from merchants; for pieces of linen remain in the possession of the merchant for years, and he selleth them not save for gain. How should merchants have generosity like this generosity, and how can they accumulate the like of these riches and jewels such as exist not in the possession of Kings, save in small quantities? How then can loads of them exist in the possession of merchants? There must be a cause for this. But, if thou wilt comply with my advice, I will make manifest to thee the truth of the case.—And he replied, I will comply with thy advice, O Vizier. So the Vizier said to him, Have an interview with him, and show affection for him, and

converse with him. and say to him, O my son-in-law I have it in my heart to go with thee and the Vizier, and none else, to a garden, for the sake of diversion. And when we have gone forth to the garden, we will put the wine-table, and I will constrain him, and give him to drink; and when he hath drunk the wine, his reason will be lost, and his right judgment will quit him, and we will ask him respecting the truth of his case; for he will acquaint us with his secrets. Then, when he hath informed us of the truth of the case, we shall know his state, and may do with him as we like and choose; for I fear for thee the results of this state in which he is. Probably his soul may be ambitious of obtaining the kingdom, and the troops may be collected by means of generosity and the lavishing of wealth, and he may depose thee, and take the kingdom from thee.—And the King replied, Thou hast spoken truth.

They passed the night agreeing as to this plan; and when the morning came, the King went forth to the hall, and seated himself; and lo, Marouf came forth from the harem. The King and his Vizier conversed with him a while, and the King said, O my son-in-law, I desire to go with thee and the Vizier to a garden, for the sake of diversion. What then sayest thou? And he replied, No harm.

So thereupon they departed, and repaired to a garden containing two kinds of every fruit, and its rivers were flowing, and its trees were tall, and its birds were warbling. They entered, within it, a pavilion that would dispel grief from hearts, and sat conversing, the Vizier relating extraordinary tales, and introducing ludicrous witticisms, and mirth-exciting sayings, and Marouf listening to the conversation, until the dinner came up. They placed the table of viands, and the jar of wine; and after they had eaten, and washed their hands, the Vizier filled the cup, and gave it to the King, who drank it; and he filled the second, and said to Marouf, Take the cup of the beverage in reverence of which the understanding bows the neck. And the Vizier continued to fill for him, and he drank and delighted and was merry, till he lost his reason, and distinguished not his wrong conduct from his right. So when he knew that his intoxication had become extreme, and exceeded the utmost point that was required, he said to him, O merchant Marouf, by Allah, I wonder whence came to thee these jewels of which the like exist not in the possession of the royal Cæsars; and in our lives we have never seen a merchant who hath accumulated riches like thee, nor any one more generous than thou; for thine actions are the actions of kings, and they are not the actions of merchants. I conjure thee then by Allah that thou inform me in order that I may know thy rank and thy station.—And he proceeded to ply him and beguile him while he was bereft of reason. Marouf therefore said to him, I am not a merchant, nor one of the Kings. And he acquainted him with his story from beginning to end. So the Vizier said to him, I conjure thee by Allah, O my master Marouf, to divert us with a sight of this seal-ring, that we may see of what kind is its make. And he pulled off the ring, in his intoxication, and said, Take it, and divert yourselves with the sight of it. And the Vizier took it, and turned

it over, and said, If I rub it, will the servant present himself? Marouf answered, Yes: rub it: he will present himself to thee; and divert thou thyself by beholding him.

The Vizier therefore rubbed it; and lo, a speaker said, At thy service, O my master! Demand: thou shalt receive! Wilt thou ruin a city, or build a city, or slay a King? For whatever thou desirest, I will do it for thee, without disobedience.—And the Vizier made a sign to Marouf, and said to the servant, Take up this erring man: then cast him down in the most desolate of deserted lands, so that he may not find in it what he may eat nor what he may drink, and may perish of hunger, and die in sorrow, no one knowing of him. So the servant seized him, and flew with him, between heaven and earth. He was silent, and spoke not to him until he arrived with him at the deserted quarter; whereupon he threw him down there; and he returned, and left him in the desolate land.—Meanwhile, the Vizier, having possessed the seal-ring, said to the King, I have become thy master; I will no longer suffer thee to exist.—Then he rubbed the seal-ring, and the servant presented himself, and he said to him, Take up this person of little good-breeding, and throw him down in the place where thou hast cast his son-in-law, the impostor. So he took him up, and flew away with him, and the King said to him, O creature of my Lord, what is my offence? The servant answered him, I know not; but my master hath commanded me to do this, and I cannot disobey him who possesseth the seal-ring containing this talisman. He ceased not to fly on with him until he threw him down in the place in which was Marouf. He then returned, and left him there. And the King heard Marouf weeping, wherefore he came to him and informed him of his case, and they sat weeping for that which had befallen them, and found neither food nor drink.

But as to the Vizier, after he had separated Marouf and the King from their home, he arose and went forth from the garden, and, having sent to all the soldiers, held a court, and acquainted them with what he had done with Marouf and the King, by means of the seal-ring. He seated himself upon the throne, and the troops obeyed him; and he sent to the daughter of the King, saying to her, Prepare thyself; for I am coming to take thee as my wife this night, being full of desire to be with thee.

Then, when the evening came, he went in to her, and saw her wearing the most magnificent of the apparel that she possessed, and adorned with the most beautiful of ornaments; and when she beheld him, she received him laughing, and said to him, A blessed night! But hadst thou slain my father and my husband, it had been better in my opinion! So he replied, I must without fail slay them. And she seated him, and proceeded to jest with him, and to make a show of affection for him; and when she caressed him, and smiled in his face, his reason fled. But she only beguiled him by caresses, in order that she might get possession of the seal-ring and convert his joy into calamity upon his head. Then suddenly she kicked him with her foot upon his stomach, so that he fell upon his back senseless;

and she called out to her dependants, who came to her quickly, and she said to them, Lay hold upon him. So forty female slaves seized him, and she hastily took the seal-ring from the pillow, and rubbed it: and lo, Aboulsadat approached, saying, At thy service, O my mistress! And she said, Take up this infidel, and put him into the prison, and make his shackles heavy.

He therefore took him, and confined him in the prison of anger, and returned and said to her, I have imprisoned him. She then said to him, Whither conveyedst thou my father and my husband? He answered, I threw them down in the deserted quarter. And she said, I command thee to bring them to me this instant. So he replied, I hear and obey. And he flew from before her, and ceased not to fly on until he arrived at the deserted quarter and descended upon them. Then he took them up, and fled away with them, and not more than a little while had elapsed before he went in with them to the King's daughter, who arose and saluted her father and her husband, and seated them, and presented to them the viands and the sweetmeat. They passed the remainder of the night, and on the following day she clad her father in a magnificent suit of apparel, and clad her husband in like manner, and said, O my father, sit thou upon thy throne, a King as thou wast at first, and make my husband thy Vizier of the right hand; then acquaint thy troops with the events that have happened, and bring the Vizier from the prison, and slay him, and after that, burn him: for he is an infidel, and he desired to take me as his wife unlawfully, without the rite of marriage. He hath avowed of himself that he is an infidel, and that he hath no religion which he holdeth. And do thou act well to thy son-in-law, whom thou hast appointed thy Vizier of the right hand.—He replied, I hear and obey, O my daughter: but give me the seal-ring, or give it to thy husband. But she said, Verily it befitteth not thee nor him. The seal-ring shall remain only in my possession, and probably I shall take more care of it than ye would. Whatever ye desire, demand it of me, and I will demand for you of the servant of the seal-ring. Fear ye not any harm as long as I live; and after my death, do as ye will with the seal-ring. — And her father replied, This is the right plan, O my daughter. Then he took his son-in-law, and went up to the council-chamber.

Now the troops had passed the night in excessive affliction, on account of the King's daughter, and what the Vizier had [as they imagined] done with her, taking her as his wife unlawfully, without the rite of marriage, and his ill-treatment of the King and his son-in-law; and they feared that the law of Mahomet would be dishonoured; for it had become manifest to them that he was an infidel. Then they assembled in the council-chamber, and began to reproach the Sheikh el-Islam, saying to him, Wherefore didst thou not prevent him from taking the Queen as his wife unlawfully? So he answered them, O people, verily the man is an infidel, and he hath become possessor of the seal-ring, and I and ye are unable to do aught against him. But God (whose name be exalted!) will recompense him for his conduct, and be ye silent, lest he slay you —And

while the soldiers were assembled in the council-chamber, conversing on this subject, lo, the King came in to them in the council-chamber, and with him his son-in-law Marouf. So when the soldiers beheld him, they rejoiced at his coming, and rose to him upon their feet, and kissed the ground before him. He then seated himself upon the throne, and acquainted them with the story; whereat they rejoiced. He then gave orders to decorate the city, and caused the Vizier to be brought from the prison; and as he passed by the soldiers, they cursed him and reviled him and threatened him until he came to the King; and when he stood before him, he gave orders to slay him in the most abominable manner. So they slew him: then they burned him; and he went to Hell in the most evil of conditions. Then the King appointed Marouf his Vizier of the right hand, and the times were pleasant to them, and their joys were unsullied.

They remained thus five years; and in the sixth year the King died; and thereupon the King's daughter made Marouf Sultan in the place of her father; but she gave him not the seal-ring. And during this period she had borne him a boy, of surprising loveliness, of surpassing beauty and perfection; and he ceased not to remain in the laps of the nurses until he had attained the age of five years. Then his mother fell into a fatal sickness: so she summoned Marouf, and said to him, I am sick. He replied, God preserve thee, O beloved of my heart! But she rejoined, Probably I shall die, and thou requirest not that I should charge thee respecting thy son. I only charge thee to take care of the seal-ring, from fear for thee and for this boy.—He said, No harm will befall him whom God preserveth. And she pulled off the ring, and gave it to him; and on the following day, she was admitted to the mercy of God, whose name be exalted!

Marouf still remained King, and applied himself to the affairs of government. And it happened one day that he shook the handkerchief, and the soldiers dispersed themselves from before him to their abodes, and he entered the sitting-chamber, and sat there until the day had passed, and the night came with its thick darkness. Then the great men who were his boon-companions came in to him, according to their custom, and sat up with him for the sake of enjoyment and amusement until midnight, when they asked permission to depart; and he gave them permission, and they went forth from him to their houses. After that, there came in to him a slave-girl, who was employed to attend to his bed, and she spread for him the mattrass, pulled off his clothes, and clad him in the apparel of sleep, and he laid himself down. The damsel then proceeded to rub and press gently the soles of his feet until sleep overcame him, whereupon she went forth from him to her sleeping-place, and slept.

And while the King Marouf was sleeping, he turned over, and found something by his side in the bed. So he awoke terrified, and said, I seek refuge with God from Satan the accursed! Then he opened his eyes, and saw by his side a woman of hideous aspect: and he said to her, Who art thou? She answered, Fear not. I am thy wife, Fatima el-Orra. Upon this, he looked in her face, and knew

her by the hideousness of her shape, and the length of her dog-teeth; and he said, How camest thou in to me, and who brought thee to this country? She said to him, In what country art thou at present? He answered, In the city of Khitan of Tartary. And thou (he added), when didst thou quit Cairo? She answered, Just now. He said to her, And how so? She answered, Know that when I wrangled with thee, and the Devil had incited me to do thee mischief, and I complained of thee to the magistrates, they searched for thee, and found thee not; and the Cadies inquired respecting thee; but they saw thee not. Then, after two days had passed, repentance seized me, and I knew that the fault was mine; but repentance did not profit me. I remained for a period of days weeping for thy separation, and my means became diminished, so that it was necessary for me to beg for the sake of food. I proceeded to beg of every emulated man of wealth and every detested pauper; and from the time when thou quittedst me, I have been eating the food obtained by ignominious begging. I became in the most evil of conditions, and every night I sat weeping for thy separation, and for what I had endured since thy departure, of ignominy and contempt and disappointment and injury. And yesterday I went about all the day begging; but no one gave me aught. Every time that I accosted any one, and begged him for a bit of bread, he reviled me, and gave me not aught. So when the night came, I passed it without supper, and hunger tormented me; what I endured was grievous to me, and I sat weeping. And lo, a person appeared before me, and said to me, O woman, wherefore dost thou weep? Know that thy husband is now Sultan in a city; and if thou desire that I should convey thee to him, I will do so.—I therefore said to him, I throw myself upon thy generosity, begging thee to convey me to him! And he took me up, and flew with me between heaven and earth until he conveyed me to this palace, when he said, Enter this chamber. Thou wilt see thy husband sleeping upon the couch.—So I entered, and saw thee in this state of sovereignty. Now it was not my wish that thou shouldst forsake me. I am thy companion; and praise be to God who hath united me with thee!—Upon this he said to her, Did I forsake thee, or didst thou forsake me? Thou complainedst of me to Cadi after

Fatima el-Orra humbling herself before Marouf.

Cadi, and finishedst by complaining of me to the Sublime Court, so that thou causedst Abou Tabak to come down upon me from the Citadel. Therefore I fled in spite of myself.—And he proceeded to relate to her what had happened to him until he became Sultan and married the King's daughter. He told her also that she had died, and that he had by her a son, whose age was seven years. And she said to him, What hath happened was predestined by God (whose name be exalted!), and I have repented. I throw myself upon thy generosity, entreating thee not to forsake me; but let me eat bread in thine abode as alms.

She ceased not to humble herself to him until his heart was moved with compassion for her, and he said to her, Repent of evil conduct, and reside with me, and thou shalt experience nothing but what will rejoice thee. But if thou do any evil act, I will slay thee, and will not fear any one; so let it not occur to thy mind that thou mayest complain of me to the Sublime Court, and that Abou Tabak will come down to me from the Citadel; for I have become a Sultan, and the people fear me; but I fear not any one except God (whose name be exalted!), since I have a seal-ring that hath a servant in subjection to it. When I rub it, the servant of the ring appeareth to me: his name is Aboulsadat; and whatever I demand of him, he bringeth it to me. Now if thou desire to return to thy country, I will give thee what will suffice thee all thy life, and send thee to thy country speedily. And if thou desire to reside with me, I will appropriate to thee exclusively a pavilion, and furnish it for thee with the best of silks, appoint for thee twenty female slaves to serve thee, and assign for thee good food and magnificent apparel, so that thou shalt become a Queen, and live in exceeding affluence until thou shalt die, or I die. What then sayest thou respecting this proposal? — She answered, I desire to remain with thee. Then she kissed his hand, and vowed repentance of evil conduct. He therefore appropriated to her a pavilion for herself alone, and bestowed upon her female slaves and eunuchs, and she became a Queen. And the boy used to repair to her and to his father; but she hated the boy because he was not her son; and when the boy saw that she looked upon him with the eye of anger and hatred, he shunned her and hated her. Marouf then became occupied with love of the beautiful slave-girls, and thought not of his wife Fatima el-Orra, because she had become a half-grey old woman, with hideous form, and a person whose hair was falling off, more ugly than the speckled black and white serpent; but especially because she had ill-treated him in a manner that could not be exceeded; and the author of the proverb saith, Ill-treatment eradicateth desire, and soweth fierce hatred in the soil of hearts.

Marouf did not receive her to reside in his abode on account of any praiseworthy quality that she possessed; but he treated her in this generous manner only from a desire of obtaining the approval of God, whose name be exalted! And when she saw that he withheld himself from her, and became occupied with others, she hated him, and jealousy overcame her, and Eblis suggested to her that she should take the seal-ring from him, and slay him, and make herself Queen

in his place. Then she went forth one night, and walked from her pavilion to the pavilion in which was her husband, the King Marouf Now it was his custom, when he slept, to take off the seal-ring and conceal it; and she knew this: so she went forth by night to go in to him in the pavilion when he was drowned in sleep, and to steal this ring in such a manner that he should not see her. But the King's son, at that time, was awake, in a private chamber, with the door open; and when she came forth from her pavilion, he saw her carefully walking towards the pavilion of his father, and he said within himself, Wherefore hath this sorceress come forth from her pavilion in the hour of darkness, and wherefore do I see her repairing to the pavilion of my father? There must be a cause for this event.—He then went forth behind her, and followed her steps without her seeing him. And he had a short, jewelled sword: and he used not to go forth to the council-chamber of his father without having this sword hung by his side, because he prized it highly; and when his father saw him, he used to laugh at him, and say, God's will! Verily thy sword is excellent, O my son! But thou hast not gone down with it to battle, nor cut off with it a head. — And thereupon he used to reply, I shall not fail to cut with it a neck that shall be deserving of the cutting. And his father would laugh at his words. — Now when he walked behind his father's wife, he drew the sword from its scabbard, and followed her until she entered the pavilion of his father, when he stood watching her at the door of the pavilion; and as he continued looking at her, he saw her searching, and saying, Where hath he put the seal-ring? He therefore understood that she was looking about for the ring; and he ceased not to wait, observing her, until she found it, when she said, Lo, here it is. And she picked it up, and was about to come forth. So he hid himself behind the door; and when she came forth from the door, she looked at the ring, and turned it over in her hand, and was about to rub it. But he raised his hand with the sword, and struck her upon her neck, and she uttered one cry: then fell down slain.

Upon this, Marouf awoke, and beheld his wife laid prostrate, and her blood flowing, and his son with the sword drawn in his hand. So he said to him, What is this, O my son? He replied, O my father, how often hast thou said to me, Verily thy sword is excellent; but thou hast not gone down with it to battle, nor cut off with it a head? And I answered thee, I shall not fail to cut with it a neck deserving of the cutting. Lo, now I have cut for thee with it a neck deserving of the cutting.—And he acquainted him with her case. Then he searched for the seal-ring, but saw it not. And he ceased not to search her person until he saw her hand closed upon it. Marouf therefore took it from her hand, and said to the boy, Thou art my son without doubt or uncertainty. May God relieve thee from trouble in this world and in the next, as thou hast relieved me from this base woman! Her course only led her to her own destruction. Then the King Marouf called out to some of his dependants, who came to him quickly, and he acquainted them with that which his wife

Fatima el-Orra had done, and commanded them to take her and put her in a place until the morning. So they did as he commanded them; after which he appointed a number of the eunuchs to take charge of her; and they washed her and shrouded her, made for her a funeral procession, and buried her. Thus her coming from Cairo was only a journey to her grave.

The King Marouf then sent to summon the ploughman who had entertained him when he was a fugitive; and when he came, he appointed him his Vizier of the right hand, and his counsellor, and he learned that he had a daughter of surprising beauty and loveliness, of generous qualities, of noble race, of high dignity: so he married to her. And after a period of time, he married his son. And they remained a long time enjoying the most comfortable life: their times were unsullied, and their joys were sweet, until they were visited by the terminator of delights, and the separator of companions, and the ruiner of flourishing houses, and him who maketh sons and daughters orphans.—Extolled be the perfection of the Living who dieth not, and in whose hands are the keys of the dominion that is apparent and the dominion that is hidden!

CONCLUSION.

Sheherazade, during this period, had borne the King three male children; and when she had ended these tales, she rose upon her feet, and kissed the ground before the King, and said to him, O King of the time, and incomparable one of the age and period, verily I am thy slave, and during a thousand and one nights I have related to thee the history of the preceding generations, and the admonitions of the people of former times; then have I any claim upon thy majesty, so that I may request of thee to grant to me a wish? And the King answered her, Request: thou shalt receive, O Sheherazade. So thereupon she called out to the nurses and the eunuchs, and said to them, Bring ye my children. Accordingly they brought them to her quickly; and they were three male children: one of them walked, and one crawled, and one was at the breast. And when they brought them, she took them and placed them before the King, and, having kissed the ground, said, O King of the age, these are thy children, and I request of thee that thou exempt me from slaughter, as a favour to these infants; for if thou slay me, these infants will become without a mother, and will not find among women one who will rear them well. And thereupon the King wept, and

Sheherazade and the Children before the King.

pressed his children to his bosom, and said, O Sheherazade, by Allah, I pardoned thee before the coming of these children, because I saw thee to be chaste, pure, ingenuous, pious. May God bless thee, and thy father and thy mother, and thy root and thy branch! I call God to witness against me that I have exempted thee from everything that might injure thee. — So she kissed his hands and his feet, and rejoiced with exceeding joy; and she said to him, May God prolong thy life, and increase thy dignity and majesty!

Joy spread through the palace of the King until it became diffused throughout the city, and it was a night not to be reckoned among lives: its colour was whiter than the face of day. The King arose in the morning happy, and with prosperity inundated; and he sent to all the soldiers, who came; and he conferred upon his Vizier, the father of Sheherazade, a sumptuous and magnificent robe of honour, saying to him, May God protect thee since thou hast married to me

thy generous daughter, who hath been the cause of my repenting of slaying the daughters of the people, and I have seen her to be ingenuous, pure, chaste, virtuous. Moreover, God hath blessed me by her with three male children; and praise be to God for this abundant favour! — Then he conferred robes of honour upon all the Viziers and Emirs and lords of the empire, and gave orders to decorate the city thirty days; and he caused not any one of the people of the city to expend aught of his wealth; for all the expense and disbursements were from the King's treasury. So they decorated the city in a magnificent manner, the like of which had not been seen before, and the drums were beaten and the pipes were sounded, and all the performers of sports exhibited their arts, and the King rewarded them munificently with gifts and presents. He bestowed alms also upon the poor and needy, and extended his generosity to all his subjects, and all the people of his dominions. And he and the people of his empire continued in prosperity and joy and delight and happiness until they were visited by the terminator of delights and the separator of companions.

Extolled be the perfection of Him whom the vicissitudes of times do not destroy, and to whom no change happeneth, whom no circumstance diverteth from another circumstance, and who is alone distinguished by the attributes of perfection! And blessing and peace be on the Imam of his Majesty, and the elect from among his creatures, our lord Mahomet, the lord among mankind, through whom we supplicate God for a happy end!

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